ΕΝΙΑΥΤΟΣ

A

COURSE

OF

SERMONS

For all the

SUNDAYS in the YEAR.

Fitted to the great Neceſſities, and for the ſupplying the Wants of PREACHING in many parts of this

NATION.

With a *Supplement* of Eleven *Sermons* Preached ſince His *MAJESTIES* Reſtauration.

Whereunto is adjoined,

A Diſcourſe of the Divine Inſtitution, Neceſſity, Sacredneſs, and Separation of the Office Miniſterial.

With Rules and Advices to the CLERGY.

By *JEREMY TAYLOR*,

Chaplain in Ordinary to King *CHARLES* the Firſt, and late Lord Biſhop of *Down* and *Connor*.

The Fifth Edition Enlarged.

Καὶ ϑ αἰχματὰν κεϱαυνὸν σβεννύεις
Ἀενάῳ πυϱὸς —— Pindar. Πυθ. εἰδ. α'.
—— *Commune perîclum*
Omnibus, Una ſalus. ——

LONDON,

Printed by *J. Macock* for *R. Royſton*, Bookſeller to the Kings Moſt Excellent MAJESTY. 1678.



NON MAGNA LOQ VIMVR. SED VIVIMVS
NIHIL OPINIONIS GRATIA. OMNIA
CONSCENTIÆ FACIAM

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TWENTY FIVE

SERMONS

PREACHED

AT

GOLDEN-GROVE.

Being for the Winter half-year.

BEGINNING ON

ADVENT-SUNDAY

UNTIL

WHIT-SUNDAY.

By *JEREMY TAYLOR*,

Chaplain in Ordinary to King *CHARLES* the First, and late Lord Bishop of *Down* and *Connor*.

Væ mihi si non Evangelizavero.



LONDON,

Printed by *J. Macock* for *R. Royston*, Bookseller to the Kings Most Excellent MAJESTY. 1678.

19252
T215e
1677

TO THE

RIGHT HONOURABLE

And truly NOBLE

RICHARD Lord VAUGHAN,

EARL of *CARBERY*, &c.

My Lord,

I *Have now by the assistance of God, and the advantages of your many favours, finished a* Year of Sermons; *which if, like the first year of our Saviour's Preaching, it may be* annus acceptabilis, *an* acceptable year *to God, and his afflicted Hand-maid the Church of* England, *a relief to some of her new necessities, and an institution or assistance to any Soul; I shall esteem it among those honours and blessings, with which God uses to reward those good intentions, which himself first puts into our hearts, and then recompenses upon our heads. My Lord, They were first presented to God in the ministeries of Your Family: For this is a blessing, for which your Lordship is to bless God, that your Family is, like* Gideon's *Fleece,* irriguous *with a dew from Heaven, when much of the* vicinage *is dry; for we have cause to remember, that* Isaac *complain'd of the* Philistims, *who fill'd up his wells with stones and rubbish, and left no beauv'rage for the Flocks, and therefore they could give no milk to them that waited upon the Flocks, and the Flocks could not be gathered, nor fed, nor defended. It was a design of ruine, and had in it the greatest hostility, and so it hath been lately;*

——————undique totis
Usque adeò turbatur agris. En! ipse capellas
Protinus æger ago; hanc etiam vix, Tityre, duco.

But, My, Lord, this is not all: I would fain also complain that men feel not their greatest evil, and are not sensible of their

danger, nor covetous of what they want, nor ſtrive for that which is fordidden them; but that this complaint would ſuppoſe an unnatural evil to rule in the hearts of men; For who would have in him ſo little of a Man, as not to be greedy of the Word of God, and of holy Ordinances, even therefore becauſe they are ſo hard to have? And this evil although it can have no excuſe, yet it hath a great and a certain cauſe; for the Word of God ſtill creates new appetites, as it ſatisfies the old; and enlarges the capacity, as it fills the firſt propenſities of the Spirit. For all Spiritual bleſſings are ſeeds of Immortality, and of infinite felicities, they ſwell up to the comprehenſions of Eternity; and the deſires of the ſoul can never be wearied, but when they are decayed; as the ſtomach will be craving every day, unleſs it be ſick and abuſed. But every man's experience tells him now, that becauſe men have not Preaching, they leſs deſire it; their long faſting makes them not to love their meat; and ſo we have cauſe to fear the people will fall to an Atrophy, *then to a loathing of holy food; and then God's anger will follow the Method of our ſin, and ſend a famine of the Word and Sacraments. This we have the greateſt reaſon to fear, and this fear can be relieved by nothing but by notices and experience of the greatneſs of the Divine Mercies and Goodneſs.*

Againſt this danger in future, and evil in preſent, as you and all good men interpoſe their prayers, ſo have I added this little inſtance of my care and ſervices; being willing to miniſter in all offices and varieties of imployment, that ſo I may by all means ſave ſome, *and confirm others; or at leaſt that my ſelf may be accepted of God in my deſiring it. And I think I have ſome reaſons to expect a ſpecial mercy in this, becauſe I find by the conſtitution of the Divine Providence, and Eccleſiaſtical affairs, that all the great neceſſities of the Church have been ſerved by the zeal of Preaching in publick, and other holy miniſteries in publick or private, as they could be had. By this the Apoſtles planted the Church, and the Primitive Biſhops ſupported the faith of* Martyrs, *and the hardineſs of* Confeſſors, *and the auſterity of the* Retired. *By this they confounded Hereticks, and evil Livers, and taught them the ways of the Spirit, and left them without pertinacy, or without excuſe. It was Preaching that reſtored the ſplendour of the Church, when Barbariſm, and Wars, and Ignorance either ſate in, or broke the*

Doctor's

Doctor's Chair in pieces: For then it was that divers Orders of Religious, *and eſpecially of* Preachers, *were erected; God inſpiring into whole companies of men a zeal of Preaching. And by the ſame inſtrument God reſtored the beauty of the Church, when it was neceſſary ſhe ſhould be reformed; it was the aſſiduous and learned Preaching of thoſe whom God choſe for his Miniſters in that work, that wrought the Advantages and perſwaded thoſe Truths, which are the* enamel *and beauty of our Churches. And becauſe by the ſame means all things are preſerved, by which they are produced, it cannot but be certain, that the preſent ſtate of the Church requires a greater care and prudence in this Miniſtery than ever; eſpecially ſince by Preaching ſome endeavour to ſupplant Preaching, and by intercepting the fruits of the flocks to diſhearten the Shepherds from their attendances.*

My Lord, Your great nobleneſs and religious charity hath taken from me ſome portions of that glory, which I deſigned to my ſelf in imitation of S. Paul *towards the* Corinthian Church; *who eſteemed it his honour to preach to them without a revenue; and though alſo like him I have a trade, by which as I can be more uſeful to others, and leſs burthenſome to you; yet to you alſo under God, I owe the quiet and the opportunities and circumſtances of that, as if God had ſo interweaved the ſupport of my affairs with your charity, that he would have no advantages paſs upon me, but by your intereſt; and that I ſhould expect no reward of the iſſues of my Calling, unleſs your Lordſhip have a ſhare in the bleſſing.*

My Lord, I give God thanks that my lot is fallen ſo fairly, and that I can ſerve your Lordſhip in that Miniſtery, by which I am bound to ſerve God, and that my gratitude *and my* duty *are bound up in the ſame bundle; but now, that which was* yours *by a right of propriety, I have made publick, that it may ſtill be more* yours, *and you derive to your ſelf a comfort, if you ſhall ſee the neceſſity of others ſerved by that which you heard ſo diligently, and accepted with ſo much piety, and I am perſwaded have entertained with that Religion and obedience, which is the duty of all thoſe who know, that Sermons are Arguments againſt us, unleſs they make us better, and that no Sermon is received as it ought, unleſs it makes us quit a vice, or be in love with vertue; unleſs we ſuffer it in*

ſome inſtance or degree to do the work of God upon our Souls.

My Lord, in theſe Sermons I have medled with no mans intereſt, that only excepted, which is Eternal; *but if any mans vice was to be reproved, I have done it with as much ſeverity as I ought. Some caſes of Conſcience I have here determined; but the ſpecial deſign of the whole, is to deſcribe the greater lines of Duty, by ſpecial arguments: and if any* witty Cenſurer *ſhall ſay, that I tell him nothing but what he knew before; I ſhall be contented with it, and rejoyce that he was ſo well inſtructed, and wiſh alſo that he needed not a* Remembrancer: *but if either in the firſt, or in the ſecond; in the inſtitution of ſome, or the reminding of others, I can do God any ſervice; no man ought to be offended, that Sermons are not like curious* Inquiries *after* New-nothings, *but* purſuances *of* Old-truths. *However, I have already many fair earneſts that your Lordſhip will be pleaſed with this tender of my ſervice, and expreſſion of my great and deareſt obligations, which you daily renew or continue upon,*

My Nobleſt Lord,

Your Lordſhips

Moſt affectionate and

moſt obliged Servant,

JEREMY TAYLOR.

Titles of the Twenty Five

SERMONS

THEIR

ORDER, NUMBER, and TEXTS.

SERMON I, II, III.

Dooms-day Book; or Christs Advent to Judgment. *Folio* 1, 8, 17.

2 Cor. 5. 10.

For we must all appear before the Judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

SERM. IV, V, VI.

The Return of Prayers; or, The condition of a prevailing Prayer. *fol.* 25, 32, 39.

John 9. 31.

Now we know that God heareth not sinners; but if any man be a worshipper of God and doth his will, him he heareth.

SERM. VII, VIII, IX.

Of Godly Fear, &c. *fol.* 47, 53, 60.

Heb. 12. part of the 28, and 29. ver.

Let us have grace whereby we may serve God with reverence and godly fear. For our God is a consuming Fire.

SERM. X, XI.

The Flesh and the Spirit. *fol.* 67, 75.

Matth. 26. 14. later part.

The spirit indeed is willing but the Flesh is weak.

SERM. XII, XIII, XIV.

Of Lukewarmness and Zeal; or Spiritual Fervour. *fol.* 83, 90, 98.

Jerem. 48. 10. first part.

Cursed be he that doth the work of the Lord deceitfully.

SERM. XV, XVI.

The House of Feasting; or, The Epicures Measures. *fol.* 106, 113.

1 Cor. 15. 32. last part.

Let us eat and drink, for to morrow we die.

SERM. XVII, XVIII.

The Marriage Ring; or, the Mysteriousness and Duties of Marriage. *fol.* 122, 129.

Ephes. 5. 32, 33.

This is a great mystery; but I speak concerning Christ and the Church. Nevertheless let every one of you in particular so love his Wife even as himself; and the Wife see that she reverence her Husband.

SERM. XIX, XX, XXI.

Apples of *Sodom*; or, The Fruits of Sin. *fol.* 137, 145, 153.

Rom. 6. 21.

What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death.

SERM. XXII, XXIII, XXIV, XXV.

The good and evil Tongue. Of Slander and Flattery. The Duties of the Tongue. *fol.* 161, 168, 176, 183.

Ephes. 4. 25.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Titles

Titles of the Twenty Seven

SERMONS,

THEIR

ORDER, NUMBER, and TEXTS.

SERMON I, II.

Of the Spirit of Grace. *Folio* 201, 208.

Rom. 8. ver. 9, 10.

*But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his: * And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.*

SERM. III, IV.

The descending and entailed Curse cut off. *fol.* 216, 223.

Exod. 20. part of the 5. verse.

I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

6. *And shewing mercy unto thousands of them that love me and keep my commandments.*

SERM. V, VI.

The Invalidity of a late or Death-bed Repentance. *fol.* 231, 239.

Jerem. 13. 16.

Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, (or lest while ye look for light) he shall turn it into the shadow of death, and make it gross darkness.

SERM. VII, VIII.

The deceitfulness of the Heart. *fol.* 248, 254.

Jeremy 17. 9.

The Heart is deceitful above all things, and desperately wicked; who can know it?

SERM. IX, X, XI.

The Faith and Patience of the Saints: Or, The Righteous cause Oppressed. *fol.* 262, 270, 278.

1 Pet. 4. 17.

For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?

18. *And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?*

SERM. XII, XIII.

The mercy of the Divine Judgments: Or, God's Method in curing Sinners. *fol.* 286, 293.

Romans 2. 4.

Despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to Repentance.

SERM. XIV, XV.

Of growth in Grace, with its proper instruments and signs. *fol.* 301, 307.

2 Pet. 3. 18.

But grow in grace, and in the knowledge of the Lord Jesus Christ, to whom be glory both now and for ever. Amen.

SERM. XVI, XVII.

Of Growth in Sin: Or, The several States and Degrees of Sinners, with the manner how they are to be treated. *fol.* 315, 322.

Jude

Jude Epiſt. ver. 22, 23.
*And of ſome have compaſſion, making a difference: * And others ſave with fear pulling them out of the fire.*

SERM. XVIII, XIX.

The Fooliſh Exchange. *fol.* 331, 338.

Matth. 26. ver. 26.
For what is a man profited, if he ſhall gain the whole world, and loſe his own Soul? or, what ſhall a man give in exchange for his Soul?

SERM. XX, XXI, XXII.

The Serpent and the Dove: Or, a diſcourſe of Chriſtian Prudence.
fol. 347, 353, 360.

Matth. 10. latter part of ver. 16.
Be ye therefore wiſe as Serpents, and harmleſs as Doves.

SERM. XXIII, XXIV.

Of Chriſtian Simplicity. *fol.* 369, 375.

Matth. 10. latter part of ver. 16.
And harmleſs as Doves.

SERM. XXV, XXVI, XXVII.

The Miracles of the Divine Mercy.
fol. 383, 391, 398.

Pſal. 86. 5.
For thou, Lord, art good and ready to forgive, and plenteous in mercy to all them that call upon thee.

Titles

Titles of the Eleven

SERMONS,

THEIR

ORDER, NUMBER, and TEXTS.

Being the Second Volume.

SERMON I.

The Righteouſneſs Evangelical. *Folio* 1.

Matth. 5. 20.

For I ſay unto you, that except your righteouſneſs exceed the righteouſneſs of the Scribes and Phariſees, ye ſhall in no wiſe enter the Kingdom of Heaven.

SERM. II.

The Chriſtian Conqueſt over the Body of Sin. *fol.* 13.

Rom. 7. 19.

For the good that I would, I do not; but the evil which I would not, that I do.

SERM. III.

Faith working by Love. *fol.* 25.

James 2. 4.

You ſee then how that by works a man is juſtified, and not by faith alone.

SERM. IV.

Preached at an Epiſcopal Conſecration. *fol.* 41.

Luke 12. 42.

And the Lord ſaid, Who then is that faithful and wiſe ſteward, whom his Lord ſhall make ruler over his houſhold to give them their portion of meat in due ſeaſon?

43. *Bleſſed is that ſervant whom his Lord when he cometh ſhall find ſo doing.*

SERM. V.

Preached at the opening the Parliament of *Ireland.* *fol.* 61.

1 Sam. 15. 22.

Behold to obey is better than to ſacrifice, and to hearken than the fat of Rams:

23. *For rebellion is as the ſin of witchcraft, and ſtubbornneſs is as iniquity and idolatry.*

SERM. VI.

Via Intelligentiæ. *fol.* 77.

John 7. 17.

If any man will do his will, he ſhall know of the doctrine whether it be of God, or whether I ſpeak of my ſelf.

SERM. VII.

Preached at the Funeral of the Lord Primate of *Ireland.* *fol.* 97.

1 Cor. 15. 23.

But every man in his own order; Chriſt the firſt-fruits, and after they that are Chriſt's at his coming.

SERM. VIII.

The Counteſs of *Carberies* Funeral Sermon. *fol.* 119.

2 Sam. 14. 14.

For we muſt needs die, and are as water ſpilt upon the ground which cannot be gathered up again, neither doth God reſpect any perſon: yet doth he deviſe means that his baniſhed be not expelled from him.

SERM. IX.

Preached upon the Anniverſary of the Gunpowder-Treaſon. *fol.* 139.

Luke 9. 54.

But when James *and* John *ſaw this, they ſaid, Lord, wilt thou that we command*

mand fire to come from Heaven and comſume them, even as Elias *did?*

SERM. X. & XI.

The Miniſter's Duty in Life and Doctrine. In Two Sermons. *fol.* 165, 177.

Tit. 2. 7.

In all things ſhewing thy ſelf a pattern of good works: In Doctrine ſhewing uncorruptneſs, gravity, ſincerity,

8. *Sound ſpeech that cannot be condemned, that he that is of the contrary part may be aſhamed, having no evil thing to ſay of you.*

A Diſcourſe of the Divine Inſtitution, Neceſſity, Sacredneſs, and Separation of the Office Miniſterial. *fol.* 193.

Rules and Advices to the Clergy of the Dioceſs of *Down* and *Connor.*

I. *Perſonal Duty.* fol. 229.
II. *Of Prudence required in Miniſters.* 230.
III. *The Rules and Meaſures of Government to be uſed by Miniſters, in their reſpective Cures.* 231.
IV. *Rules and Advices concerning Preaching.* 233.
V. *Rules and Advices concerning Catechiſm.* 235.
VI. *Rules and Advices concerning the Viſitation of the Sick.* 236.
VII. *Of miniſtring the Sacraments, publick Prayers, and other duties of Miniſters.* ibid.

A Funeral Sermon, preached at the Obſequies of the Right Reverend Father in God, the Lord Biſhop of *Down:* by the Reverend Dr. *George Ruſt*, Dean of *Connor.* *fol.* 241.

A Prayer before Sermon.

O Lord God, fountain of life, giver of all good things, who giveſt to men the bleſſed hope of eternal life by our Lord Jeſus Chriſt, and haſt promiſed thy holy Spirit to them that ask him; Be preſent with us in the diſpenſation of thy holy Word [and Sacraments] grant that we being preſerved from all evil by thy power, and among the diverſities of opinions and judgments in this world from all errors and falſe doctrines, and led into all truth by the conduct of thy holy Spirit, may for ever obey thy heavenly calling: that we may not be only hearers of the word of life, but doers alſo of good works, keeping faith and a good conſcience, living an unblameable life, uſefully and charitably, religiouſly and prudently in all godlineſs and honeſty before thee our God, and before all the world, that at the end of our mortal life we may enter into the light and life of God, to ſing praiſes and eternal hymns to the glory of thy name in eternal ages, through Jeſus Chriſt our Lord.* Amen.

[*] This clauſe is to be omitted if there be no Sacrament that day.

In whoſe name let us pray in the words which himſelf commanded, ſaying,

*OUR Father which art in Heaven * Hallowed be thy Name * Thy Kingdom come * Thy will be done in Earth as it is in Heaven * Give us this day our daily bread * And forgive us our treſpaſſes as we forgive them that treſpaſs againſt us * And lead us not into temptation * But deliver us from evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever.* Amen.

A Prayer after Sermon.

LOrd pity and pardon, direct and bleſs, ſanctifie and ſave us all. Give repentance to all that live in ſin, and perſeverance to all thy ſons and ſervants for his ſake who is thy beloved, and the foundation of all our hopes, Our Bleſſed Lord and Saviour Jeſus, to whom with the Father and the holy Spirit, be all honour and glory, praiſe and adoration, love and obedience, now and for evermore. Amen.

SERMON

SERM. I.

SERMON I.

ADVENT SUNDAY.

DOOMS-DAY BOOK:

OR,

CHRIST'S Advent to Judgment.

2 COR. 5. 10.

For we must all appear before the Judgment-seat of CHRIST, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

VErtue and Vice are so essentially distinguished, and the distinction is so necessary to be observed in order to the well-being of men in private and in Societies, that to divide them in themselves, and to separate them by sufficient notices, and to distinguish them by rewards, hath been designed by all Laws, by the sayings of wise men, by the order of things, by their proportions to good or evil; and the expectations of men have been fram'd accordingly: that Vertue may have a proper seat in the will and in the affections, and may become amiable by its own excellency and its appendent blessing; and that Vice may be as natural an enemy to a Man as a Wolf to the Lamb, and as Darkness to Light; destructive of its being, and a contradiction of its nature. But it is not enough that all the world hath armed it self against Vice, and, by all that is wise and sober among men, hath taken the part of Virtue, adorning it with glorious appellatives, encouraging it by rewards, entertaining it with sweetness, and commanding it by Edicts, fortifying it with defensatives, and twining with it in all artificial compliances; all this is short of mans necessitie: For this will in all modest men secure their actions in Theatres and Highways, in Markets and Churches, before the eye of Judges and in the society of Witnesses: but the actions of Closets and Chambers, the designs and thoughts of men, their discourses in dark places, and the actions of retirements and of the night, are left indifferent to Virtue or to Vice; and of these, as man can take no cognisance, so he can make no coercitive; and therefore above one half of humane Actions is by the Laws of man left unregarded and unprovided for. And besides this, there are some men who are bigger than Laws, and some are bigger than Judges, and some Judges have lessened themselves by fear and cowardize, by bribery and flattery, by iniquity and compliance; and where they have not, yet they have notices but of few Causes: and there are some sins so popular and universal, that to punish them is either impossible or intolerable; and to question such, would betray the weakness of the publick Rods and Axes, and represent the sinner to be stronger than the power that is appointed to be his Bridle. And after all this, we find sinners so prosperous that they escape, so potent that they fear not; and sin is made safe when it grows great,

——— Facere omnia sævè
Non impunè licet, nisi dum facis ——

and Innocence is oppressed, and the Poor cries, and he hath no helper; and he is oppressed, and he wants a Patron. And for these and many other concurrent causes, if you reckon all the causes that come before all the Judicatories of the world, though the litigious are too many, and the matters of instance are intricate and numerous, yet the personal and criminal are so few, that of two thousand sins that cry aloud to God

SERM. I.

for Vengeance, ſcarce two are noted by the publick eye, and chaſtis'd by the hand of Juſtice. It muſt follow from hence, that it is but reaſonable, for the intereſt of Vertue and the neceſſities of the World, that the Private ſhould be judg'd, and Virtue ſhould be tied upon the ſpirit, and the Poor ſhould be relieved, and the Oppreſſed ſhould appeal, and the noiſe of Widows ſhould be heard, and the Saints ſhould ſtand upright, and the Cauſe that was ill judged ſhould be judged over again, and Tyrants ſhould be call'd to account, and our Thoughts ſhould be examined, and our ſecret Actions viewed on all ſides, and the infinite Number of ſins which eſcape here ſhould not eſcape finally. And therefore God hath ſo ordained it, that there ſhall be a Day of Doom, wherein all that are let alone by men ſhall be queſtion'd by God, and every Word, and every Action ſhall receive its juſt recompence of reward. *For we muſt all appear before the Judgment-ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

Τὰ ἴδια τῦ σώμαΘ, ſo it is in the beſt Copies, not τὰ διὰ, *The things done in the body*, ſo we commonly read it; *the things proper* or *due to the body*, ſo the expreſſion is more apt and proper; For not only what is done διὰ σώμαΘ *by the body*, but even the acts of abſtracted underſtanding and violation, the acts of reflection and choice, acts of ſelf-love and admiration, and whatever elſe can be ſuppoſed the proper and peculiar act of the ſoul or of the ſpirit, is to be accounted for, at the day of Judgment: and even theſe may be called ἴδια τῦ σώμαΘ, becauſe theſe are the acts of the man in the ſtate of conjunction with the body. The words have in them no other difficulty or variety, but contain a great truth of the biggeſt intereſt, and one of the moſt material conſtitutive Articles of the whole Religion, and the greateſt endearment of our duty in the whole World. Things are ſo ordered by the great Lord of all the creatures, that whatſoever we do or ſuffer ſhall be call'd to account, and this Account ſhall be exact, and the Sentence ſhall be juſt, and the Reward ſhall be great; all the evils of the world ſhall be amended, and the Injuſtices ſhall be repaid, and the Divine Providence ſhall be vindicated, and Vertue and Vice ſhall for ever be remark'd by their ſeparate dwellings and rewards.

This is that which the Apoſtle in the next verſe calls *the terror of the Lord*; *It is his terror*, becauſe himſelf ſhall appear in his dreſs of Majeſty and Robes of Juſtice; and *it is his terror*, becauſe it is of all the things in the World the moſt formidable in it ſelf, and it is moſt fearful to us; where ſhall be acted the intereſt and final ſentence of eternity; and becauſe it is ſo intended, I ſhall all the way repreſent it as *the Lords terror*, that we may be afraid of ſin, for the deſtruction of which *this terror* is intended.

1. 2. 3. 1. Therefore, we will conſider the Perſons that are to be judged, with the Circumſtances of our advantages or our ſorrows [*We muſt all appear.*] 2. The Judge and his Judgment-ſeat: [*before the Judgment-ſeat of Chriſt.*] 3. The Sentence that they are to receive; [*the things due to the body, good or bad*;] according as we now pleaſe, but then cannot alter. Every of theſe are dreſſed with circumſtances of affliction and affrightment to thoſe, to whom ſuch Terrors ſhall appertain as a Portion of their Inheritance.

1. The Perſons who are to be judged: even you, and I, and all the world: Kings and Prieſts, Nobles and Learned, the Crafty and the Eaſie, the Wiſe and the Fooliſh, the Rich and the Poor, the prevailing Tyrant and the oppreſſed Party ſhall all appear to receive their Symbol; and this is ſo far from abating any thing of its terror and our dear concernment, that it much increaſes it: For, although concerning Precepts and Diſcourſes we are apt to neglect in particular, what is recommended in general, and in incidencies of Mortality and ſad events the ſingularity of the chance heightens the apprehenſion of the evil; yet it is ſo by accident, and only in regard of our imperfection; it being an effect of ſelf-love, or ſome little creeping envy which adheres too often to the infortunate and miſerable; or elſe becauſe the ſorrow is apt to increaſe, by being apprehended to be a rare caſe, and a ſingular unworthineſs in him who is afflicted, otherwiſe than is common to the ſons of men, companions of his ſin, and brethren of his nature, and partners of his uſual accidents; yet in final and extreme events, the multitude of ſufferers does not leſſen but increaſe the ſufferings; and when *the firſt day of Judgment* happen'd, that (I mean) of the univerſal deluge of waters upon the old World, the calamity ſwell'd like the flood, and every man ſaw his friend periſh, and the neighbours of his dwelling, and the relatives of his houſe, and the ſharers of his joys, and yeſterdays Bride, and the new-born Heir, the Prieſt of the Family, and the honour of the Kindred, all dying or dead, drench'd in water and the

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divine vengeance; and then they had no place to flee unto, no man cared for their Souls; they had none to go unto for counsel, no sanctuary high enough to keep them from the vengeance that rain'd down from Heaven; and so it shall be at the day of Judgment, when that world and this, and all that shall be born hereafter, shall pass through the same Red Sea, and be all baptized with the same fire, and be involv'd in the same cloud, in which shall be thunderings and terrors infinite; every Man's fear shall be increased by his neighbors shrieks, and the amazement that all the world shall be in, shall unite as the sparks of a raging furnace into a globe of fire, and roul upon its own principle, and increase by direct appearances, and intolerable reflections. He that stands in a Church-yard in the time of a great Plague, and hears the Passing-bell perpetually telling the sad stories of death, and sees crowds of infected bodies pressing to their Graves, and others sick and tremulous, and Death dress'd up in all the images of sorrow round about him, is not supported in his spirit by the variety of his sorrow: and at Dooms-day, when the terrors are universal, besides that it is in it self so much greater, because it can affright the whole world, it is also made greater by communication and a sorrowful influence; Grief being then strongly infectious, when there is no variety of state but an intire Kingdom of fear; and amazement is the King of all our passions, and all the world its subjects: and that shriek must needs be terrible, when millions of Men and Women at the same instant shall fearfully cry out, and the noise shall mingle with the Trumpet of the Archangel, with the Thunders of the dying and groaning Heavens, and the crack of the dissolving world, when the whole Fabrick of Nature shall shake into dissolution and eternal ashes. But this general consideration may be heightned with four or five circumstances.

1. Consider what an infinite multitude of Angels and Men and Women shall then appear; it is a huge Assembly when the Men of one Kingdom, the Men of one Age in a single Province are gathered together into heaps and confusion of disorder; But then all Kingdoms of all Ages, all the Armies that ever mustered, all the World that *Augustus Cæsar* taxed, all those hundreds of millions that were slain in all the *Roman* Wars from *Numa*'s time till *Italy* was broken into Principalities and small *Exarchats*; all these, and all that can come into numbers, and that did descend from the loins of *Adam*, shall at once be represented; to which account if we add the Armies of Heaven, the nine Orders of blessed Spirits, and the infinite numbers in every order, we may suppose the Numbers fit to express the Majesty of that God, and the Terror of that Judge, who is the Lord and Father of all that unimaginable multitude. *Erit terror ingens tot simul tantorumque populorum.* *Florus.*

2. In this great multitude we shall meet all those, who by their example and their holy precepts have, like tapers, enkindled with a beam of the Son of righteousness, enlightned us, and taught us to walk in the paths of justice. There we shall see all those good men whom God sent to preach to us, and recal us from humane follies and inhumane practices: and when we espy the good man, that chid us for our last drunkenness or adulteries, it shall then also be remembred, how we mocked at Counsel; and were civilly modest at the Reproof, but laugh'd when the man was gone, and accepted it for a religious Complement, and took our leaves, and went and did the same again. But then things shall put on another face, and that we smil'd at here, and slighted fondly, shall then be the greatest terror in the world; Men shall feel, that they once laugh'd at their own destruction, and rejected health, when it was offered by a man of God upon no other condition, but that they would be wise, and not be in love with death. Then they shall perceive, that if they had obeyed an easie and a sober counsel, they had been partners of the same Felicity, which they see so illustrious upon the heads of those Preachers, *whose work is with the Lord*, and who by their Life and Doctrine endeavoured to snatch the Soul of their friend or relatives from an intolerable Misery. But he that sees a Crown put upon their heads that give good counsel, and preach holy and severe Sermons with designs of Charity and Piety, will also then perceive that God did not send Preachers for nothing, on trifling errands and without regard: but that work, which he crowns in them, he purposed should be effective to us, perswasive to the understanding, and active upon our consciences. Good Preachers by their Doctrine, and all good men by their Lives are the Accusers of the disobedient; and they shall rise up from their seats, and judge and condemn the follies of those who thought their piety to be want of courage, and their discourses pedantical, and their reproofs the Priests trade, but of no signification, because they preferr'd moments before eternity.

3. There in that great Assembly shall be seen all those Converts, who upon easier

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4. But there is a worſe ſight than this yet, which in that great Aſſembly ſhall diſtract our ſight, and amaze our ſpirits. There men ſhall meet the partners of their ſins, and them that drank the round, when they crown'd their heads with folly and forgetfulneſs, and their cups with wine and noiſes. There ſhall ye ſee that poor periſhing Soul, whom thou didſt tempt to adultery and wantonneſs, to drunkenneſs or perjury, to rebellion or an evil intereſt, by power or craft, by witty diſcourſes or deep diſſembling, by ſcandal or a ſnare, by evil example or pernicious counſel, by malice or unwarineſs; and when all this is ſumm'd up, and from the varietie of its particulars is drawn into an uneaſie load and a formidable ſum, poſſibly we may find Sights enough to ſcare all our Confidences, and Arguments enough to preſs our evil Souls into the ſorrows of a moſt intolerable Death. For however we make now but light accounts and evil proportions concerning it, yet it will be a fearful circumſtance of appearing, to ſee one, or two, or ten, or twenty accurſed Souls deſpairing, miſerable, infinitely miſerable, roaring and blaſpheming, and fearfully curſing thee as the cauſe of its eternal Sorrows. Thy Luſt betray'd and rifled her weak and unguarded innocence; thy Example made thy ſervant confident to lye, or to be perjur'd; thy Society brought a third into intemperance and the diſguiſes of a beaſt; and when thou ſeeſt that Soul, with whom thou didſt ſin, drag'd into Hell, well mayſt thou fear to drink the dregs of thy intolerable potion. And moſt certainly, it is the greateſt of Evils to deſtroy a Soul for whom the Lord Jeſus died, and to undo that Grace which our Lord purchaſed with ſo much Sweat and Blood, Pains and a Mighty Charity. And becauſe very many ſins are ſins of ſociety and confederation; ſuch are Fornication, Drunkenneſs, Bribery, Simony, Rebellion, Schiſm, and many others; it is a hard and a weighty conſideration, what ſhall become of any one of us, who have tempted our Brother or Siſter to ſin and death: For though God hath ſpar'd our Life, and they are dead, and their debt-books are ſealed up till the day of account; yet the miſchief of our ſin is gone before us, and it is like a murther but more execrable: the Soul is dead in treſpaſſes and ſins, and ſealed up to an eternal ſorrow, and thou ſhalt ſee at Dooms-day what damnable Uncharitableneſs thou haſt done. That Soul that cries to thoſe rocks to cover her, if it had not been for thy perpetual temptations, might have followed the Lamb in a white Robe; and that poor man, that is cloathed with ſhame and flames of fire, would have ſhin'd in glory, but that thou didſt force him to be Partner of the baſeneſs: and who ſhall pay for this loſs? A Soul is loſt by thy means; thou haſt defeated the holy purpoſes of the Lord's bitter Paſſion by thy Impurities; and what ſhall happen to thee by whom thy Brother dies eternally? Of all the conſiderations that concern this part of the horrors of Dooms-day, nothing can be more formidable than this to ſuch whom it does concern: and truly it concerns ſo many, and amongſt ſo many, perhaps ſome perſons are ſo tender, that it might affright their Hopes, and diſcompoſe their induſtries and ſpriteful labours of Repentance; but that our moſt merciful Lord hath, in the midſt of all the fearful circumſtances of his

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ſecond coming, interwoven this one comfort relating to this, which to my ſenſe ſeems the moſt fearful and killing circumſtance: Two ſhall be grinding at one Mill; the one ſhall be taken, and the other left; Two ſhall be in a bed; the one ſhall be taken, and the other left; that is, Thoſe who are Confederate in the ſame fortunes, and intereſts, and actions, may yet have a different Sentence: For an early and an active repentance will waſh off this account, and put it upon the tables of the Croſs; and though it ought to make us diligent and careful, charitable and penitent, hugely penitent even ſo long as we live, yet when we ſhall appear together, there is a Mercy, that ſhall there ſeparate us, who ſometimes had blended each other in a common Crime. Bleſſed be the mercies of God, who hath ſo carefully provided a fruitful ſhower of Grace, to refreſh the miſeries and dangers of the greateſt part of Mankind. *Thomas Aquinas* was uſed to beg of God, that he might never be tempted from his low fortune to Prelacies and dignities Eccleſiaſtical; and that his mind might never be diſcompoſed or polluted with the love of any Creature; and that he might by ſome inſtrument or other underſtand the ſtate of his deceaſed Brother; and the Story ſays, that he was heard in all. In him it was a great Curioſity, or the paſſion and impertinencies of a uſeleſs Charity to ſearch after him, unleſs he had ſome other perſonal concernment than his relation of Kinred. But truly, it would concern very many to be ſolicitous concerning the event of thoſe Souls, with whom we have mingled Death and Sin; for many of thoſe Sentences, which have paſſed and decreed concerning our departed Relatives, will concern us dearly, and we are bound in the ſame bundles, and ſhall be thrown into the ſame fires, unleſs we repent for our own ſins, and double our ſorrows for their Damnation.

5. We may conſider that this infinite multitude of Men and Women, Angels and Devils, is not ineffective as a Number in *Pythagoras*'s Tables, but muſt needs have influence upon every ſpirit that ſhall there appear. For the tranſactions of that Court are not like Orations ſpoken by a *Grecian* Orator in the circles of his people, heard by them that croud neareſt him, or that Sound limited by the circles of air, or the incloſure of a wall; but every thing is repreſented to every Perſon, and then let it be conſidered, when thy ſhame and ſecret turpitude, thy midnight revels and ſecret hypocriſies, thy luſtful thoughts and treacherous deſigns, thy falſhood to God and ſtartings from thy holy promiſes, thy follies and impieties ſhall be laid open before all the world, and that then ſhall be ſpoken by the trumpet of an Archangel upon the houſe top, the higheſt battlements of Heaven, all thoſe filthy words and lewd circumſtances, which thou didſt act ſecretly; Thou wilt find, that thou wilt have reaſon ſtrangely to be aſhamed. All the wiſe men in the world ſhall know, how vile thou haſt been: and then conſider, with what confuſion of face wouldſt thou ſtand in the preſence of a good man and a ſevere, if peradventure he ſhould ſuddenly draw thy curtain, and find thee in the ſins of ſhame and luſt; it muſt be infinitely more, when God and all the Angels of Heaven and Earth, all his holy myriads, and all his redeemed Saints ſhall ſtare and wonder at thy impurities and follies. I have read a ſtory, that a young Gentleman, being paſſionately by his Mother diſſwaded from entring into the ſevere courſes of a Religious and ſingle Life, broke from her importunity by ſaying, *Volo ſervare animam meam, I am reſolved by all means to ſave my ſoul.* But when he had undertaken a Rule with paſſion, he performed it careleſly and remiſly, and was but lukewarm in his Religion, and quickly proceeded to a melancholy and wearied Spirit, and from thence to a Sickneſs and the neighbourhood of Death; but falling into an agony and a phantaſtick viſion, dream'd that he ſaw himſelf ſummon'd before Gods angry throne, and from thence hurried into a place of torments, where eſpying his Mother, full of ſcorn ſhe upbraided him with his former anſwer, and asked him, *Why he did not ſave his ſoul by all means*, according as he undertook. But when the ſick man awaked and recovered, he made his words good indeed, and prayed frequently, and faſted ſeverely, and laboured humbly, and converſed charitably, and mortified himſelf ſeverely, and refuſed ſuch ſecular ſolaces which other good men received to refreſh and ſuſtain their infirmities, and gave no other account to them that asked him but this: If I could not in my ecſtaſie or dream endure my Mother's upbraiding my follies and weak Religion, how ſhall I be able to ſuffer, that God ſhould redargue me at Dooms-day, and the Angels reproach my lukewarmneſs, and the Devils aggravate my ſins, and all the Saints of God deride my follies and hypocriſies? The effect of that mans Conſideration may ſerve to actuate a Meditation in every one of us: for we ſhall all be at that paſs, that unleſs our ſhame and ſorrows be cleanſed by a timely Repentance, and cover'd by the Robe of Chriſt, we ſhall ſuffer the anger of God, the

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ſcorn of Saints and Angels, and our own ſhame in the general Aſſembly of all Mankind. This Argument is moſt conſiderable to them who are tender of their precious Name, and ſenſible of Honour; if they rather would chuſe death than a diſgrace, poverty rather than ſhame, let them remember that a ſinful life will bring them to an intolerable ſhame at that day, when all that is excellent in Heaven and Earth ſhall be ſummon'd as Witneſſes and Parties in a fearful ſcrutiny. The ſumme is this, All that are born of *Adam*, ſhall appear before God and his Chriſt, and all the innumerable companies of Angels and Devils ſhall be there: and the wicked ſhall be affrighted with every thing they ſee; and there they ſhall ſee thoſe good men, that taught them the ways of Life; and all thoſe evil perſons, whom themſelves have tempted into the ways of Death; and thoſe who were converted upon eaſier terms; and ſome of theſe ſhall ſhame the wicked, and ſome ſhall curſe them, and ſome ſhall upbraid them, and all ſhall amaze them, and yet this is but the ἀρχὴ ἀδίνων, the Beginning of thoſe evils which ſhall never End till eternity hath a period; but concerning this they muſt firſt be judged; and that's the ſecond general conſideration, *We muſt appear before the Judgment ſeat of Chriſt*, and that's a new ſtate of terrors and affrightments. Chriſt, who is our Saviour and is our Advocate, ſhall then be our Judge; and that will ſtrangely change our confidences and all the face of things.

2. That's then the place and ſtate of our appearance, *Before the Judgment ſeat of Chriſt:*] For Chriſt ſhall riſe from the right hand of his Father; he ſhall deſcend toward us, and ride upon a cloud, and ſhall make himſelf illuſtrious by a glorious Majeſty, and an innumerable retinue, and circumſtances of terror and a mighty Power: and this is that which *Origen* affirms to be the ſign of the Son of Man. *Remalcus de Vaux in Harpocrate divino* affirms, that all the Greek and Latine Fathers *conſentientibus animis aſſeverant, hoc ſigno Crucem Chriſti ſignificari*, do unanimouſly affirm, that the repreſentment of the Croſs, is the ſign of the Son of Man ſpoken of *Matth.* 24. 50. And indeed they affirm it very generally, but *Origen* after this manner is ſingular, *hoc ſignum Crucis erit, cum Dominus adjudicandum venerit*, ſo the Church uſed to ſing, and ſo it is in the Sibyls verſes;

O Lignum felix, in quo Deus ipſe pependit;
Nec te terra capit, ſed cœli tecta videbis,
Cum renovata Dei facies ignita micabit.

The ſign of that Croſs is the ſign of the Son of Man, when the Lord ſhall come to Judgment: and from thoſe words of Scripture [*They ſhall look on him whom they have pierced*] it hath been freely entertain'd, that at the day of Judgment, Chriſt ſhall ſignifie his Perſon by ſomething that related to his Paſſion, his Croſs, or his Wounds, or both. I liſt not to ſpin this curious Cobweb; but *Origen*'s opinion ſeems to me more reaſonable; and it is more agreeable to the Majeſty and Power of Chriſt to ſignifie himſelf with proportions of his Glory rather than of his Humility; with effects of his being exalted into Heaven, rather than of his poverty and ſorrows upon Earth: and this is countenanced better by ſome Greek copies; τότε φανήσεται σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ, ſo it is commonly read, the ſign of the Son of Man in Heaven, that is (ſay they) the ſign of the Son of Man *imprinted upon a cloud*; but it is in others τοῦ υἱοῦ τοῦ ἀνθρώπου τοῦ ἐν οὐρανοῖς, the ſign of the Son of Man who is in the Heavens; not that the ſign ſhall be imprinted on a cloud, or in any part of the Heavens, but that he who is now in the Heavens ſhall, when he comes down, have a ſign and ſignification of his own, that is, proper to him who is there glorified and ſhall return in Glory. And he diſparages the beauty of the Sun, who enquires for a Rule to know, when the Sun ſhines, or the light breaks forth from its chambers of the Eaſt; and the Son of Man ſhall need no other ſignification, but his infinite Retinue, and all the Angels of God worſhipping him, and ſitting upon a cloud, and leading the heavenly Hoſt, and bringing his Elect with him, and being cloathed with the robes of Majeſty, and trampling upon Devils, and confounding the Wicked, and deſtroying Death: but all theſe great things ſhall be inveſted with ſuch ſtrange circumſtances, and annexes of Mightineſs and Divinity, that all the world ſhall confeſs the Glories of the Lord; and this is ſufficiently ſignified by St. *Paul*, *We ſhall all be ſet before the throne or place of Chriſt's judicature; For it is written, As I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God:* that is, at the day of Judgment when we are placed ready to receive our Sentence, all knees ſhall bow to the holy *Jeſus*, and confeſs him to be God the Lord; meaning that our Lords Preſence ſhall be ſuch, as to force Obeyſance from Angels and Men and Devils; and his addreſs to Judgment

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ſhall ſufficiently declare his Perſon and his Office, and his proper Glories. This is the greateſt Scene of Majeſty that ſhall be in that day, till the Sentence be pronounced; But there goes much before this, which prepares all the world to the expectation and conſequent reception of this mighty Judge of Men and Angels.

The Majeſty of the Judge, and the terrors of the Judgment ſhall be ſpoken aloud by the immediate forerunning accidents, which ſhall be ſo great violences to the old conſtitutions of Nature, that it ſhall break her very bones, and diſorder her till ſhe be deſtroyed. Saint *Jerom* relates out of the *Jews* Books, that their Doctors uſe to account fifteen days of Prodigy immediately before Chriſt's coming, and to every day aſſign a Wonder, any one of which, if we ſhould chance to ſee in the days of our fleſh, it would affright us into the like thoughts, which the old World had, when they ſaw the Countreys round about them cover'd with water and the Divine vengeance; or as thoſe poor people near *Adria*, and the *Mediterranean* Sea, when their houſes and Cities are entring into graves, and the bowels of the Earth rent with convulſions and horrid tremblings. The Sea (they ſay) ſhall riſe fifteen Cubits above the higheſt Mountains, and thence deſcend into hollowneſs, and a prodigious drought; and when they are reduc'd again to their uſual proportions, the all then Beaſts and creeping things, the Monſters and the uſual Inhabitants of the Sea ſhall be gathered together, and make fearful noiſes to diſtract Mankind: The Birds ſhall mourn and change their Songs into threnes and ſad accents: Rivers of fire ſhall riſe from the Eaſt to Weſt, and the Stars ſhall be rent into threds of Light, and ſcatter like the beards of Comets; Then ſhall be fearful Earthquakes, and the Rocks ſhall rend in pieces, the Trees ſhall diſtil blood, and the Mountains and faireſt ſtructures ſhall return unto their primitive duſt; the wild Beaſts ſhall leave their dens, and come into the companies of men, ſo that you ſhall hardly tell how to call them, *herds of Men*, or *congregations of Beaſts*; Then ſhall the Graves open and give up their dead, and thoſe which are alive in Nature and dead in Fear, ſhall be forc'd from the Rocks whither they went to hide them, and from Caverns of the Earth, where they would fain have been concealed; becauſe their retirements are diſmantled, and their Rocks are broken into wider ruptures, and admit a ſtrange light into their ſecret bowels; and the men being forc'd abroad into the Theatre of mighty horrors ſhall run up and down diſtracted and at their wits end; and then ſome ſhall die, and ſome ſhall be changed, and by this time the Elect ſhall be gathered together from the four Quarters of the World, and Chriſt ſhall come along with them to Judgment.

Theſe ſigns, although the *Jewiſh* Doctors reckon them by order and a method, concerning which they had no other Revelation (that appears) nor ſufficiently credible Tradition, yet for the main parts of the things themſelves, the holy Scripture records Chriſts own Words, and concerning the moſt terrible of them; the ſumme of which, as Chriſt related them and his Apoſtles recorded and explicated, is this, *The Earth ſhall tremble, and the Powers of the Heavens ſhall be ſhaken, the Sun ſhall be turned into darkneſs, and the Moon into bloud*; that is, There ſhall be ſtrange eclipſes of the Sun, and fearful aſpects in the Moon, who when ſhe is troubled looks red like bloud; *The Rocks ſhall rend and the Elements ſhall melt with fervent heat. The Heavens ſhall be rolled up like a parchment, the Earth ſhall be burned with fire, the Hills ſhall be like wax, for there ſhall go a fire before him, and a mighty tempeſt ſhall be ſtirred round about him:*

Dies iræ, Dies illa
Solvet ſec'lum in favilla;
Teſte David, *cum* Sibyllâ.

The Trumpet of God ſhall ſound, and the Voice of the Archangel, that is, of Him who is the Prince of all that great army of Spirits, which ſhall then attend their Lord, and wait upon and illuſtrate his Glory; and this alſo is part of that which is called *the Sign of the Son of Man*; for the fulfilling of all theſe Predictions, and *the preaching of the Goſpel to all Nations*, and the Converſion of the *Jews*, and theſe Prodigies, and the Addreſs of Majeſty, make up that ſign. The notice of which things ſome way or other came to the very Heathen themſelves, who were alarm'd into Caution and Sobriety by theſe dead Remembrancers:

---Sic cùm, compage ſolutâ,
Sæcula tot mundi ſuprema coegerit horâ,

Antiquum

SERM. II.

Antiquum repetens iterum chaos, omnia miſtis
Sidera ſideribus concurrent: ignea pontum
Aſtra petent, tellus extendere littora nolit,
Excutietque fretum; fratri contraria Phœbe
Ibit, ——————Tótaque diſcors
Machina divulſi turbabit fœdera Mundi.

Which things when they are come to paſs, it will be no wonder if mens hearts ſhall fail them for fear, and their wits be loſt with guilt, and their fond hopes deſtroyed by Prodigy and amazement; but it will be an extreme Wonder, if the conſideration and certain expectation of theſe things ſhall not awake our ſleeping ſpirits, and raiſe us from the death of Sin, and the baſeneſs of vice and diſhonourable actions, to live *Soberly* and *Temperately*, *Chaſtly* and *Juſtly*, *Humbly* and *Obediently*, that is, like perſons that believe all this; and ſuch who are not mad men or fools, will order their actions according to theſe notices. For if they do not believe theſe things, where is their Faith? If they do believe them and ſin on, and do as if there were no ſuch thing to come to paſs, where is their Prudence, and what is their Hopes, and where their Charity? how do they differ from beaſts ſave that they are more fooliſh? for beaſts go on and conſider not, becauſe they cannot; but we can conſider, and will not; we know that ſtrange terrors ſhall affright us all, and ſtrange deaths and torments ſhall ſeiſe upon the wicked, and that we cannot eſcape, and the Rocks themſelves will not be able to hide us from the fears of thoſe Prodigies which ſhall come before the day of Judgment; and that the mountains (though when they are broken in pieces we call upon them to fall upon us) ſhall not be able to ſecure us one minute from the preſent Vengeance; and yet we proceed with confidence or careleſneſs, and conſider not that there is no greater folly in the world than for a man to neglect his greateſt intereſt, and to die for trifles and little regards, and to become miſerable for ſuch intereſts which are not excuſable in a Child. He that is youngeſt hath not long to live: He that is thirty, forty, or fifty years old hath ſpent moſt of his life, and his dream is almoſt done, and in a very few months he muſt be caſt into his eternal Portion; that is, he muſt be in an unalterable condition, his final Sentence ſhall paſs according as he ſhall then be found: and that will be an intolerable condition, when he ſhall have reaſon to cry out in the bitterneſs of his Soul, Eternal Woe is to me who refus'd to conſider when I might have been ſaved and ſecured from this intolerable calamity. But I muſt deſcend to conſider the particulars and circumſtances of the great Conſideration, *Chriſt ſhall be our Judge at Dooms-day.*

SERMON II.

Part II.

1. IF we conſider the perſon of the Judge, we firſt perceive that he is intereſted in the injury of the crimes he is to ſentence. *Videbunt quem crucifixerunt.* and *they ſhall look on him whom they have pierced.* It was for thy ſins that the Judge did ſuffer ſuch unſpeakable pains as were enough to reconcile all the world to God: The ſum and ſpirit of which pains could not be better underſtood than by the conſequence of his own words, *My God my God why haſt thou forſaken me?* meaning that he felt ſuch horrible pure unmingled ſorrows, that although his humane nature was perſonally united to the Godhead, yet at that inſtant he felt no comfortable emanations by ſenſible perception from the Divinity, but he was ſo drenched in Sorrow, that the Godhead ſeemed to have forſaken him. Beyond this nothing can be added: but then that thou haſt for thy own particular made all this in vain and ineffective, that Chriſt thy Lord and Judge ſhould be tormented for nothing, that thou wouldeſt not accept felicity and pardon when he purchaſed them at ſo dear a price, muſt needs be an infinite condemnation to ſuch perſons. How ſhalt thou look upon him that fainted and died for love of thee, and thou didſt ſcorn his miraculous Mercies? How ſhall we dare to behold that holy face that brought ſalvation to us, and we turned away and fell

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in love with Death, and kiſſed deformity and ſins? and yet in the beholding that face conſiſts much of the Glories of Eternity. All the Pains and Paſſions, the Sorrows and the Groans, the Humility and Poverty, the Labours and the Watchings, the Prayers and the Sermons, the Miracles and the Prophecies, the Whip and the Nails, the Death and the Burial, the Shame and the Smart, the Croſs and the Grave of *Jeſus* ſhall be laid upon thy ſcore, if thou haſt refuſed the mercies and deſign of all their holy ends and purpoſes. And if we remember what a Calamity that was which broke the Jewiſh Nation in pieces, when Chriſt came to judge them for their murdering him who was their King and the Prince of life; and conſider, that this was but a dark image of the terrors of the day of Judgment; we may then apprehend, that there is ſome ſtrange unſpeakable evil that attends them that are guilty of this Death and of ſo much evil to their Lord. Now it is certain, if thou wilt not be ſaved by his death, thou art guilty of his death; if thou wilt not ſuffer him to ſave thee, thou are guilty of deſtroying him; and then let it be conſidered, what is to be expected from that Judge before whom you ſtand as his Murtherer and Betrayer. * But this is but half of that conſideration.

2. Chriſt may be *crucified again*, and upon a new account *put to an open ſhame.* For after that Chriſt had done all this by the direct actions of his Prieſtly Office of ſacrificing himſelf for us, he hath alſo done very many things for us which are alſo the fruits of his firſt Love and proſecutions of our Redemption. I will not inſtance in the ſtrange arts of mercy that our Lord uſes to bring us to live holy lives; but I conſider that things are ſo ordered, and ſo great a value ſet upon our Souls ſince they are the images of God and redeemed by the Bloud of the holy Lamb, that the ſalvation of our Souls is reckoned as a part of Chriſts reward, a part of the glorification of his humanity. Every ſinner that repents cauſes joy to Chriſt, and the joy is ſo great that it runs over and wets the fair brows and beauteous locks of Cherubims and Seraphims, and all the Angels have a part of that Banquet; Then it is that our bleſſed Lord feels the fruits of his holy Death, the acceptation of his holy Sacrifice, the graciouſneſs of his perſon, the return of his Prayers. For all that Chriſt did or ſuffer'd, and all that he now does as a Prieſt in Heaven is to glorifie his Father by bringing Souls to God: For this it was that he was born and died, and that he deſcended from Heaven to Earth, from life to death, from the croſs to the grave; this was the purpoſe of his Reſurrection and Aſcenſion, of the end and deſign of all the miracles and graces of God manifeſted to all the world by him. And now what man is ſo vile, ſuch a malicious fool that will refuſe to bring joy to his Lord by doing himſelf the greateſt good in the world? They who refuſe to do this, are ſaid to *crucifie the Lord of life again, and put him to an open ſhame:* that is, they, as much as in them lies, bring Chriſt from his glorious joys to the labours of his life, and the ſhame of his death; they advance his enemies, and refuſe to advance the Kingdom of their Lord; they put themſelves in that ſtate in which they were when Chriſt came to die for them; and now that he is in a ſtate that he may rejoyce over them (for he hath done all his ſhare towards it) every wicked man takes his head from the bleſſing, and rather chuſes that the Devil ſhould rejoyce in his deſtruction than that his Lord ſhould triumph in his felicity. And now upon the ſuppoſition of theſe premiſes we may imagine, that it will be an infinite amazement to meet the Lord to be our Judge, whoſe Perſon we have murdered, whoſe Honour we have diſparaged, whoſe Purpoſes we have deſtroyed, whoſe Joys we have leſſened, whoſe Paſſion we have made ineffectual, and whoſe Love we have trampled under our profane and impious feet.

3. But there is yet a third part of this conſideration. As it will be inquir'd at the day of Judgment concerning the diſhonours to the perſon of Chriſt, ſo alſo concerning the profeſſion and inſtitution of Chriſt, and concerning his poor Members; for by theſe alſo we make ſad reflexions upon our Lord. Every man that lives wickedly diſgraces the Religion and inſtitution of Jeſus, he diſcourages ſtrangers from enting into it, he weakens the hands of them that are in already, and makes that the adverſaries ſpeak reproachfully of the Name of Chriſt; but although it is certain our Lord and Judge will deeply reſent all theſe things, yet there is one thing which he takes more tenderly, and that is, the uncharitableneſs of men towards his Poor; It ſhall then be upbraided to them by the Judge, That himſelf was Hungry, and they refuſed to give Meat to him that gave them his body and heart-bloud to feed them and quench their thirſt; That they denied a Robe to cover his Nakedneſs, and yet he would have cloathed their Souls with the robe of his righteouſneſs leſt their Souls ſhould be found naked in the day of the Lord's viſitation; and all this unkindneſs is nothing but that evil

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men were uncharitable to their Brethren, they would not feed the hungry, nor give drink to the thirsty, nor cloath the naked, nor relieve their brothers needs, nor forgive his follies, nor cover their shame, nor turn their eyes from delighting in their affronts and evil accidents; This is it which our Lord will take so tenderly, that his Brethren for whom he died, who suck'd the paps of his Mother, that fed on his Body and are nourished with his Bloud, whom he hath lodg'd in his Heart and entertains in his bosom, the partners of his Spirit and co-heirs of his Inheritance, that these should be deni'd relief and suffered to go away ashamed and unpitied; this our blessed Lord will take so ill, that all those who are guilty of this Unkindness have no reason to expect the favour of the Court.

4. To this if we add the Almightiness of the Judge, his infinite wisdom and knowledge of all causes and all persons and all circumstances, that he is infinitely just, inflexibly angry, and impartial in his sentence, there can be nothing added either to the greatness or the requisites of a Terrible and an Almighty Judge. For who can resist him who is Almighty? Who can evade his scrutiny that knows all things? Who can hope for pity of him that is inflexible? Who can think to be exempted when the Judge is righteous and impartial? But in all these annexes of the great Judge, that which I shall now remark, is that indeed which hath terror in it, and that is the Severity of our Lord. For then is the day of vengeance and recompenses, and no mercy at all shall be shewed but to them that are the Sons of mercy; for the other, their Portion is such as can be expected from these Premises.

1. If we remember the instances of Gods Severity in this life, in the days of mercy and repentance, in those days when Judgment waits upon Mercy and receives Laws by the rules and measures of Pardon, and that for all the rare streams of loving-kindness issuing out of Paradise and refreshing all our fields with a moisture more fruitful than the flouds of *Nilus*, still there are mingled some storms and violences, some fearful instances of the Divine Justice; we may more readily expect it will be worse, infinitely worse at that day when Judgment shall ride in Triumph, and Mercy shall be the Accuser of the wicked. But so we read and are commanded to remember because they are written for our example, that God destroyed at once five Cities of the Plain and all the Country; and *Sodom* and her sisters are *set forth for an example suffering the vengeance of eternal fire.* Fearful it was when God destroyed at once 23000 for Fornication, and an exterminating Angel in one night killed 185000 of the *Assyrians*, and the first-born of all the families of *Egypt*, and for the sin of *David* in numbring the People threescore and ten thousand of the people died, and God sent ten Tribes into captivity and eternal oblivion and indistinction from a common people for their Idolatry. Did not God strike *Corah* and his company with fire from Heaven? and the earth opened and swallowed up the congregation of *Abiram?* And is not evil come upon all the world for one sin of *Adam?* Did not the anger of God break the Nation of the *Jews* all in pieces with Judgments so great that no nation ever suffered the like, because none ever sinn'd so? And at once it was done that God in anger destroyed all the world, and eight persons only escaped the angry Baptism of water, and yet this world is the time of mercy; God hath open'd here his Magazines, and sent his only Son as the great Fountain of it too: here he delights in Mercy and in Judgment loves to remember it, and it triumphs over all his Works, and God contrives instruments and accidents, chances and designs, occasions and opportunities for Mercy: If therefore now the anger of God make such terrible eruptions upon the wicked people that delight in sin, how great may we suppose that Anger to be, how severe that Judgment, how terrible that Vengeance, how intolerable those Inflictions which God reserves for the full effusion of indignation on the great day of vengeance?

2. We may also guess at it by this; If God upon all single instances, and in the midst of our sins before they are come to the full, and sometimes in the beginning of an evil habit, be so fierce in his Anger; what can we imagine it to be, in that day when the wicked are to drink the dregs of that horrid Potion, and count over all the particulars of their whole treasure of wrath? *This is the day of wrath, and God shall reveal* or *bring forth his righteous Judgments.* The expression is taken from *Deut.* 32. 34. *Is not this laid up in store with me, and sealed up among my treasures? ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω, I will restore it in the day of vengeance, for the Lord shall judge his people, and repent himself for his servants.* For so did the *Libyan* Lion that was brought up under discipline, and taught to endure blows, and eat the meat of order and regular provision, and to suffer gentle usages and the familiarities

Rom. 2. 5.

of

of ſocieties; but once he brake out into his own wildneſs, *Dedidicit pacem ſubito feritate reverſa*, and kill'd two *Roman* boys; but thoſe that forrage in the *Libyan* mountains tread down and devour all that they meet or maſter; and when they have faſted two days, lay up an anger great as is their appetite, and bring certain death to all that can be overcome. God is pleaſed to compare himſelf to a Lion; and though in this life he hath confin'd himſelf with Promiſes and gracious emanations of an infinite Goodneſs, and limits himſelf by Conditions and Covenants, and ſuffers himſelf to be overcome by Prayers, and himſelf hath invented ways of attonement and expiation; yet when he is provoked by our unhandſome and unworthy actions, he makes ſudden breaches, and tears ſome of us in pieces; and of others he breaks their bones or affrights their hopes and ſecular gaieties, and fills their houſe with mourning and Cypreſs and groans and death: But when this Lion of the tribe of *Judah* ſhall appear upon his own mountain, *the mountain of the Lord*, in his natural dreſs of Majeſty, and that Juſtice ſhall have her chain and golden fetters taken off, then Juſtice ſhall ſtrike and Mercy ſhall not hold her hands; ſhe ſhall ſtrike ſore ſtrokes and Pity ſhall not break the blow; and God ſhall account with us by Minutes, and for Words, and for Thoughts; and then he ſhall be *ſevere to mark what is done amiſs*; and that Juſtice may reign intirely, God ſhall open the wicked mans treaſure and tell the ſums and weigh grains and ſcruples: εἰσὶ γὰρ ὥσπερ ἀγαθῶν, ὕτω κακῶν παρὰ τῷ θεῷ θησαυροί. ἐν ἡμέρᾳ γὰρ (φησὶν) ἐκδικήσεως ἐσφαγίδαι τὰς ἢ κακῶν θησαυρὰς, ſaid *Philo* upon the place of *Deuteronomy* before-quoted: As there are treaſures of good things, and God hath Crowns and Scepters in ſtore for his Saints and Servants, and Coronets for Martyrs, and Roſaries for Virgins, and Phials full of Prayers, and Bottles full of tears, and a Regiſter of ſighs and penitential groans: So God hath a Treaſure of Wrath and Fury, and Scourges and Scorpions, and then ſhall be produced the ſhame of luſt, and the malice of envy, and the groans of the oppreſſed, and the perſecutions of the Saints, and the cares of covetouſneſs, and the troubles of ambition, and the inſolencies of Traitors, and the violences of Rebels, and the rage of anger, and the uneaſineſs of impatience, and the reſtleſneſs of unlawful deſires; and by this time the monſters and diſeaſes will be numerous and intolerable, when Gods heavy hand ſhall preſs the *ſanies* and the intolerableneſs, the obliquity and the unreaſonableneſs, the amazement and the diſorder, the ſmart and the ſorrow, the guilt and the puniſhment out from all our ſins, and pour them into one chalice, and mingle them with an infinite wrath, and make the wicked drink off all the Vengeance, and force it down their unwilling throats with the violence of Devils and accurſed Spirits.

3. We may gueſs at the ſeverity of the Judge by the leſſer ſtrokes of that Judgment, which he is pleaſed to ſend upon ſinners in this world to make them afraid of the horrible pains of Dooms-day: I mean the torments of an unquiet conſcience, the amazement and confuſions of ſome ſins and ſome perſons. For I have ſometimes ſeen perſons ſurpris'd in a baſe action, and taken in the circumſtances of crafty theft, and ſecret injuſtices before their excuſe was ready; They have changed their colour, their ſpeech hath faltered, their tongue ſtammer'd, their eyes did wander and fix no where, till ſhame made them ſink into their hollow eye-pits to retreat from the images and circumſtances of diſcovery; their wits are loſt, their reaſon uſeleſs, the whole order of the Soul is diſcompoſed, and they neither ſee nor feel nor think as they uſe to do, but they are broken into diſorder by a ſtroke of Damnation and a leſſer ſtripe of Hell; but then if you come to obſerve a guilty and a baſe murtherer, a condemned Traitor, and ſee him haraſed firſt by an evil conſcience, and then pull'd in pieces by the hangman's hooks, or broken upon ſorrows and the wheel, we may then gueſs (as well as we can in this life) what the pains of that Day ſhall be to accurſed Souls: But thoſe we ſhall conſider afterwards in their proper Scene; now only we are to eſtimate the ſeverity of our Judge by the intolerableneſs of an evil conſcience; if guilt will make a man deſpair, and deſpair will make a man mad, confounded and diſſolved in all the regions of his ſenſes and more noble faculties, that he ſhall neither feel nor hear nor ſee any thing but Spectres and illuſions, Devils and frightful dreams, and hear noiſes, and ſhriek fearfully; and look pale and diſtracted like a hopeleſs man from the horrors and confuſions of a loſt battel upon which all his hopes did ſtand, then the wicked muſt at the day of judgment expect ſtrange things and fearful, and ſuch which now no Language can expreſs, and then no Patience can endure.

Πολλὰς δ' ὀδυρμὰς ἡ γοὰς ἀναφελεῖς
φθέγξη. Διὸς γὰρ δυσπαρῴτητοι φρένες.

The

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Then only it can truly be said that he is inflexible and inexorable. No prayers then can move him, no groans can cause him to pity thee: therefore pity thy self in time, that when the Judge comes thou mayest be one of the sons of everlasting Mercy to whom pity belongs as part of thine Inheritance; for all these shall without any remorse (except his own) be condemned by the horrible Sentence.

4. That all may think themselves concerned in this consideration, let us remember that even the righteous and most innocent shall pass through a severe trial. Many of the Ancients explicated this severity by the fire of conflagration, which, say they, shall purifie those Souls at the day of Judgment, which in this life have built upon the foundation hay and stubble, works of folly and false Opinions, and states of Imperfection. So Saint *Austin*'s Doctrine was, *Hoc agit Caminus, alios in sinistra separabit, alios in dextra quodam modo eliquabit*, The great fire at Dooms-day shall throw some into the portion of the left hand, and others shall be purified and represented on the right: and the same is affirmed by *Origen* * and *Lactantius*; and S. *Hilary* thus expostulates, *Since we are to give an account for every idle word, shall we long for the day of Judgment, In quo est nobis indefessus ille ignis obeundus, in quo subeunda sunt gravia illa expiandæ à peccatis animæ supplicia,* "*Wherein we must* "*every one of us pass that unwearied fire, in which those grievous punishments for* "*expiating the soul from sins must be endured; for to such as have been baptized* "*with the Holy Ghost, it remaineth that they be consummated with the fire of* "*Judgment.* And S. *Ambrose* adds, *That if any be as* Peter *or as* John, *they are baptized with this fire, and he that is purged here had need to be purged there again: Illic quoque nos purificet, quando dicat dominus, Intrate in requiem mean, Let him also purifie us, that every one of us being burned with that flaming sword not burned up or consumed, we may enter into Paradise, and give thanks unto the Lord who hath brought us into a place of refreshment.* This Opinion of theirs is in the main of it very uncertain, relying upon the sense of some obscure places of Scripture, is only apt to represent the great severity of the Judge at that day, and it hath in it this only certainty, that even the most innocent person hath great need of Mercy, and he that hath the greatest cause of confidence, although he runs to no rocks to hide him, yet he runs to the protection of the Cross, and hides himself under the shadow of Divine mercies: and he that shall receive the absolution of the blessed Sentence, shall also suffer the terrors of the day, and the fearful circumstances of Christs coming. The effect of this consideration is this: *That if the righteous scarcely be saved, where shall the wicked and the sinner appear? Quid faciet Virgula Deserti, ubi concutietur Cedrus Paradisi? Quid faciet Agnus, cum tremit Aries? Si Cœlum fugiat, ubi manebit Terra?* said S. *Gregory*. And if S. *Paul* whose conscience accus'd him not, yet durst not be too confident because he was not hereby justified, but might be found faulty by the severer Judgment of his Lord; how shall we appear with all our crimes and evil habits round about us? If there be need of much mercy to the servants and friends of the Judge, then his enemies shall not be able to stand upright in Judgment.

In Psal. 103. * *In Ferem. hom.* 13. *& in Luc. hom.* 14. *&* Lactantius *lib.* 7. *Instit. c.* 21. Hilarius *in Psal.* 118. *octon.* 2. *& in Mat. can.* 2.

In Psalm. 118. *serm.* 3.

5. But the matter is still of more concernment. The Pharisees believed that they were innocent if they abstained from criminal actions such as were punishable by the Judge; and many Christians think all is well with them if they abstain from such sins as have a name in the Tables of their Laws: But because, Some sins are secret and not discernable to man; Others are publick but not punished, because they were frequent and perpetual, and without external mischiefs in some instances, and only provocations against God; men think that in their concernments they have no place: and such are Jeering, and many instances of Wantonness and Revelling, doing pretty Spites, and Rudeness, and Churlishness, Lying and Pride: and beyond this, some are very like vertues; as too much Gentleness and slackness in Government, or too great Severity and rigor of animadversion, Bitterness in reproof of sinners, uncivil Circumstances, imprudent handlings of some criminals, and *Zeal*; Nay there are some vile things, which through the evil discoursings and worse manners of men are passed into an artificial and false reputation, and men are accounted *Wits* for talking *Atheistically*, and *Valiant* for being *Murderers*, and *Wise* for *Deceiving* and circumventing our Brothers; and many irregularities more, for all which we are safe enough here. But when the day of Judgment comes these shall be called to a severe account, for the Judge is *omniscient* and knows all things, and his tribunal takes cognisance of all causes, and hath a coercive for all, *all things are naked and open to his eyes* (saith S. *Paul*) therefore nothing shall escape for being secret.

Heb. 4.

Ἅπαντ' ὁ μακρὸς κ' ἀναέλπιστος Χρόνος
Φύει τ' ἄδηλα —

And all prejudices being laid aside it shall be considered concerning our evil Rules, and false Principles; *Cum cepero tempus, ego justitias judicabo*; When I shall receive the people, I shall judge according unto right: so we read; [When we shall receive time, I will judge justices and judgment] so the vulgar Latin reads it; that is, *in the day of the Lord*, when time is put into his hand and time shall be no more, he shall judge concerning those judgments which men here make of things below; and the fighting men shall perceive the noise of drunkards and fools that cried him up for daring to kill his Brother, to have been evil Principles; and then it will be declared by strange effects, that Wealth is not the greatest fortune; and Ambition was but an ill counseller, and to lie for a good cause was no piety; and to do evil for the Glory of God was but an ill worshipping him; and that good nature was not well imploy'd, when it spent it self in vicious company and evil compliances; and that piety was not softness and want of courage; and that poverty ought not to have been contemptible; and the cause of that is unsuccessful, is not therefore evil; and what is folly here shall be wisdom there; then shall men curse their evil guides, and their accursed superinduced necessities, and the evil guises of the world, and then when Silence shall be found Innocence, and Eloquence in many instances condemned as Criminal; when the poor shall reign, and Generals and Tyrants shall lye low in horrible Regions; when he that lost all shall find a treasure, and he that spoil'd him shall be found naked and spoil'd by the Destroyer; then we shall find it true, that we ought here to have done what our Judge, our Blessed Lord shall do there, that is, take our measures of good and evil by the severities of the Word of God, by the Sermons of Christ, and the four Gospels, and by the Epistles of S. *Paul*, by Justice and Charity, by the Laws of God and the Laws of wise Princes and Republicks, by the rules of Nature and the just proportions of Reason, by the examples of good men and the Proverbs of wise men, by severity and the rules of discipline: for then it shall be, that Truth shall ride in triumph, and the Holiness of Christ's Sermons shall be manifest to all the world; that the Word of God shall be advanced over all the discourses of men, and *Wisdom shall be justified by all her Children.* Then shall be heard those words of an evil and tardy repentance, and the just rewards of folly; [*We fools thought their life madness*; but behold they are justified before the Throne of God, and we are miserable for ever.] Here men think it strange if others will not run into the same excess of riot; but there, they will wonder how themselves should be so mad and infinitely unsafe, by being strangely and inexcusably unreasonable. The summ is this; The Judge shall appear cloathed with *Wisdom*, and *Power*, and *Justice* and *Knowledge*, and an impartial Spirit, making no separations by the proportions of this world, but by the measures of God; not giving sentence by the principles of our folly and evil customs, but by the severity of his own Laws and measures of the Spirit. *Non est judicium Dei, hominum*; *God does not judge as Man judges.*

Psal. 74.

6. Now that the Judge is come thus arrayed thus prepared so instructed, let us next consider the circumstances of our appearing and his sentence; and first consider that men at the day of Judgment that belong not to the portion of Life, shall have three sorts of Accusers. 1. Christ himself, who is their Judge. 2. Their own Consciences, whom they have injured and blotted with characters of death and foul dishonor. 3. The Devil, their enemy, whom they served.

1. Christ shall be their accuser, not only upon the stock of those direct Injuries (which I before reckoned) of crucifying the Lord of life, once and again, *&c.* But upon the Titles of contempt and unworthiness, of unkindness and Ingratitude; and the accusation will be nothing else but a plain representation of those artifices and assistances, those bonds and invitations, those constrainings and importunities, which our dear Lord used to us, to make it almost impossible to lie in sin, and necessary to be sav'd. For it will, it must needs be a fearful exprobration of our unworthiness, when the Judge himself shall bear witness against us, that the Wisdom of God himself was strangely imployed in bringing us safely to Felicity. I shall draw a short Scheme, which although it must needs be infinitely short of what God hath done for us, yet it will be enough to shame us. * God did not only give his Son for an example, and the Son gave himself for a price for us, but both gave the holy Spirit to assist us in mighty Graces, for the verifications of Faith, and the entertainments of Hope, and the

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increaſe and perſeverance of Charity. * God gave to us a new Nature, he put another Principle into us, a third part a perfective conſtitution: we have the Spirit put into us to be a part of us, as properly to produce actions of holy Life, as the Soul of man in the body does produce the Natural. * God hath exalted humane Nature, and made it in the perſon of Jeſus Chriſt to ſit above the higheſt ſeat of Angels, and *the Angels* are made *miniſtring ſpirits*, ever ſince their Lord became our Brother. * Chriſt hath by a miraculous Sacrament given us his Body to eat, and his Bloud to drink, he made ways that we may become all One with him. * He hath given us an eaſie Religion, and hath eſtabliſhed our future felicity upon natural and pleaſant conditions, and we are to be happy hereafter if we ſuffer God to make us happy here; and things are ſo ordered, that a man muſt take more pains to Periſh, than to be Happy. * God hath found out rare ways to make our Prayers acceptable, our weak Petitions, the Deſires of our imperfect Souls to prevail mightily with God; and to lay a holy violence, and an undeniable neceſſity upon himſelf; and God will deny us nothing but when we ask of Him to do us ill Offices, to give us poiſons and dangers, and evil nouriſhment, and temptations; and he that hath given ſuch mighty power to the Prayers of his ſervants, yet will not be moved by thoſe potent and mighty Prayers to do any good man an evil turn, or to grant him one Miſchief; in that only, God can deny us. * But in all things elſe God hath made all the excellent things in Heaven and Earth to joyn towards holy and fortunate effects; for he hath appointed *an Angel to preſent the prayers of Saints*, and Chriſt makes interceſſion for us, and the holy Spirit *makes interceſſion for us with groans unutterable*; and all the holy men in the world pray for all and for every one; and God hath inſtructed us with Scriptures and Preſidents, and collateral and direct Aſſiſtances to pray; and he incourages us with divers excellent Promiſes, and Parables, and Examples, and *teaches us what to pray and how*, and gives one Promiſe to publick prayer, and another to private prayer, and to both the Bleſſing of being heard.

2. 3. 4. 5. 6. 7. Revel. 8. 3. Rom. 8. 26.

8. * Add to this account, That God did heap Bleſſings upon us without order, infinitely, perpetually and in all inſtances, when we needed, and when we needed not. 9. * He heard us when we pray'd, giving us all and giving us more than we deſired. * He 10. deſired that we ſhould ask, and yet he hath alſo prevented our deſire. * He watch'd 11. for us, and at his own charge ſent a whole Order of men whoſe imployment is to miniſter to our Souls: and if all this had not been enough, he had given us more alſo. 12. * He promiſed Heaven to our Obedience, a Province for a diſh of water, a Kingdom for a prayer, Satisfaction for deſiring it, Grace for receiving, and more Grace for ac- 13. cepting and uſing the firſt. * He invited us with gracious words and perfect entertain- 14. ments. * He threatned horrible things to us if we would not be happy. * He hath 15. made ſtrange neceſſities for us, making our very Repentance to be a Conjugation 16. of holy actions, and holy times, and a long ſucceſſion: * He hath taken away all excuſes from us, he hath called us off from temptation, he bears our charges, he is always before-hand with us in every act of favour, and perpetually ſlow in ſtriking; and his arrows are unfeathered, and he is ſo long, firſt in drawing his ſword, and another long while in whetting it, and yet longer in lifting his hand to ſtrike, that before the blow comes the man hath repented long, unleſs he be a fool and impudent; and then God is ſo glad of an excuſe to lay his anger aſide, that certainly if after all this we refuſe Life and Glory, there is no more to be ſaid; this plain ſtory will condemn us: but the ſtory is very much longer. And as our Conſcience will repreſent all our Sins to us, ſo the Judge will repreſent all his Fathers kindneſſes, as *Nathan* did to *David*, 17. when he was to make the juſtice of the Divine Sentence appear againſt him. * Then it ſhall be remembred, that the joys of every days Piety would have been a greater pleaſure every night, than the remembrance of every nights Sin could have been in the 18. Morning: * That every night, *the trouble and labour* of the days vertue would have been as much paſſed, and turned to as very a nothing, as *the pleaſure* of that days ſin; but that they would be infinitely diſtinguiſhed by the remanent effects. * Ἄν τι πεάξῃς καλὸν μετὰ πόνου, ὁ μὲν πόνος ὄιχεται, τὸ δὲ καλὸν μένει. ἄν τι ποιήσῃς αἰσχρὸν μετὰ ἡδονῆς, τὸ μὲν ἥδυ οἴχεται τὸ δὲ αἰσχρὸν μένει. So *Muſonius* expreſſed the ſenſe of this inducement; and that this Argument would have grown ſo great by that time we come to die, that the certain pleaſures, and rare confidences, and holy hopes of a death-bed would be a ſtrange felicity to the man when he remembers he did obey, if they were compared to the fearful expectations of a dying ſinner, who feels by a formidable and affrighting remembrance, that of all his ſins nothing remains but the gains of a miſerable eternity. The offering our ſelves to God every morning, and the thankſgiving to God every night, hope and fear,

fear, ſhame and deſire, the honour of leaving a fair name behind us, and the ſhame of dying like a fool, every thing indeed in the world is made to be an argument and inducement to us to invite us to come to God and be ſav'd; and therefore when this, and infinitely more ſhall by the Judge be exhibited in ſad remembrances, there needs no other Sentence, we ſhall condemn our ſelves with a haſty ſhame, and a fearful confuſion, to ſee how good God hath been to us, and how baſe we have been to our ſelves. Thus *Moſes* is ſaid to accuſe the *Jews*: and thus alſo he that does *accuſe* is ſaid to *condemn*, as *Verres* was by *Cicero*, and *Claudia* by *Domitius* her accuſer, and the world of impenitent perſons by the men of *Nineveh*, and *all* by *Chriſt* their Judge. I repreſent the horror of this Circumſtance to conſiſt in this: Beſides the reaſonableneſs of the Judgment and the certainty of the Condemnation, it cannot but be an argument of an intolerable deſpair to periſhing Souls, when he that was our *Advocate* all our life, ſhall in the day of that appearing be our *Accuſer* and our *Judge*, a *Party* againſt us, an injur'd Perſon in the day of his power and of his wrath, doing Execution upon all his own fooliſh and malicious Enemies.*

2. *Our Conſcience ſhall be our accuſer.*] But this ſignifies but theſe two things; 1. That we ſhall be condemned for the evils that we have done, and ſhall then remember; God by his power wiping away the duſt from the tables of our memory, and taking off the conſideration and the voluntary neglect and rude ſhufflings of our caſes of Conſcience. For then we ſhall ſee things as they are, the evil circumſtances and the crooked intentions, the adherent unhandſomeneſs and the direct crimes: for all things are laid up ſafely, and though we draw a curtain of a cobweb over them, and ſew fig-leaves before our ſhame, yet God ſhall draw away the curtain, and forgetfulneſs ſhall be no more, becauſe with a taper in the hand of God all the corners of our naſtineſs ſhall be diſcovered. And 2. It ſignifies this alſo, That not only the Juſtice of God ſhall be confeſſed by us in our own ſhame and condemnation, but the Evil of the Sentence ſhall be received into us to melt our Bowels and to break our Hearts in pieces within us, becauſe we are the Authors of our own Death, and our own inhumane Hands have torn our Souls in pieces. Thus far the horrors are great, and when evil men conſider it, it is certain they muſt be afraid to die. Even they that have liv'd well have ſome ſad conſiderations, and the tremblings of humility, and ſuſpicion of themſelves. I remember S. *Cyprian* tells of a good man who in his agony of Death ſaw a Phantaſm of a noble angelical ſhape, who frowning and angry ſaid to him, *Pati timetis, exire non vultis, Quid faciam vobis?* Ye cannot endure Sickneſs, ye are troubled at the Evils of the world, and yet you are loth to die and to be quit of them, What ſhall I do to you? Although this is apt to repreſent every mans condition more or leſs, yet concerning perſons of wicked lives it hath in it too many ſad degrees of truth; they are impatient of ſorrow, and juſtly fearful of Death, becauſe they know not how to comfort themſelves in the evil accidents of their lives; and their Conſcience is too polluted to take death for ſanctuary, to hope to have amends made to their condition by the ſentence of the day of Judgment. Evil and ſad is their condition who cannot be Contented here, nor Bleſſed hereafter; whoſe Life is their Miſery, and their Conſcience is their Enemy, whoſe Grave is their Priſon, and Death their Undoing; and the ſentence of Dooms-day, the beginning of an intolerable Condition.

3. The third ſort of accuſers, are *the Devils*; and they will do it with malicious and evil purpoſes; The Prince of the Devils hath διάβολος for one of his chiefeſt Appellatives: *The accuſer of the Brethren* he is, by his profeſſed malice and imployment; and therefore God who delights that his mercy ſhould triumph, and his Goodneſs prevail over all the malice of men and Devils; hath appointed one whoſe Office is ἐλέγχειν ἢ ἀντιλέγοντα to Reprove the accuſer, and to Reſiſt the enemy, to be a defender of their cauſe who belong to God. The Holy Spirit is παράκλητος a Defender, the Evil Spirit is διάβολος the Accuſer, and they that in this Life belong to one or the other, ſhall in the ſame proportion be treated at the day of Judgment. The Devil ſhall accuſe *the Brethren*, that is *the Saints and ſervants of God*, and ſhall tell concerning their Follies and Infirmities, the ſins of their Youth and the weakneſs of their Age, the imperfect Grace and the long ſchedule of Omiſſions of duty, their Scruples and their Fears, their Diffidences and Puſillanimity, and all thoſe things which themſelves by ſtrict examination find themſelves guilty of and have confeſſed, all their ſhame and the matter of their ſorrows, their evil intentions and their little plots, their carnal confidences and too fond adherences to the things of this world, their indulgence and eaſineſs of government, their wilde joys and freer meals, their loſs of time and their too forward

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and apt compliances, their trifling arrests and little peevishnesses, the mixtures of the world with the things of the Spirit, and all the Incidences of humanity, he will bring forth and aggravate them by the circumstance of Ingratitude, and the breach of promise, and the evacuating of their holy Purposes, and breaking their Resolutions, and rifling their Vows; and all these things being drawn into an intire Representment, and the bills clogg'd by Numbers, will make the best men in the world seem foul and unhandsome, and stained with the characters of death and evil dishonour. But for these there is appointed a Defender; The holy Spirit that maketh intercession for us, shall then also interpose, and against all these things shall oppose the passion of our blessed Lord, and upon all their defects shall cast *the Robe of his Righteousness*; and the Sins of their youth shall not prevail so much as the Repentance of their age; and their omissions be excused by probable intervening Causes, and their little escapes shall appear single and in disunion, because they were always kept asunder by penitential Prayers and Sighings, and their seldom returns of sin by their daily Watchfulness, and their often infirmities by the Sincerity of their Souls, and their scruples by their Zeal, and their passions by their Love, and all by the Mercies of God and the Sacrifice which their Judge offer'd, and the holy Spirit made effective by daily Graces and Assistances. These therefore infallibly go to the Portion of the right hand, because the Lord our God shall answer for them. *But as for the wicked, it is not so with them*; For although the plain story of their life be to them a sad condemnation, yet what will be answered when it shall be told concerning them, that they despised Gods Mercies and feared not his angry Judgments; that they regarded not his Word and loved not his Excellencies; that they were not perswaded by the Promises, nor affrighted by his Threatnings; that they neither would accept his Government nor his Blessings; that all the sad stories that ever happened in both the worlds, (in all which himself did escape till the day of his Death, and was not concern'd in them, save only that he was called upon by every one of them, which he ever heard or saw or was told of, to Repentance, that all these) were sent to him in vain? But cannot the Accuser truly say to the Judge concerning such persons, They were thine by Creation, but mine by their own Choice: Thou didst Redeem them indeed, but they sold themselves to me for a Trifle or for an unsatisfying Interest: Thou diedst for them, but they obeyed my commandments: I gave them nothing, I promised them nothing but the filthy pleasure of a night, or the joys of madness, or the delights of a disease: I never hanged upon the Cross three long hours for them, nor endured the Labours of a poor life thirty three years together for their interest; only when they were thine by the Merit of thy death, they quickly became mine by the Demerit of their ingratitude; and when thou hadst clothed their Soul with thy Robe, and adorned them by thy Graces, we stripp'd them naked as their shame, and only put on a robe of darkness, and they thought themselves secure and went dancing to their grave like a Drunkard to a Fight, or a Flie unto a Candle; and therefore they that did partake with us in our Faults, must divide with us in our Portion and fearful interest? This is a sad story because it ends in death, and there is nothing to abate or lessen the calamity. It concerns us therefore to consider in time, that he that tempts us will accuse us, and what he calls *Pleasant* now, he shall then say was *Nothing*, and all the Gains that now invite earthly Souls and mean persons to Vanity, was nothing but the Seeds of folly, and the Harvest is pain and sorrow and shame Eternal. * But then since this horror proceeds upon the account of so many accusers, God hath put it into our power, by a timely accusation of our selves in the tribunal of the Court Christian, to prevent all the arts of aggravation which at Dooms-day shall load foolish and undiscerning Souls. He that accuses himself of his crimes here, means to forsake them, and looks upon them on all sides, and spies out his deformity, and is taught to hate them, he is instructed and prayed for, he prevents the anger of God, and defeats the Devils malice; and, by making shame the instrument of Repentance, he takes away the Sting, and makes that to be his Medicine which otherwise would be his Death: And concerning this exercise, I shall only add what the *Patriarch of Alexandria* told an old religious person in his *Hermitage*, having Asked him what he found in that Desart; he was Answered only This, *Indesinenter culpare & judicare meipsum*; to judge and condemn my self perpetually, that is the imployment of my solitude. The Patriarch answered, *Non est alia via*, *There is no other way*. By accusing our selves we shall make the Devils malice useless, and our own Consciences clear, and be reconciled to the Judge by the severities of an early Repentance, and then we need to fear no Accusers.

SER-

SERM. III.

SERMON III.

Part III.

3. IT remains that we conſider the Sentence it ſelf, *We muſt receive according to what we have done in the body, whether it be good or bad. Judicaturo Domino lugubre mundus immugiet, & tribus ad tribum pectora ferient. Potentiſſimi quondam reges nudo latere palpitabunt:* ſo St. *Hierom* meditates concerning the terror of this conſideration. "The whole World ſhall groan when the Judge "comes to give his Sentence, tribe and tribe ſhall knock their ſides together; and through "the naked breaſts of the moſt mighty Kings, you ſhall ſee their hearts beat with fear-"ful tremblings. *Tunc Ariſtotelis argumenta parum proderunt, cum venerit filius pauperculæ quæſtuariæ judicare orbem terræ.* Nothing ſhall then be worth owning, or the Means of obtaining Mercy, but a holy Conſcience; all the humane craft and trifling ſubtilties ſhall be uſeleſs, when the Son of a poor Maid ſhall ſit Judge over all the World. When the Prophet *Joel* was deſcribing the formidable accidents in the day of the Lords Judgment, and the fearful Sentence of an angry Judge, he was not able to expreſs it, but ſtammered like a Child, or an amazed imperfect perſon; *A. A. A. diei, quia prope eſt Dies Domini:* it is not ſenſe at firſt; he was ſo amazed he knew not what to ſay, and the Spirit of God was pleaſed to let that ſign remain like *Agamemnon's* ſorrow for the death of *Iphigenia*, nothing could deſcribe it but a vail; it muſt be hidden and ſuppoſed; and the ſtammering Tongue that is full of fear can beſt ſpeak that terror which will make all the World to cry, and ſhriek, and ſpeak fearful accents, and ſignifications of an infinite Sorrow and Amazement. Joel i.

But ſo it is, there are two great Days in which the Fate of all the world is tranſacted. This Life is man's Day, in which Man does what he pleaſe, and God holds his peace. Man deſtroys his Brother, and deſtroys himſelf, and confounds Governments, and raiſes Armies, and tempts to ſin, and delights in it, and drinks drunk, and forgets his ſorrow, and heaps up great eſtates, and raiſes a family, and a name in the Annals, and makes others fear him, and introduces new Religions, and confounds the old, and changeth Articles as his intereſt requires, and all this while God is ſilent, ſave that he is loud and clamorous with his holy Precepts, and over-rules the Event; but leaves the deſires of men to their own choice, and their courſe of life ſuch as they generally chuſe. But then God ſhall have his Day, too; the Day of the Lord ſhall come, in which he ſhall ſpeak and no man ſhall anſwer; he ſhall ſpeak in the Voice of thunder and fearful noiſes, and man ſhall do no more as he pleaſe, but muſt ſuffer as he hath deſerved. When *Zedekiah* reigned in *Jeruſalem*, and perſecuted the Prophets, and deſtroyed the intereſts of Religion, and put *Jeremy* into the Dungeon, God held his peace; ſave only that he warned him of the Danger, and told him of the Diſorder; but it was *Zedekiah's* Day, and he was permitted to his pleaſure: But when he was led in chains to *Babylon*, and his eyes were put out with burning Baſons and horrible circles of reflected fires, then was Gods Day, and his voice was the accent of a fearful anger that broke him all in pieces. It will be all our caſes, unleſs we hear God ſpeak now, and do his work, and ſerve his intereſt, and bear our ſelves in our juſt proportions, that is, *as ſuch*, the very end of whoſe Being, and all our faculties is to ſerve God, and do juſtice and charities to our Brother. For if we do the Work of God in our own day, we ſhall receive an infinite Mercy in the day of the Lord. But what that is, is now to be inquired.

What have we done in the Body] But certainly this is the greateſt terror of all. The thunders and the fires, the earthquakes and the trumpets, the brightneſs of holy Angels, and the horror of accurſed Spirits, the voice of the Archangel (who is the Prince of the heavenly Hoſt) and the Majeſty of the Judge, in whoſe ſervice all that Army ſtands girt with Holineſs and Obedience, all thoſe ſtrange circumſtances which have been already reckoned, and all thoſe others which we cannot underſtand, are but little preparatories and umbrages of this fearful Circumſtance. All this amazing Majeſty and formidable preparatories are for the paſſing of an eternal Sentence upon us according to what we have done in the Body. Wo and alas! and God help us. All Mankind

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is an enemy to God, his Nature is accurſed, and his Manners are depraved. It is with the nature of man, and with all his manners, as *Philemon* ſaid of the nature of Foxes.

——Ἀλώπηξ ἡ μὲν ἄῤῥων τῇ φύσει
Ἠδ' ἀυθάδης ϑ', ἀλλ' ἐὰν τεισμυείας
Ἀλώπεκας τὶς συναγάγοι, μίαν φύσιν
Ἁπαξάπασιν ὄψεται ——

Every Fox is crafty and miſchievous, and if you gather a whole herd of them, there is not a good natur'd beaſt amongſt them all: So it is with Man; by Nature he is *the child of Wrath*, and by his Manners he is *the child of the Devil:* we call *Chriſtian*, and we diſhonour our Lord; and we are *Brethren* but we oppreſs and murder one another; it is a great degree of ſanctity now a-days not to be ſo wicked as the worſt of men; and we live at the rate, as if the beſt of men did deſign to themſelves an eaſier condemnation; and as if the generality of men conſider'd not concerning the degrees of Death, but did believe that in Hell no man ſhall perceive any eaſe or refreſhment in being tormented with a ſlower fire. For conſider what *we do in the body*; twelve or fourteen years paſs, before we chuſe good or bad; and of that which remains, above half is ſpent in Sleep and the needs of Nature; for the other half, it is divided as the Stag was when the beaſts went a hunting, the Lion hath five parts of ſix: The buſineſs of the World takes ſo much of our remaining Portion, that Religion and the Service of God have not much time left that can be ſpar'd; and of that which can, if we conſider how much is allowed to crafty Arts of couzenage, to Oppreſſion and Ambition, to greedy Deſires, and avaricious Proſecutions, to the Vanities of our youth, and the proper Sins of every age, to the mere Idleneſs of man and doing nothing, to his fantaſtick Imaginations, of greatneſs and pleaſures, of great and little devices, of Impertinent law-ſuits and uncharitable treatings of our Brother; it will be intolerable, when we conſider that we are to ſtand or fall eternally according to what we have done in the body. Gather it all together and ſet it before thy eyes; *Alms* and *Prayers* are the ſumme of all thy good. Were thy Prayers made in fear and holineſs, with paſſion and deſire? Were they not made unwillingly, weakly, and wanderingly, and abated with ſins in the greateſt part of thy Life? Didſt thou pray with the ſame affection and labour as thou didſt purchaſe thy eſtate? Have thine Alms been more than thy oppreſſions and according to thy power? and by what means didſt thou judge concerning it? How much of our Time was ſpent in that? and how much of our eſtate was ſpent in this? But let us go one ſtep further: How many of us love our enemies? or pray for, and do good to them that perſecute and affront us? or overcome evil with good, or turn the face again to them that ſtrike us rather than be reveng'd? or ſuffer our ſelves to be ſpoil'd or robbed without contention and uncharitable courſes? or loſe our intereſt rather than loſe our charity? And yet by theſe precepts we ſhall be judged. I inſtance but once more. Our bleſſed Saviour ſpake
Mat. 12. 36. a hard Saying; *Every idle word that men ſhall ſpeak, they ſhall give account thereof at the day of Judgment. For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned*; and upon this account may every one weeping and
Job 31. 14. trembling ſay with *Job*, *Quid faciam cum reſurrexerit ad judicandum Deus? What ſhall I do, when the Lord ſhall come to Judgment? Of every idle word*] O bleſſed God! what ſhall become of them who love to prate continually, to tell tales, to detract, to ſlander, to backbite, to praiſe themſelves, to undervalue others, to compare, to raiſe diviſions, to boaſt? Τὶς ϑ φρυξήσει πίζαν ὀρθοςάδην, ἀυπν ϑ, ἐ κάμπλων γόνυ; Who ſhall be able to ſtand upright, not bowing the knee with the intolerable load of the ſins of his tongue? If of every Idle word we muſt give account, what ſhall we do for thoſe Malicious words that diſhonour God or do deſpite to our Brother? Remember how often we have tempted our Brother, or a ſilly Woman to ſin and death? How often we have pleaded for unjuſt intereſts, or by our wit have couzened an eaſie and a believing perſon, or given ill ſentences, or diſputed others into falſe perſwaſions? Did we never call Good evil, or Evil good? Did we never ſay to others thy cauſe is Right, when nothing made it right but Favour and Money, a falſe Advocate or a covetous Judge? Πᾶν ῥῆμα ἀεργὸν, ſo ſaid Chriſt, *every idle word*, that is πᾶν ῥῆμα κενὸν,
Eph. 5. 6. ſo St. *Paul* uſes it, *every falſe word*, every lie ſhall be called to judgment; or as ſome copies read it πᾶν ῥῆμα πονηρὸν, *every wicked word* ſhall be called to judgment. For by [ἀεργὸν] *Idle words*, are not meant words that are Unprofitable or Unwiſe, for fools and ſilly perſons ſpeak moſt of thoſe and have the leaſt accounts to make; but by

Vain

Vain the *Jews* usually understood *False*; and to *give their mind to vanity* or to *speak vanity*, is all one as to mind or speak Falshoods with malicious and evil purposes. But if every idle word, that is, every vain and lying word shall be called to Judgment, what shall become of men that blaspheme God, or their Rulers, or Princes of the people, or their Parents? that dishonour the Religion, and disgrace the Ministers? that corrupt Justice and pervert Judgment? that preach evil Doctrines, or declare perverse Sentences? that take Gods holy Name in vain, or dishonour the Name of God by trifling and frequent swearings; that holy Name by which we hope to be Saved, and which all the Angels of God fall down to, and worship? These things are to be considered, for by *our own words we stand or fall*, that is, as in humane Judgments the Confession of the party, and the Contradiction of himself, or the Failing in the circumstances of his story, are the Confidences or Presumptions of Law by which Judges give sentence; so shall our Words be, not only the Means of declaring a secret sentence, but a certain Instrument of being absolved or condemned. But upon these premisses we see what reason we have to fear the sentence of that day, who have sinned with our Tongues so often, so continually, that if there were no other actions to be accounted for, we have enough in this account to make us die, and yet have committed so many evil Actions, that if our words were wholly forgotten, we have infinite reason to fear concerning the event of that horrible sentence. The effect of which consideration is this, that we set a guard before our Lips, and watch over our Actions with a care, equal to that fear which shall be at Dooms-day, when we are to pass our sad accounts. But I have some considerations to interpose.

1. But (that the sadness of this may a little be relieved, and our endeavours be encouraged to a timely care and repentance) consider that this great Sentence, although it shall pass concerning little things; yet it shall not pass by little Portions, but by general Measures; not by the little errors of one Day, but by the great proportions of our Life; for God takes not notice of the Infirmities of honest persons that always endeavour to avoid every sin, but in little intervening instances are surprized; but he judges us by single Actions, if they are Great, and of evil effects; and by little small Instances, if they be Habitual. No man can take care concerning every Minute; and therefore concerning it Christ will not pass sentence but by the discernable portions of our Time, by humane Actions, by things of Choice and Deliberation, and by general precepts of Care and Watchfulness, this Sentence shall be exacted. 2. The sentence of that day shall be passed, not by the proportions of an Angel, but by the measures of a Man; the first follies are not unpardonable, but may be recovered; and the second are dangerous, and the third are more fatal; but nothing is unpardonable but perseverance in evil courses. 3. The last Judgment shall be transacted by the same Principles by which we are guided here: not by strange and secret Propositions, or by the Fancies of men, or by the Subtilties of useless distinctions, or evil Perswasions; not by the Scruples of the credulous, or the Interest of Sects, nor the Proverbs of prejudice, nor the uncertain Definitions of them that give Laws to Subjects by expounding the decrees of Princes; but by the plain rules of justice, by the ten Commandments, by the first apprehensions of Conscience, by the plain rules of Scripture, and the rules of an honest Mind, and a certain Justice. So that by this restraint and limit of the final Sentence, we are secur'd we shall not fall by scruple or by Ignorance, by Interest or by Faction, by false perswasions of others, or invincible Prejudice of our own, but we shall stand or fall by plain and easie Propositions, by Chastity or uncleanness, by Justice or injustice, by Robbery or restitution: And of this we have a great testimony by our Judge and Lord himself; *Whatsoever ye shall bind in Earth shall be bound in Heaven, and whatsoever ye loose shall be loosed there*; that is, you shall stand or fall according to the Sermons of the Gospel, as the Ministers of the Word are commanded to Preach, so ye must Live here, and so ye must be Judged hereafter; ye must not look for that sentence by secret Decrees or obscure Doctrines, but by plain Precepts and certain Rules. But there are yet some more degrees of Mercy. 4. That Sentence shall pass upon us not after the measures of Nature, and possibilities, and utmost extents, but by the mercies of the Covenant; we shall be judged as Christians rather than as Men, that is, as Persons to whom much is pardoned, and much is pitied, and many things are (not accidentally, but consequently) indulged, and great Helps are ministred, and many Remedies supplied, and some Mercies extraregularly conveyed, and their Hopes enlarged upon the stock of an infinite Mercy, that hath no bounds but our Needs, our Capacities, and our Proportions to glory. 5. The sentence is to be given by him that once died for us, and does now pray for us, and perpetually intercedes;

1. 2. 3. 4. 5.

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cedes; and upon Souls that he loves, and in the ſalvation of which himſelf hath a great intereſt and increaſe of joy. And now upon theſe Premiſſes we may dare to conſider what the ſentence it ſelf ſhall be, that ſhall never be reverſed, but ſhall laſt for ever and ever.

Whether it be good or bad.] I cannot diſcourſe now the greatneſs of the good or bad, ſo far (I mean) as is revealed to us; the conſiderations are too long to be crouded into the end of a Sermon; only in general: 1. If it be good, it is greater than all the good of this world, and every mans ſhare then, in every inſtant of his bleſſed eternity, is greater than all the pleaſures of Mankind in one heap.

1.

Ἅ τοῖς θεοῖς ἄνθρωπος ἔυχεται τυχεῖν,
Τῆς Ἀθανασίας κρεῖττον οὐδὲν ἔυχεται.

A man can never wiſh for any thing greater than this Immortality, ſaid *Poſidippus*.

2. To which I add this one conſideration, that the Portion of the good at the day of Sentence ſhall be ſo great, that after all the labours of our Life, and ſuffering Perſecutions, and induring Affronts, and the labour of Love, and the continual fears and cares of the whole duration and abode, it rewards it all, and gives infinitely more; *Non ſunt condignæ paſſiones hujus ſæculi*; all the Torments and Evils of this world are not to be eſtimated with the Joys of the Bleſſed: It is *the gift of God*; a Donative beyond the ὀψώνιον, the *military ſtipend*, it is beyond our Work and beyond our Wages, and beyond the Promiſe and beyond our Thoughts, and above our Underſtandings, and above the higheſt Heavens, it is a participation of the Joys of God, and of the Inheritance of the Judge himſelf.

2.

Χορ. Οὐκ ἔστιν πελάσαι δ' ὀφθαλμοῖσιν ἐφικτὸν
Ἡμετέροις· ἢ χεὶρ λαβεῖν ἢ πεῖρα μαγίσιν
Πείθειν ἀνθρώποισιν ἀμάξιον εἰς φρένα πίπλει.

It is a day of Recompences, in which all our Sorrows ſhall be turn'd into Joys, our Perſecutions into a Crown, the Croſs into a Throne, Poverty into the Riches of God; loſs, and affronts, and inconveniencies, and death, into ſcepters, and hymns, and rejoycings, and Hallelujahs, and ſuch great things which are fit for us to hope, but too great for us to diſcourſe of, while we ſee as in a glaſs darkly and imperfectly. And he that chuſes to Do an evil rather than Suffer one, ſhall find it but an ill exchange that he deferr'd his Little to change for a Great one. I remember that a Servant in the old Comedy, did chuſe to venture the laſh rather than to feel a preſent inconvenience, *Quia illud aderat malum, iſtud aberat longius: illud erat præſens, hunc erat diecula*: but this will be but an ill account, when the Rods ſhall for the delay be turned into Scorpions, and from eaſie ſhall become intolerable. Better it is to ſuffer here, and to ſtay till the day of reſtitution for the good and the holy portion; for it will recompence both for the ſuffering and the ſtay.

But how if the Portion be bad? It ſhall be bad to the greateſt part of Mankind; that's a fearful conſideration; the greateſt part of men and women ſhall dwell in the portion of Devils to eternal ages. So that theſe Portions are like the Prophets figs in the viſion; the good are the beſt that ever were, and the worſt are ſo bad, that worſe cannot be imagined. For though in Hell the accurſed Souls ſhall have no worſe than they have deſerved, and there are not there overrunning meaſures as there are in Heaven, and therefore that the joys of Heaven are infinitely greater joys than the pains of Hell are great pains, yet even theſe are a full meaſure to a full iniquity, Pain above patience, Sorrows without eaſe, Amazement without conſideration, Deſpair without the intervals of a little hope, Indignation without the poſſeſſion of any good; there dwells envy and confuſion, diſorder and ſad remembrances, perpetual woes and continual ſhriekings, uneaſineſs and all the evils of the Soul. But if we will repreſent it in ſome orderly circumſtances, we may conſider,

1. That here, all the trouble of our ſpirits are little participations of a diſorderly paſſion; A man deſires earneſtly, but he hath not, or he envies becauſe another hath ſomething beſides him, and he is troubled at the want of one when at the ſame time he hath a hundred good things; and yet Ambition and Envy, Impatience and Confuſion, Covetouſneſs and Luſt are all of them very great Torments; but there theſe ſhall be in eſſence and abſtracted beings; *the ſpirit of envy*, and *the ſpirit of ſorrow*; Devils, that ſhall inflict all the whole Nature of the evil and pour it into the Minds of

of accurſed men, where it ſhall ſit without abatement: For he that envies there, envies not for the eminence of another that ſits a little above him, and excels him in ſome one good, but he ſhall envy for all; becauſe the Saints have all, and they have none; therefore all their Paſſions are integral, abſtracted, perfect Paſſions; and all the Sorrow in the world at this time, is but a Portion of ſorrow; every man hath his ſhare, and yet beſides that which all ſad men have, there is a great deal of ſorrow which they have not, and all the Devils portion beſides that; but in Hell, they ſhall have the whole Paſſion of ſorrow in every one, juſt as the whole body of the Sun is ſeen by every one in the ſame Horizon: and he that is in darkneſs enjoys it not by parts, but the whole darkneſs is the portion of one as well as of another. If this conſideration be not too Metaphyſical, I am ſure it is very ſad, and it relies upon this; That as in Heaven there are ſome holy Spirits whoſe crown is all Love; and ſome in which the brighteſt jewel is Underſtanding; ſome are Purity, and ſome are Holineſs to the Lord: ſo in the regions of ſorrow, *Evil* and *Sorrow* have an eſſence and proper Being, and are ſet there to be ſuffer'd intirely by every undone man, that dies there for ever.

2. The Evils of this world are Material and Bodily; the preſſing of a ſhoulder, or the ſtraining of a joynt; the diſlocation of a bone, or the extending of an artery; a bruiſe in the fleſh, or the pinching of the skin; a hot liver, or a ſickly ſtomach; and then the Mind is troubled becauſe its Inſtrument is ill at eaſe: But all the proper troubles of this Life are nothing but the effects of an uneaſie Body, or an abuſed Fancy; and therefore can be no bigger than a blow or a couzenage, than a wound or a dream; only the trouble increaſes as the Soul works it; and if it makes reflex acts, and begins the evil upon its own account, then it multiplies and doubles, becauſe the proper ſcene of grief is open'd, and ſorrow peeps through the corners of the Soul. But in thoſe regions and days of Sorrow, when the Soul ſhall be no more depending upon the Body, but the perfect Principle of all its actions, the actions are quick and the perceptions briſk; the paſſions are extream and the motions are ſpiritual; the pains are like the horrors of a Devil and the groans of an evil ſpirit; not ſlow like the motions of a heavy foot, or a loaden arm, but quick as an Angel's wing, active as lightning; and a grief *then*, is nothing like a grief *now*; and the words of a mans tongue which are fitted to the uſes of this world, are as unfit to ſignifie the evils of the next, as *perſon*, and *nature*, and *hand*, and *motion*, and *paſſion* are to repreſent the effects of the Divine attributes, actions, and ſubſiſtence.

3. The evil portion of the next world is ſo great, that God did not create or deſign it in the firſt intention of things, and production of eſſences; He made *the Kingdom of Heaven* ἀπὸ καταβολῆς κόσμου, *from the foundation of the world*; for ſo it is obſervable that Chriſt ſhall ſay to the Sheep at his right hand, *Receive the Kingdom prepared for you from the beginning of the World*; but to the Goats and accurſed Spirits, he ſpeaks of no ſuch primitive and original deſign; it was accidental and a conſequent to horrid crimes, that God was forced to invent and to after-create that place of torments. Matth. 25. 34.

4. And when God did create and prepare that Place, he did not at all intend it for Man, it was *prepared for the Devil and his Angels*, ſo ſaith the Judge himſelf, *Go ye curſed into everlaſting fire, prepared for the Devil and his Angels*, ὃ ἡτοίμασεν ὁ πατήρ μου τῷ Διαβόλῳ, *which my Father prepared for the Devil*, ſo ſome Copies read it: God intended it not for man, but man would imitate the Devils pride, and liſten to the whiſpers of an evil ſpirit, and follow his temptations, and rebel againſt his Maker; and then God alſo againſt his firſt deſign reſolved to throw ſuch perſons into that place that was prepared for the Devil: for ſo great was the Love of God to mankind, that he prepared Joys infinite, and never ceaſing for man before he had created him; but he did not predetermine him to any evil; but when he was forced to it by mans malice, he doing what God forbad him, God caſt him thither where he never intended him; but it was not mans portion: he deſigned it not at firſt, and at laſt alſo he invited him to Repentance; and when nothing could do it, he threw man into anothers portion, becauſe he would not accept of what was deſigned to be his own. Verſe 41.

5. The evil portion ſhall be Continual without intermiſſion of evil; no Days of reſt, no Nights of ſleep, no Eaſe from labour, no Periods of the ſtroke nor taking off the hand, no Intervals between blow and blow; but a continued ſtroke, which neither ſhortens the life, nor introduces a brawny patience, or the toleration of an Oxe, but it is the ſame in every inſtant, and great as the firſt ſtroke of lightning; the ſmart is great for ever as at the firſt change, from the reſt of the grave to the flames of that horrible

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horrible burning. The Church of *Rome* amongst some other strange opinions hath inserted this one into her publick Offices; That the perishing Souls in Hell may have sometimes Remission and Refreshment, like the fits of an intermitting Feaver: for so it is in the *Roman Missal* printed at *Paris* 1626. in the Mass for the dead; *Ut quia de ejus vitæ qualitate diffidimus, etsi plenam veniam anima ipsius obtinere non potest, saltem vel inter ipsa tormenta quæ forsan patitur, refrigerium de abundantia miserationum tuarum sentiat:* and something like this is that of *Prudentius*,

Hymn. 5. lib. Cathemer.

Sunt & spiritibus sæpe nocentibus,
Pœnarum celebres sub Styge feræ, &c.

The evil Spirits have ease of their pain, and he names their Holiday, then when the Resurrection of our Lord from the grave is celebrated:

Marcent suppliciis Tartara mitibus,
Exultatque sui carceris otio
Umbrarum populus liber ab ignibus:
Nec fervent solito flumina sulphure.

They then thought, that when the Paschal taper burn'd, the flames of Hell could not burn till the holy wax was spent: but because this is a fancy without Ground or Revelation, and is against the Analogy of all those expressions of our Lord, *Where the Worm dieth not, and the fire is never quenched*, and divers others, it is sufficient to have noted it without farther consideration; the pains of Hell have no rest, no Drop of water is allowed to cool the tongue, there is no Advocate to plead for them, no Mercy belongs to their portion, but fearful Wrath and continual Burnings.

6. And yet this is not the worst of it; for as it is Continual during its abode, so its abode is for Ever; it is Continual, and Eternal. *Tertullian* speaks something otherwise, *Pro magnitudine cruciatus non diuturni, verum sempiterni*; not continual, or the pains of every day, but such which shall last for ever. But *Lactantius* is more plain in this affair: *The same Divine Fire by the same power and force shall burn the wicked, and shall repair instantly whatsoever of the body it does consume: Ac sibi ipsi æternum pabulum subministrabit*, and shall make for it self an eternal fuel.

"*Vermibus & flammis & discruciatibus ævum*
"*Immortale dedit, senio ne pœna periret*
"*Non pereunte animâ* ——

So *Prudentius*, Eternal worms, and Unextinguished flames, and Immortal punishment is prepared for the Ever-never dying Souls of wicked men. *Origen* is charged by the ancient Churches for saying that after a long time the Devils and the accursed Souls shall be restored to the Kingdom of God, and that after a long time again they shall be restored to their state, and so it was from their fall and shall be for ever; and it may be, that might be the meaning of *Tertullians* expression, of *cruciatus non diuturni sed sempiterni*. *Epiphanius* charges not the opinion upon *Origen*, and yet he was free enough in his animadversion and reproof of him; but S. *Austin* did, and confuted the opinion in his Books *De civitate Dei*. However *Origen* was not the first that said, the Pains of the damned should cease; *Justin Martyr* in his Dialogue with *Triphon* expresses it thus; *Neither do I say that all the souls do die, for that indeed would be to the wicked a gain unlooked for: What then? The souls of the Godly in a better place, of the Wicked in a worse, do tarry the time of Judgment; then they that are worthy shall never die again, but those that are designed to punishment shall abide so long as God please to have them to live and to be punished.* But I observe, that the primitive Doctors were very willing to believe, that the Mercy of God would find out a Period to the torment of accursed Souls; but such a period, which should be nothing but Eternal Destruction, called by the Scripture, *the second death:* Only *Origen* (as I observed) is charged by St. *Austin* to have said, they shall return into Joys, and back again to Hell by an eternal Revolution. But concerning the Death of a wicked Soul, and its being broke into pieces with fearful Torments, and consumed with the Wrath of God, they had entertain'd some different fancies very early in the Church, as their sentences are collected by S. *Hierome* at the end of his Commentaries upon *Isaiah*. And *Irenæus* disputes it largely, "That they that are "unthankful

Lib. 2. cap. 65.

"unthankful to God in this short Life, and obey him not, shall never have an eternal "duration of life in the Ages to come, *sed ipse se privat in sæculum sæculi perseverantia*, he deprives his Soul of living to eternal ages; for he supposes an Immortal duration not to be Natural to the Soul, but a Gift of God, which he can take away, and did take away from *Adam*, and restored it again in Christ to them that believe in him and obey him: For the other; they shall be raised again to suffer shame, and fearful torments, and according to the degree of their sins, so shall be continued in their sorrows; and some shall die and some shall not die: the *Devil* and the *Beast*, and *they that worshipped the Beast*, and *they that were marked with his Character*, these St. *John* saith *shall be tormented for ever and ever*; he does not say so of all, but of some certain great Criminals; ὅσους ἂν Θεὸς θέλῃ, all so long as God please, some for ever and ever, and some not so severely; And whereas the general Sentence is given to all wicked persons, to all on the Left hand, to go into *Everlasting fire*: it is answered, that the Fire indeed is everlasting, but not all that enters into it is everlasting, but only the Devils for whom it was prepared, and others more mighty criminals (according as St. *John* intimates:) though also *everlasting* signifies only to the end of its proper period. SERM. III.

Concerning this Doctrine of theirs so severe, and yet so moderated, there is less to be objected than against the supposed Fancy of *Origen*: for it is a strange consideration to suppose an eternal torment to those to whom it was never threatned, to those who never heard of Christ, to those that liv'd probably well, to Heathens of good lives, to Ignorants and untaught people, to people surprised in a single crime, to men that die young in their natural follies and foolish lusts, to them that fall in a sudden gaiety and excessive joy, to all alike; to all infinite and Eternal, even to unwarned people; and that this should be inflicted by God who infinitely Loves his creature, who Died for them, who Pardons easily, and Pities readily, and Excuses much, and Delights in our being saved, and would not have us to die, and takes little things in exchange for great: It is certain that Gods Mercies are infinite, and it is also certain that the matter of eternal torments cannot truly be understood; and when the Schoolmen go about to reconcile the Divine Justice to that Severity, and consider why God punishes Eternally a Temporal sin, or a state of evil, they speak variously, and uncertainly, and unsatisfyingly. But, that in this question we may separate the certain from the uncertain:

1. It is certain that the Torments of Hell shall certainly last as long as the Soul lasts; for Eternal and Everlasting can signifie no less but to the end of that duration, to the perfect end of the period in which it signifies. So *Sodom* and *Gomorrha*, when God *rained down Hell from Heaven upon the Earth* (as *Salvian*'s expression is) they are said *to suffer the vengeance of eternal fire*: that is, of a fire that consumed them finally, and they never were restored: and so the accursed Souls shall suffer torments till they be consumed; who because they are Immortal either naturally or by gift, shall be tormented for ever, or till God shall take from them the life that he restored to them on purpose to give them a capacity of being miserable, and the best that they can expect is to despair of all good, to suffer the wrath of God, never to come to any minute of felicity, or of a tolerable state, and to be held in pain till God be weary of striking. This is the gentlest Sentence of some of the old Doctors. 1.

But 2. The generality of Christians have been taught to believe worse things yet concerning them; and the words of our blessed Lord, are κόλασις αἰώνιος, eternal affliction or smiting; 2.

Nec mortis pœnas mors altera finiet hujus,
Horaque erit tantis ultima nulla malis.

And St. *John*, who well knew the mind of his Lord, saith; *The smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night*: that is, their Torment is Continual, and it is Eternal. Their second death shall be but a dying to all felicity, for so death is taken in Scripture; *Adam* died when he eat the forbidden fruit; that is, he was liable to Sickness and Sorrows, and Pain and Dissolution of Soul and Body: and to be miserable, is the worse death of the two; they shall see the eternal Felicity of the Saints, but they shall never taste of the holy Chalice. Those joys shall indeed be for ever and ever; for Immortality is part of their Reward, and *on them the second death shall have no power*; but the wicked shall be tormented horribly and insufferably till *death and hell be thrown into the lake of fire, and shall* Revel. 14. 11. Revel. 20. 14.

be

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be no more, which is the second death. But that they may not imagine that this second death shall be the end of their pains, S. *John* speaks expressly what that is, *Rev.* 21. 8. *The fearful and unbelieving, the abominable and the murderers, the whoremongers and sorcerers, the idolaters and all lyers shall have their part in the lake, which burneth with fire and brimstone, which is the second death*; no Dying there, but a being Tormented, burning in a lake of fire, that is the second Death. For if Life be reckoned a Blessing, then to be destitute of all blessing is to have no life, and therefore to be intolerably Miserable is this second Death, that is, *death eternal.*

3. 3. And yet if God should deal with man hereafter more mercifully and proportionably to his weak nature, than he does to Angels, and as he admits him to Repentance here, so in Hell also to a period of his smart, even when he keeps the Angels in pain for ever; yet he will never admit him to favour, he shall be tormented beyond all the measure of humane ages, and be destroyed for ever and ever.

It concerns us all, who hear and believe these things, to do as our blessed Lord will do before the day of his coming; he will call and convert the Jews and strangers: *Conversion to God* is the best preparatory to Dooms-day and it concerns all them, who are in the neighbourhood and fringes of the flames of Hell, that is, in the state of sin, quickly to arise from the danger, and shake the burning coals off our flesh, lest it consume the marrow and the bones: *Exuenda est velociter de incendio sarcina, priusquam flammis supervenientibus concremetur. Nemo diu tutus est periculo proximus*, saith S. *Cyprian*, No man is safe long, that is so near to danger; for suddenly the change will come, in which the Judge shall be called to Judgment, and no man to plead for him, unless a good Conscience be his Advocate; and the rich shall be naked as a condemned criminal to execution; and there shall be no regard of Princes or of Nobles, and the differences of mens account shall be forgotten, and no distinction remaining but of *good or bad, sheep and goats, blessed and accursed souls.* Among the Wonders of the day of Judgment our blessed Saviour reckons it, that men shall be marrying and giving in marriage, γαμοῦντες καὶ ἐκγαμίζοντες, marrying and cross-marrying, that is, raising families and lasting greatness and huge estates; when the world is to end so quickly, and the gains of a rich purchase so very a trifle, but no trifling danger; a thing that can give no security to our souls, but much hazards and a great charge. More reasonable it is, that we despise the World and lay up for Heaven, that we heap up Treasures by giving Alms, and make friends of unrighteous Mammon; but at no hand to enter into a state of life, that is all the way a hazard to the main interest, and at the best, an increase of the particular charge. Every degree of Riches, every degree of Greatness, every ambitious Imployment, every great Fortune, every Eminency above our brother, is a Charge to the accounts of the last day. He that lives temperately and charitably, whose imployment is Religion, whose affections are fear and love, whose desires are after Heaven, and do not dwell below; that man can long and pray for the hastening of the coming of the day of the Lord. He that does not really desire and long for that day, either is in a very ill condition, or does not understand that he is in a good. * I will not be so severe in this meditation as to forbid any man to laugh, that believes himself shall be called to so severe a Judgment; yet S. *Hierom* said it, *Coram cœlo & terra rationem reddemus totius nostræ vitæ; & tu rides?* Heaven and Earth shall see all the follies and baseness of thy life, and doest thou laugh? That we may, but we have not reason to laugh loudly and frequently, if we consider things wisely, and as we are concerned: but if we do, yet *præsentis temporis ita est agenda lætitia, ut sequentis judicii amaritudo nunquam recedat à memoria:* so Laugh here that you may not forget your danger, lest you Weep for ever. He that thinks most seriously and most frequently of this fearful Appearance, will find that it is better staying for his joys till this sentence be past; for then he shall perceive, whether he hath reason or no. In the mean time wonder not, that God who loves Mankind so well, should punish him so severely: for therefore the evil fall into an accursed portion, because they despised that, which God most loves, his *Son* and his *mercies*, his *graces* and his *holy spirit*; and they that do all this, have cause to complain of nothing but their own follies; and they shall feel the accursed consequents then when they shall see the Judge sit *above them*, angry and severe, inexorable and terrible; under them an intolerable Hell, *within them*, their Consciences clamorous and diseased; *without them*, all the World on fire; *on the right hand*, those Men Glorified whom they persecuted or despised; *on the left hand*, the Devils accusing; for *this is the day of the Lord's terror, and who is able to abide it?*

Seu vigilo intentus studiis, seu dormio, semper
Judicis extremi nostras tuba personet aures.

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SERMON IV.

THE Return of PRAYERS.

OR, The Conditions of a PREVAILING PRAYER.

John 9. 31.

Now ye know, that God heareth not ſinners, but if any man be a worſhipper of God, and doth his will, him he heareth.

I Know not which is the greater Wonder, either that Prayer which is a Duty ſo eaſie and facile, ſo ready and apted to the powers, and skill, and opportunities of every man, ſhould have ſo great effects, and be productive of ſuch mighty bleſſings; or, that we ſhould be ſo unwilling to uſe ſo eaſie an inſtrument of procuring ſo much good. The firſt declares Gods goodneſs, but this publiſhes Mans folly and weakneſs, who finds in himſelf ſo much difficulty to perform a condition ſo eaſie and full of advantage. But the order of this felicity is knotted like the foldings of a Serpent; all thoſe parts of eaſineſs which invite us to do the duty, are become like the joynts of a bul-ruſh, not bendings, but conſolidations and ſtiffnings; the very Facility becomes its Objection, and in every of its ſtages, we make or find a huge uneaſineſs. At firſt we do not know what to ask; and when we do, then we find difficulty to bring our wills to deſire it; and when that is inſtructed and kept in awe, it mingles intereſt, and confounds the purpoſes; and when it is forc'd to ask honeſtly and ſeverely, then it wills ſo coldly that God hates the Prayer; and if it deſires fervently, it ſometimes turns that into paſſion, and that paſſion breaks into murmurs or unquietneſs; or if that be avoided, the indifferency cools into death, or the fire burns violently and is quickly ſpent, our deſires are dull as a Rock, or fugitive as Lightning; either we ask ill things earneſtly, or good things remiſly; we either court our own danger, or are not zealous for our real ſafety; or if we be right in our Matter, or earneſt in our affections, and laſting in our abode, yet we miſs in the Manner; and either we ask for evil ends, or without religious and awful apprehenſions; or we reſt in the Words and ſignification of the Prayer, and never take care to paſs on to Action; or elſe we ſacrifice in the company of *Corah*, being partners of a Schiſm, or a Rebellion in Religion; or we bring unhallowed Cenſers, our hearts ſend up to God an unholy ſmoke, a cloud from the fires of luſt, and either the flames of *luſt* or *rage*, of *wine* or *revenge* kindle the Beaſt that is laid upon the Altar; or we bring ſwines fleſh, or a dogs neck; whereas God never accepts, or delights in a Prayer, unleſs it be *for a holy thing, to a lawful end, preſented unto him upon the wings of zeal and love*, of *religious ſorrow*, or *religious joy*; by *ſanctified lips*, and *pure hands*, and a *ſincere heart*. It muſt be the Prayer of a gracious man; and he is only gracious before God, and acceptable, and effective in his Prayer, *whoſe life is holy*, and *whoſe prayer is holy*; For both theſe are neceſſary ingredients to the conſtitution of a prevailing Prayer; there is a Holineſs peculiar to the man, and a Holineſs peculiar to the prayer, that muſt adorn the prayer before it can be united to the intereſſion of the Holy *Jeſus*, in which union alone our prayers can be prevailing.

God heareth not ſinners:] ſo the blind man in the Text, and confidently [*this we know:*] he had reaſon indeed for his confidence; It was a Proverbial ſaying, and every where recorded in their Scriptures, which were read in the Synagogues every Sabbath day. *For what is the hope of the hypocrite?* (ſaith *Job*) *Will God hear his cry, when trouble cometh upon him?* No, he will not. *For if I regard iniquity* Job 27. 8.

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in my heart, the Lord will not hear me, ſaid *David*; and ſo ſaid the Spirit of the Lord by the *Son of David. When diſtreſs and anguiſh cometh upon you: Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me:* And *Iſaiah, When you ſpread forth your hands, I will hide mine eyes from you, yea when you make many prayers, I will not hear; your hands are full of bloud:* And again, *When they faſt, I will not hear their cry, and when they will offer burnt offerings and oblations, I will not accept them. For they have loved to wander, they have not refrained their feet, therefore the Lord will not accept them; he will now remember their iniquity, and viſit their ſins:* Upon theſe and many other Authorities it grew into a Proverb; *Deus non exaudit peccatores:* It was a known caſe, and an eſtabliſhed rule in Religion; *Wicked perſons are neither fit to pray for themſelves, nor for others.*

Pſal. 66. 18. Prov. 1. 28. Iſa. 1. 15. Jer. 14. 12, 10.

Vide etiam, Pſal. 34. 6. Micah 3. 4. 1 Pet. 3. 12.

Which propoſition let us firſt conſider in the ſenſe of that purpoſe which the blind man ſpoke it in, and then in the utmoſt extent of it, as its analogy and equal reaſon goes forth upon us and our neceſſities. The man was cured of his blindneſs, and being examined concerning him that did it, named and gloried in his Phyſician: but the ſpiteful Phariſees bid him give glory to God, and defie the Miniſter; for God indeed was good, but he wrought that cure by a wicked hand. No (ſays he) this is impoſſible. If this man were a ſinner and a falſe Prophet (for in that inſtance the accuſation was intended) God would not hear his prayer, and work miracles by him in verification of a lie. *A falſe Prophet could not work true miracles*; this hath received its diminution, when the caſe was changed, for at that time when Chriſt preached, Miracles was the only or the great Verification of any new Revelation; and therefore it proceeding from an Almighty God, muſt needs be the teſtimony of a Divine Truth; and if it could have been brought for a Lie, there could not then have been ſufficient Inſtruction given to Mankind, to prevent their belief of falſe Prophets and lying Doctrines. But when Chriſt proved his Doctrine by Miracles, that no enemy of his did ever do ſo great before or after him; then he alſo told, that after him his friends ſhould do greater, and his enemies ſhould do ſome, (but they were fewer, and very inconſiderable) and therefore could have in them no unavoidable cauſe of deception, becauſe they were diſcovered by a Prophecie, and caution was given againſt them by him that did greater miracles, and yet ought to have been believed, if he had done but one, becauſe againſt him there had been no caution, but many Prophecies creating ſuch expectations concerning him, which he verified by his great Works. So that in this ſenſe of working miracles, though it was infinitely true that the blind man ſaid, *then when he ſaid it,* yet after that the caſe was altered: and Sinners, Magicians, Aſtrologers, Witches, Hereticks, Simoniacks, and Wicked perſons of other inſtances, have done Miracles, and God hath heard Sinners, and wrought his own Works by their hands, or ſuffered the Devil to do his works under their pretences; and many at the day of Judgment ſhall plead that they have done miracles in Chriſts name, and yet they ſhall be rejected. Chriſt knows them not, and their Portion ſhall be with Dogs, and Goats, and unbelievers.

There is in this caſe only this difference, that they who do miracles in oppoſition to Chriſt, do them by the power of the Devil to whom it is permitted to do ſuch things which we think miracles; and that is all one as though they were: but the danger of them is none at all, but to them that will not believe him that did greater miracles, and propheſied of theſe leſs, and gave warning of their attending danger, and was confirmed to be a true Teacher by Voices from Heaven, and by the Reſurrection of his Body after a three days burial: So that to theſe the Propoſition ſtill remains true, *God hears not ſinners,* God does not work thoſe miracles; but concerning *ſinning Chriſtians,* God in this ſence, and towards the purpoſes of miracles does hear them, and hath wrought miracles by them, for they do them *in the name of Chriſt,* and therefore, Chriſt ſaid, *cannot eaſily ſpeak ill of him*; and although they either prevaricate in their Lives, or in ſuperinduced Doctrines, yet becauſe the miracles are a verification of the Religion not of the opinion, of the Power of truth of Chriſt not of the Veracity of the Man, God hath heard ſuch perſons many times whom men have long ſince and to this day call *Hereticks,* ſuch were the *Novatians* and *Arrians*: For to the Heathens they could only prove their Religion by which they ſtood diſtinguiſhed from them; but we find not that they wrought miracles among the Chriſtians, or to verifie their ſuperſtructures and private opinions. But beſides this yet, we may alſo by ſuch means arreſt the forwardneſs of our Judgments and Condemnations of perſons diſagreeing in their opinions from us; for thoſe perſons whoſe

whoſe Faith God confirmed by miracles, was an intire Faith; and although they might have falſe Opinions, or miſtaken Explications of true Opinions, either inartificial or miſunderſtood, yet we have reaſon to believe their Faith to be intire; for that which God would have the Heathen to believe, and to that purpoſe prov'd by a miracle, himſelf intended to accept firſt to a holy Life, and then to Glory. The falſe Opinion ſhould burn, and themſelves eſcape. One thing more is here very conſiderable, that in this very inſtance of working miracles, God was ſo very careful not to hear ſinners or permit ſinners, till he had prevented all dangers to good and innocent perſons, that the Caſe of Chriſt and his Apoſtles working miracles was ſo clearly ſeparated and remarked by the finger of God, and diſtinguiſhed from the Impoſtures and Pretences of all the many Antichriſts that appeared in *Paleſtine*, *Cyprus*, *Creet*, *Syria*, and the vicinage, that there were but very few Chriſtians that with hearty perſwaſions fell away from Chriſt, Θᾶττόν τις τὸν ἀπὸ Χριστοῦ μεταδιάξει, ſaid *Galen*, It is not eaſie to teach anew him that hath been taught by Chriſt: And S. *Auſtin* tells a ſtory of an unbelieving man, that being troubled that his wife was a Chriſtian, went to the Oracle to ask by what means he ſhould alter her perſwaſion; but he was anſwered, it could never be done, he might as well imprint Characters upon the Face of a Torrent or a rapid River, or himſelf flie in the Air, as alter the Perſwaſion of a hearty and an honeſt Chriſtian; I would to God it were ſo now in all inſtances, and that it were ſo hard to draw men from the ſeverities of a holy Life, as of old they could be couzened, diſputed, or forced out of their Faith. Some men are vexed with Hypocriſie, and then their Hypocriſie was puniſhed with Infidelity and a wretchleſs Spirit. *Demas* and *Simon Magus*, and *Ecebolius*, and the lapſed Confeſſors are inſtances of humane Craft or humane Weakneſs; but they are ſcarce a number that are remarked in Ancient ſtory to have fallen from Chriſtianity by direct perſwaſions, or the efficacy of abuſing arguments and diſcourſes. The reaſon of it, is the truth in the Text: God did ſo avoid hearing Sinners in this affair, that he never permitted them to do any Miracles ſo as to do any miſchief to the Souls of good men; and therefore it is ſaid, the enemies of Chriſt came *in the power of ſigns and wonders able to deceive (if it were poſſible) even the very elect*; but that was not poſſible; without their faults it could not be; the Elect were ſufficiently ſtrengthened, and the evidence of Chriſt's being heard of God, and that none of his enemies were heard of God to any dangerous effect, was ſo great, that if any Chriſtian had Apoſtatized or fallen away by direct perſwaſion, it was like the Sin of a falling Angel, of ſo direct a malice that he never could repent, and God never would pardon him, as S. *Paul* twice remarks in his Epiſtle to the *Hebrews*. The reſult of this diſcourſe is the firſt ſenſe and explication of the words, *God heareth not ſinners*, *viz.* in that in which they are Sinners: a Sinner in his manners may be heard in his Prayer in order to the Confirmation of his Faith, but if he be a ſinner in his Faith God hears him not at all in that wherein he ſins; For God is Truth and cannot confirm a Lie, and whenever he permitted the Devil to do it, he ſecur'd the intereſt of his Elect, that is, of all that believe in him and love him, *lifting up holy hands without wrath and doubting.*

2. That which yet concerns us more nearly is, that *God heareth not ſinners*; that is, If we be not Good men, our Prayers will do us no good: we ſhall be in the Condition of them that never pray at all. The prayers of a wicked man are like the Breath of corrupted Lungs, God turns away from ſuch unwholſome breathings. But that I may reduce this neceſſary Doctrine to a Method, I ſhall conſider that there are ſome perſons whoſe prayers are ſins, and ſome others whoſe prayers are ineffectual: ſome are ſuch who do not pray lawfully; they ſin when they pray, while they remain in that ſtate and evil condition; others are ſuch who do not obtain what they pray for, and yet their prayer is not a direct ſin: the Prayer of the firſt is a direct Abomination, the Prayer of the ſecond is Hindred; the firſt is Corrupted by a direct ſtate of ſin, the latter by ſome intervening imperfection and unhandſome circumſtance of action; and in proportion to theſe, it is required, 1. That he be in a ſtate and poſſibility of acceptation; and 2. That the prayer it ſelf be in a proper diſpoſition. 1. Therefore we ſhall conſider, what are thoſe Conditions, which are required in every Perſon that prays, the Want of which makes the Prayer to be a ſin? 2. What are the Conditions of a good mans Prayer, the Abſence of which makes that even his Prayer return Empty? 3. What degrees and circumſtances of Piety are required to make a man fit to be an Interceſſor for others, both with holineſs in himſelf and Effect to them he prays for? And 4. as an Appendix to theſe conſiderations, I ſhall add the proper Indices and ſignification by which we may make a Judgment whether God hath heard our prayers or no.

SERM. IV.

1. Whoſoever prays to God while he is in a ſtate, or in the affection to ſin, his prayer is an abomination to God. This was a truth ſo believed by all Nations of the world, that in all Religions they ever appointed Baptiſms and Ceremonial Expiations, to cleanſe the perſons, before they preſented themſelves in their holy offices. *Deorum Templa cum adire diſponitis, ab omni vos labe puros, lautos, caſtiſſimoſque præſtatis*, ſaid *Arnobius* to the *Gentiles: When you addreſs your ſelves to the Temples of your God, you keep your ſelves chaſt, and clean, and ſpotleſs.* They waſhed their hands and wore white garments, they refuſed to touch a dead body, they avoided a ſpot upon their cloaths as they avoided a wound upon their head, μὴ καθαρῷ γὰρ καθαρῷ ἁφάπτεσθαι μὴ ὑ θεμιτὸν ἦ. That was the religious ground they went upon; an Impure thing ought not to touch that which is Holy, much leſs to approach the Prince of purities; and this was the ſenſe of the old World in their luſtrations, and of the *Jews* in their preparatory baptiſms; they waſh'd their hands to ſignifie, that they ſhould *cleanſe them from all iniquity*, and keep them pure from bloud and rapine; they waſhed their Garments; but that intended, they ſhould *not be ſpotted with the fleſh*; and their follies conſiſted in this, that they did not look to the bottom of their lavatories; they did not ſee through the vail of their ceremonies. *Flagitiis omnibus inquinati veniunt ad precandum, & ſe piè ſacrificâſſe opinantur, ſi cutem laverint, tanquam libidines intra pectus incluſas ulla amnis abluat, aut ulla maria purificent*, ſaid *Lactantius*; they come to their prayers dreſſed round about with wickedneſs, *ut quercus hederâ*, and think, God will accept their offering, if their skin be waſh'd; as if a River could purifie their luſtful Souls, or a Sea take off their Guilt. But *David* reconciles the ceremony with the Myſtery, *I will waſh my hands*, I will waſh them *in innocency, and ſo will I go to thine altar. Hæ ſunt veræ munditiæ* (ſaith *Tertullian*) *non quas plerique ſuperſtitione curant ad omnem orationem, etiam cum lavacro totius corporis aquam ſumentes.* "This is the true purification, "not that which moſt men do, ſuperſtitiouſly cleanſing their hands and waſhing when "they go to prayers, but cleanſing the Soul from all impiety, and leaving every affe-"ction to ſin; then they come pure to God: And this is it which the Apoſtle alſo ſignifies, having tranſlated the Gentile and Jewiſh ceremony into the ſpirituality of the Goſpel, *I will therefore that men pray every where, Levantes puras manus, lifting up clean hands*, ſo it is in the vulgar *Latin*; ὁσίους χεῖρας, ſo it is in the *Greek*, *holy hands:* That's the purity, that God looks for upon them, that lift up their hands to him in prayer: and this very thing is founded upon the Natural conſtitution of things, and their eſſential proportion to each other.

1. It is an act of Profanation for any unholy perſon to handle holy things and holy Offices. For if God was ever careful to put all holy things into cancels, and immure them with acts and laws and cautions of ſeparation; and the very ſanctification of them was nothing elſe but the ſolemn ſeparating them from common uſages, that himſelf might be diſtinguiſhed from men by actions of propriety; it is naturally certain, he that would be differenc'd from common things would be infinitely divided from things that are wicked: If things that are Lawful may yet be Unholy in this ſenſe; much more are unlawful things moſt unholy in all ſenſes. If God will not admit of that, which is *beſide Religion*, he will leſs indure that, which is *againſt Religion* And therefore if a common man muſt not ſerve at the Altar, how ſhall he abide a wicked man to ſtand there? No: he will not indure him, but he will caſt him and his prayer into the ſeparation of an infinite and eternal diſtance. *Sic profanatis ſacris peritura Troja perdidit primum Deos.* So *Troy* entered into ruin when their Prayers became Unholy, and they profan'd the Rites of their Religion.

2. A wicked perſon, while he remains in that condition, is not the natural object of pity: ἔλεός ἐστι λύπη ἐπὶ ἀναξίως κακοπαθοῦντι, ſaid *Zeno*; *Mercy is a ſorrow or a trouble at that miſery, which falls upon a perſon which deſerv'd it not.* And ſo *Ariſtotle* defines it, it is λύπη τις ἐπὶ τῷ πονηρῷ ᾧ ἀναξίᾳ τυγχάνειν, *When we ſee the perſon deſerves a better fortune*, or is diſpos'd to a fairer intreaty, then we naturally pity him: and *Sinon* pleaded for pity to the *Trojans*, ſaying,

——— *Miſerere animi non digna ferentis.*

For who pitieth the Fears of a baſe man who hath treacherouſly murthered his Friend? or who will lend a friendly Sigh, when he ſees a Traitor to his country paſs forth through the execrable gates of Cities? and when any circumſtance of baſeneſs, that is, any thing that takes off the excuſe of infirmity, does accompany a ſin (ſuch as

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are Ingratitude, Perjury, Perſeverance, Delight, Malice, Treachery) then every man ſcorns the *Criminal*, and God delights and rejoices in, and laughs at the Calamity of ſuch a perſon. When *Vitellius* with his hands bound behind him, his Imperial Robe rent, and with a dejected countenance and an ill name was led to execution, every man curſed him, but no man wept. *Deformitas exitus miſericordiam abſtulerat*, ſaith *Tacitus*, The filthineſs of his life and death took away pity. So it is with us in our Prayers; while we love our ſin, we muſt nurſe all its children; and when we roar in our luſtful beds, and groan with the whips of an exterminating Angel, chaſtiſing thoſe ὑπογας εἰις ἐπιθυμίας (as *Aretas* calls them) the luſts of the lower belly, *Wantonneſs*, and its mother *Intemperance*, we feel the price of our ſin, that which God foretold to be their iſſues, that which he threatned us withal, and that which is the natural conſequent, and its certain expectation, that which we delighted in, and choſe, even then when we refuſed God, and threw away Felicity, and hated Vertue. For puniſhment is but the latter part of ſin; it is not a new thing and diſtinct from it: or if we will kiſs the *Hyæna*, or clip the *Lamia* about the neck, we have as certainly choſen the tail, and its venomous embraces, as the face and lip. Every man that ſins againſt God and loves it, or, which is all one, continues in it, for by interpretation that is love, hath all the circumſtances of unworthineſs towards God; he is unthankful, and a breaker of his Vows, and a deſpiſer of his Mercies, and impudent againſt his Judgments, he is falſe to his Profeſſion, falſe to his Faith, he is an unfriendly Perſon, and uſeth him barbarouſly, who hath treated him with an Affection not leſs than Infinite; and if any man does half ſo much evil, and ſo unhandſomely to a man, we ſtone him with ſtones and curſes, with reproach, and an unrelenting ſcorn. And how then ſhall ſuch a perſon hope that God ſhould pity him? For God better underſtands, and deeper reſents, and more eſſentially hates, and more ſeverely exacts the circumſtances and degrees of baſeneſs, than we can do; and therefore proportionably ſcorns the perſon and derides the calamity. Is not unthankfulneſs to God a greater baſeneſs and unworthineſs than unthankfulneſs to our Patron? And is not he as ſenſible of it and more than we? Theſe things are more than Words; and therefore if no man pities a baſe perſon, let us remember, that no man is ſo baſe in any thing as in his unhandſome demeanour towards God. Do we not profeſs our ſelves his Servants and yet ſerve the Devil? Do we not live upon Gods proviſion, and yet ſtand or work at the command of Luſt or Avarice, humane regards and little intereſts of the World? We call him *Father* when we deſire our portion, and yet ſpend it in the ſociety of all his enemies. In ſhort: Let our actions to God and their circumſtances be ſuppoſed to be done towards men, and we ſhould ſcorn our ſelves; and how then can we expect God ſhould not ſcorn us, and reject our prayer, when we have done all the diſhonour to him, and with all the unhandſomneſs in the world? Take heed leſt we fall into a condition of evil, in which it ſhall be ſaid, *you may thank your ſelves*; and be infinitely afraid leſt at the ſame time we be in a condition of perſon, in which God will upbraid our unworthineſs, and ſcorn our perſons, and rejoyce in our calamity. The firſt is intolerable, the ſecond is irremediable; the firſt proclaims our Folly, and the ſecond declares Gods final Juſtice; in the firſt there is no Comfort, in the latter there is no Remedy; *that* therefore makes us Miſerable, and *this* renders us Deperate.

3. This great Truth is further manifeſted by the neceſſary and convenient appendages of prayer requir'd, or adviſ'd, or recommended in holy Scripture. For why is Faſting preſcribed together with Prayer? For neither if we eat, are we the better, neither if we eat not, are we the worſe; and God does not delight in that Service, the firſt, ſecond, and third part of which is nothing but Pain and ſelf-Affliction. But therefore Faſting is uſeful with prayer, becauſe it is a penal Duty, and an action of Repentance; for then only God hears ſinners when they enter firſt into the gates of repentance, and proceed in all the regions of ſorrow, and carefulneſs; therefore we are commanded to faſt, that we may pray with more ſpirituality, and with repentance; that is, without the loads of meat, and without the loads of ſin. Of the ſame conſideration it is that Alms are preſcribed together with Prayer, becauſe it is a part of that Charity, without which our Souls are enemies to all that which ought to be equally valued with our own Lives. But beſides this, we may eaſily obſerve what ſpecial undecencies there are, which beſides the general malignity and demerit, are ſpecial *deleteries* and hinderances to our prayers, by irreconciling the perſon of him that prays.

1. The firſt is Unmercifulneſs. Ὄυτε ἐξ ἱερῦ βωμὸν, ὄυτε ἐξ ἀνθρωπίνης φύσεως ἀφαίρετόν ἐϛιν ἔλεον, ſaid one in *Stobæus*, and they were well joined together. He that takes Mercy from a

SERM. IV.

Man is like him that takes an Altar from the Temple; the Temple is of no uſe without an Altar, and the Man cannot pray without Mercy; and there are infinite of prayers ſent forth by men which God never attends to, but as to ſo many ſins, becauſe the men live in a courſe of Rapine, or Tyranny, or Oppreſſion, or Uncharitableneſs, or ſomething that is moſt contrary to God becauſe it is unmerciful. Remember, that God ſometimes puts thee into ſome images of his own relation. We beg of God for mercy, and our Brother begs of us for pity: and therefore let us deal equally with God and all the world. I ſee my ſelf fall by a too frequent Infirmity, and ſtill I beg for Pardon, and hope for Pity: thy brother that offends thee, he hopes ſo too, and would fain have the ſame meaſure, and would be as glad thou wouldeſt pardon him as thou wouldeſt rejoyce in thy own forgiveneſs. I am troubled when God rejects my prayer, or, inſtead of hearing my petition, ſends a judgment: Is not thy Tenant, or thy Servant, or thy Client ſo to thee? does not he tremble at thy frown, and is of an uncertain Soul till thou ſpeakeſt kindly unto him, and obſerves thy looks as he watches the colour of the bean coming from the box of Sentence, life or death depending on it? When he begs of thee for mercy, his paſſion is greater, his neceſſities more pungent, his apprehenſion more brisk and ſenſitive, his caſe dreſſed with the circumſtance of pity, and thou thy ſelf canſt better feel his condition than thou doſt uſually perceive the earneſtneſs of thy own prayers to God; And if thou regardeſt not thy Brother whom thou ſeeſt, whoſe caſe thou feeleſt, whoſe circumſtances can afflict thee, whoſe paſſion is dreſſed to thy fancy, and proportioned to thy capacity, how ſhall God regard thy diſtant prayer, or be melted with thy cold deſire, or ſoftned with thy dry ſtory, or moved by thy unrepenting Soul? If I be ſad, I ſeek for comfort, and go to God and to the miniſtry of his creatures for it; and is it not juſt in God to ſtop his own fountains, and ſeal the ciſterns and little emanations of the Creatures from thee, who ſhutteſt thy Hand, and ſhutteſt thy Eye, and twiſteſt thy Bowels againſt thy brother, who would as fain be comforted as thou? It is a ſtrange *Iliacal paſſion* that ſo hardens a mans bowels, that nothing proceeds from him but the name of his own diſeaſe; a *Miſerere mei Deus*, a prayer to God for pity upon him that will not ſhew pity to others. We are troubled when God through ſeverity breaks our bones, and hardens his face againſt us; but we think our poor brother is made of Iron, and not of fleſh and bloud; as we are. God hath bound mercy upon us by the iron bands of neceſſity, and though Gods mercy is the meaſure of his juſtice, yet juſtice is the meaſure of our mercy; and as we do to others, it ſhall be done to us, even in the matter of pardon and of bounty, of gentleneſs and remiſſion, of bearing each others burthens, and fair interpretation, *Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us*, ſo we pray. The final Sentence in this affair is recorded by S. *James*, *He that ſhews no mercy ſhall have juſtice without mercy*: as thy poor Brother hath groan'd under thy Cruelty and ungentle nature without Remedy, ſo ſhalt thou before the Throne of God; thou ſhalt pray, and plead, and call, and cry, and beg again, and in the midſt of thy deſpairing noiſes be carried into the regions of ſorrow, which never did and never ſhall feel a mercy. *God never can hear the prayers of an unmerciful man.*

James 2. 13.

2. Luſt and Uncleanneſs is a direct Enemy to the Praying man, an Obſtruction to his Prayers; for this is not only a Prophanation, but a direct Sacriledge; it defiles a Temple to the ground; it takes from a man all affection to ſpiritual things, and mingles his very Soul with the things of the world; it makes his underſtanding low, and his reaſonings cheap and fooliſh, and it deſtroys his confidence, and all his manly hopes; it makes his ſpirit light, effeminate, and fantaſtick, and diſſolves his attention, and makes his mind ſo to diſaffect all the objects of his deſires, that when he prays he is as uneaſie as an impaled perſon, or a condemned criminal upon the hook or wheel; and it hath in it this evil Quality, that a luſtful perſon cannot pray heartily againſt his ſin; he cannot deſire his cure, for his will is contradictory to his Collect, and he would not that God ſhould hear the words of his prayer, which he poor man never intended. For no crime ſo ſeiſes upon the will as that; ſome ſins ſteal an affection, or obey a temptation, or ſecure an intereſt, or work by the way of underſtanding, but luſt ſeiſes directly upon the will, for the Devil knows well that the luſts of the body are ſoon cured; the uneaſineſs that dwells there is a diſeaſe very tolerable, and every degree of patience can paſs under it. But therefore the Devil ſeiſes upon the will, and that's it that makes Adulteries and all the Species of uncleanneſs; and Luſt grows ſo hard a cure, becauſe the formality of it, is, that it will not be cured; the Will loves it, and ſo long as it does, God cannot love the Man; for God is the Prince of purities, and the Son of God is the King of Virgins, and the holy Spirit is all Love, and that is all purity and

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all ſpirituality: And therefore the prayer of an Adulterer, or an unclean perſon, is like the Sacrifices to *Moloch*, or the rites of *Flora, ubi Cato ſpectator eſſe non potuit.* A good man will not endure them, much leſs will God entertain ſuch reekings of the Dead ſea and clouds of *Sodom.* For ſo an impure vapour begotten of the ſlime of the earth, by the fevers and adulterous heats of an intemperate Summer Sun, ſtriving by the ladder of a mountain to climb up to Heaven, and rolling into various figures by an uneaſie, unfixed revolution, and ſtopp'd at the middle Region of the Air, being thrown from his pride and attempt of paſſing towards the ſeat of the Stars, turns into an unwholſom flame, and like the breath of Hell is confin'd into a priſon of darkneſs, and a cloud, till it breaks into diſeaſes, plagues and mildews, ſtink and blaſtings: ſo is the Prayer of an unchaſte perſon, it ſtrives to climb the battlements of Heaven, but becauſe it is a flame of *Sulphur, Salt*, and *Bitumen*, and was kindled in the diſhonourable regions below, deriv'd from Hell, and contrary to God, it cannot paſs forth to the Element of love, but ends in barrenneſs and murmur, fantaſtick expectations, and trifling imaginative confidences, and they at laſt end in ſorrows and deſpair. *Every ſtate of ſin is againſt the poſſibility of a mans being accepted; but theſe have a proper venome againſt the graciouſneſs of the Perſon, and the power of the Prayer. God can never accept an unholy prayer, and a wicked man can never ſend forth any other; the Waters paſs through impure aquæducts and channels of Brimſtone, and therefore may end in *Brimſtone and fire*, but never in forgiveneſs, and the bleſſings of an eternal Charity.

Henceforth therefore, never any more wonder that men pray ſo ſeldom; there are few that feel the Reliſh, and are enticed with the Deliciouſneſs, and refreſhed with the Comforts, and inſtructed with the Sanctity, and acquainted with the Secrets of a holy Prayer: But ceaſe alſo to wonder, that of thoſe few that ſay many prayers, ſo few find any return of any at all. To make up a good and a Lawful Prayer there muſt be Charity, with all its daughters, *Alms, Forgiveneſs*, not judging uncharitably; there muſt be purity of Spirit, that is, purity of intention; and there muſt be purity of the Body and Soul, that is, the cleanneſs of chaſtity; and there muſt be no vice remaining, no affection to ſin: for he that brings his body to God, and hath left his will in the power of any ſin, offers to God the calves of his lips, but not a whole burnt-offering; a lame oblation, but not a *reaſonable ſacrifice*; and therefore their Portion ſhall be amongſt them whoſe prayers were never recorded in the book of life, whoſe tears God never put into his bottle, whoſe deſires ſhall remain ineffectual to eternal ages. Take heed you do not loſe your prayers; *for by them ye hope to have eternal life*; and let any of you, whoſe Conſcience is moſt religious and tender, conſider, what condition that man is in, that hath not ſaid his prayers in thirty or forty years together; and that is the true ſtate of him, who hath lived ſo long in the courſe of an unſanctified life; in all that while he never ſaid one prayer, that did him any good; but they ought to be reckoned to him upon the account of his ſins. He that is in the *affection*, or in the *habit*, or in the *ſtate* of any one ſin whatſoever, is at ſuch diſtance *from* and contrariety *to* God, that he provokes God to anger in every prayer he makes: And then add but this conſideration; that, Prayer is the great ſumm of our Religion, it is the *effect*, and the *exerciſe*, and the *beginning*, and the *promoter of all* graces, and the *conſummation* and *perfection of many*; and all thoſe perſons who pretend towards Heaven, and yet are not experienced in the ſecrets of Religion, they reckon their Piety, and account their hopes, only upon the ſtock of a few Prayers. It may be they pray twice every day, it may be thrice, and bleſſed be God for it; ſo far is very well: but if it ſhall be remembred and conſidered, that this courſe of piety is ſo far from warranting any one courſe of ſin, that any one habitual and cheriſhed ſin deſtroys the effect of all that piety, we ſhall ſee there is reaſon to account this to be one of thoſe great arguments, with which God hath ſo bound the duty of holy living upon us, that without a holy life we cannot in any ſenſe be happy, or have the effect of one prayer. But if we be *returning* and *repenting ſinners*, God delights to hear, becauſe he delights to ſave us:

> —— *Si precibus dixerunt numina juſtis*
> *Victa remolleſcunt*——

When a man is Holy, then God is Gracious, and a holy life is the *beſt*, and it is a *continual Prayer*; and Repentance is the beſt argument to move God to Mercy, becauſe it is the Inſtrument to unite our Prayers to the interceſſion of the Holy Jeſus.

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SERM. V.

SERMON V.

Part II.

AFter theſe evidences of Scripture, and Reaſon deriv'd from its Analogy, there will be leſs neceſſity to take any particular notices of thoſe little Objections which are uſually made from the experience of the ſucceſs and proſperities of evil perſons. For true it is, there is in the world a Generation of men, that pray long and loud, and ask for vile things, ſuch which they ought to fear, and pray againſt, and yet they are heard; *The fat upon earth eat and worſhip:* But if theſe men ask things hurtful and ſinful, it is certain God hears them not in Mercy: They pray to God as deſpairing *Saul* did to his Armor-bearer, *Sta ſuper me & interfice me, Stand upon me and kill me*; and he that obey'd his voice did him diſhonour, and ſinn'd againſt the head of his King, and his own Life. And the vicious perſons, of old, pray'd to *Laverna*,

Pſal. 22. 29.

> ——— *Pulchra Laverna,*
> *Da mihi fallere, da juſtum ſanctumque videri,*
> *Noctem peccatis & fraudibus objice nubem.*

Give me a proſperous Robbery, a rich Prey, and ſecret Eſcape, let me become Rich with thieving and ſtill be accounted Holy. For every ſort of men hath ſome Religion or other, by the meaſures of which they proportion their lives and their prayers; Now as the holy Spirit of God teaching us to pray, makes us like himſelf in order to a holy and an effective prayer; and no man prays well, but he that prays by the Spirit of God, *the ſpirit of holineſs*, and he that prays with the Spirit muſt be made like to the Spirit, he is firſt ſanctified and made holy, and then made fervent, and then his prayer aſcends beyond the clouds; firſt he is renewed in the ſpirit of his Mind, and then he is inflamed with holy Fires, and guided by a bright Star; firſt purified and then lightened, then burning and ſhining: ſo ſo is every man in every of his prayers; he is always like the ſpirit by which he prays: If he be a luſtful perſon, he prays with a luſtful ſpirit; if he does not pray for it, he cannot heartily pray againſt it: If he be a Tyrant or an Uſurper, a Robber or a Murtherer, he hath his *Laverna* too, by which all his Deſires are guided, and his Prayers directed, and his Petitions furniſhed: He cannot pray againſt that Spirit, that poſſeſſes him, and hath ſeiſed upon his Will and Affections: If he be fill'd with a lying ſpirit, and be conformed to it in the image of his Mind, he will be ſo alſo in the expreſſions of his prayer and the ſenſe of his Soul. Since therefore no prayer can be good but that, which is taught by the Spirit of grace, none holy but the man, whom Gods ſpirit hath ſanctified, and therefore none heard to any purpoſes of bleſſing, which the holy Ghoſt does not make for us (for he makes interceſſion for the Saints; the Spirit of Chriſt is the *præcentor* or the *rector chori*, the Maſter of the Quire) it follows that all other prayers being made with an evil Spirit muſt have an evil Portion; and though the Devils by their Oracles have given ſome anſwers, and by their Significations have foretold ſome future contingencies, and in their Government and ſubordinate Rule have aſſiſted ſome Armies, and diſcovered ſome treaſures, and prevented ſome ſnares of chance, and accidents of men; yet no man, that reckons by the meaſures of Reaſon or Religion, reckons Witches and Conjurers amongſt bleſſed and proſperous perſons: Theſe and all other evil perſons have an evil Spirit, by the meaſures of which their deſires begin and proceed on to iſſue; but this ſucceſs of theirs neither comes from God, nor brings Felicity: but if it comes from God it is Anger, if it deſcends upon good men it is a Curſe, if upon evil men it is a Sin, and then it is a preſent curſe, and leads on to an eternal infelicity. *Plutarch* reports, that the *Tyrians* tied their gods with chains, becauſe certain perſons did dream, that *Apollo* ſaid, he would leave their City, and go to the party of *Alexander*, who then beſieged the Town: and *Apollodorus* tells of ſome, that tied the image of *Saturn* with bands of wool upon his feet. So ſome Chriſtians; they think God is tied to their ſect, and bound to be of their ſide and the intereſt of their Opinon; and they think, He

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can never go to the enemies party, ſo long as they charm him with certain forms of words or diſguiſes of their own; and then all the ſucceſs they have, and all the Evils that are proſperous, all the Miſchiefs they do, and all the ambitious Deſigns that do ſucceed, they reckon upon the account of their Prayers; and well they may; for their prayers are ſins, and their deſires are evil; they wiſh miſchief, and they act iniquity, and they enjoy their ſin: and if this be a Bleſſing or a Curſing, themſelves ſhall then judge, and all the World ſhall perceive, when the accounts of all the world are truly ſtated; then when Proſperity ſhall be called to accounts, and Adverſity ſhall receive its comforts, when Vertue ſhall have a Crown, and the ſatisfaction of all ſinful Deſires ſhall be recompenſed with an intolerable Sorrow, and the deſpair of a periſhing Soul. *Nero*'s Mother prayed paſſionately, that her ſon might be Emperor; and many perſons, of whom St. *James* ſpeaks, *pray to ſpend upon their luſts*, and they are heard too: ſome were not, and very many are: and ſome, that fight againſt a juſt Poſſeſſor of a Country, pray, that their wars may be proſperous; and ſometimes they have been heard too: and *Julian the Apoſtate* prayed, and ſacrificed, and inquired of *Dæmons*, and burned mans fleſh, and operated with ſecret Rites, and all that he might craftily and powerfully oppoſe the Religion of Chriſt, and he was heard too, and did miſchief beyond the malice and the effect of his predeceſſors, that did ſwim in Chriſtian Bloud: but when we ſumme up the accounts at the foot of their Lives, or ſo ſoon as the thing was underſtood, and find that the effect of *Agrippina*'s prayer was, that her Son murdered her; and of thoſe luſtful Petitioners, in St. *James*, that they were given over to the tyranny and poſſeſſion of their Paſſions, and baſer Appetites; and the effect of *Julian* the Apoſtates prayer was, that he liv'd and died a profeſſed enemy of Chriſt; and the effect of the prayers of Uſurpers is that they do Miſchief, and reap Curſes, and undo Mankind, and provoke God, and live Hated, and die Miſerable, and ſhall poſſeſs the Fruit of their ſin to eternal Ages; theſe will be no Objections to the truth of the former diſcourſe, but greater inſtances, that if by *hearing our prayers* we mean or intend a *bleſſing*, we muſt alſo by *making prayers* mean, that *the man* firſt *be holy* and his *deſires juſt* and *charitable*, before he can be admitted to the Throne of Grace, or converſe with God by the entercourſes of a proſperous prayer.

That's the firſt general. 2. Many times good men pray, and their Prayer is not a Sin, but yet it returns Empty; becauſe although the man be, yet the prayer is not in proper diſpoſition; and here I am to account to you concerning the collateral and accidental Hinderances of the prayer of a good man.

The firſt thing that hinders the prayer of a good man from obtaining its effects is a violent Anger, and a violent Storm in the Spirit of him that prays. For anger ſets the houſe on fire, and all the Spirits are buſie upon trouble, and intend propulſion, defence, diſpleaſure, or revenge; it is a ſhort Madneſs and an eternal Enemy to diſcourſe, and ſober counſels, and fair converſation; it intends its own Object with all the earneſtneſs of perception, or activity of deſign, and a quicker motion of a too warm and diſtempered bloud; it is a Fever in the heart, and a Calenture in the head, and a Fire in the face, and a Sword in the hand, and a Fury all over; and therefore can never ſuffer a man to be in a diſpoſition to pray. For Prayer is an Action and a ſtate of entercourſe, and deſire, exactly contrary to this Character of Anger. Prayer is an action of likeneſs to the holy Ghoſt, the Spirit of gentleneſs and Dove-like ſimplicity; an Imitation of the holy *Jeſus*, whoſe Spirit is meek up to the greatneſs of the biggeſt Example, and a conformity to God, whoſe Anger is always juſt, and marches ſlowly, and is without tranſportation, and often hindred, and never haſty, and is full of mercy; prayer is the peace of our Spirit, the ſtillneſs of our Thoughts, the evenneſs of Recollection, the ſeat of Meditation, the reſt of our Cares, and the calm of our Tempeſt; Prayer is the iſſue of a quiet Mind, of untroubled Thoughts, it is the daughter of Charity, and the ſiſter of Meekneſs; and he that prays to God with an angry, that is, with a troubled and diſcompoſed Spirit, is like him that retires into a Battel to meditate, and ſets up his cloſet in the out Quarters of an Army, and chuſes a frontier Gariſon to be wiſe in. Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that attention, which preſents our prayers in a right line to God. For ſo have I ſeen a Lark riſing from his bed of graſs, and ſoaring upwards ſinging as he riſes, and hopes to get to Heaven, and climb above the clouds; but the poor Bird was beaten back with the loud ſighings of an Eaſtern Wind, and his motion made irregular and unconſtant, deſcending more at every breath of the Tempeſt, than it could recover by the Libration and frequent weighing of his wings; till the little creature was forc'd to ſit down and pant, and ſtay till the ſtorm was over,

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and then it made a prosperous flight, and did rise and sing as if it had learned Musick and motion from an Angel, as he passed sometimes through the air about his ministeries here below: So is the prayer of a good man; when his affairs have required business, and his business was matter of discipline, and his discipline was to pass upon a sinning person, or had a design of charity, his duty met with infirmities of a man, and Anger was its instrument, and the Instrument became stronger than the prime Agent, and raised a tempest, and overrul'd the man; and then his prayer was broken, and his thoughts were troubled, and his words went up towards a cloud, and his thoughts pull'd them back again, and made them without intention; and the good man sighs for his infirmity, but must be content to lose the prayer, and he must recover it, when his anger is removed, and his spirit is becalmed, made even as the brow of *Jesus*, and smooth like the heart of God; and then it ascends to Heaven upon the wings of the holy Dove, and dwells with God, till it returns like the useful Bee, loaden with a Blessing and the dew of Heaven.

But besides this; Anger is a combination of many other things, every one of which is an Enemy to prayer; it is λύπη, and ὄρεξις and τιμωρία, and it is ζέσις, and it is ἄθροος, and it is κόλασις, and ἐπιτίμησις, so it is in the several definitions of it, and in its natural constitution. It hath in it the trouble of *sorrow*, and the heats of *lust*, and the disease of *revenge*, and the boilings of a *fever*, and the rashness of *præcipitancy*, and the disturbance of *persecution*; and therefore is a certain effective Enemy against Prayer; which ought to be a spiritual Joy, and an act of Mortification; and to have in it no heats but of Charity and zeal; and they are to be guided by prudence and consideration, and allayed with the deliciousness of Mercy, and the serenity of a meek and a quiet Spirit; and therefore St. *Paul* gave Caution, that *the Sun should not go down upon our anger*, meaning, *that it should not stay upon us till evening prayer*; for it would hinder our evening Sacrifice; but the stopping of the first egressions of anger, is a certain artifice of the Spirit of God to prevent Unmercifulness, which turns not only our Desires into Vanity, but our Prayers into Sin; And remember that *Elisha*'s Anger, though it was also Zeal, had so discomposed his spirit, when the two Kings came to enquire of the Lord, that though he was a good man and a Prophet, yet he could not pray, he *could not inquire of the Lord*, till by Rest and Musick he had gathered himself into the evenness of a dispassionate and recollected Mind; therefore let your prayers be without wrath. Βέλεται αὐτὰς ἀναδιδάξαι διὰ συμβόλων, ὁπότε προσέρχοιντο εἰς βωμὸς ἐξαμβοι ἢ εὐχαεισήσαντες, μηδὲν ἁμάρτημα ἢ πάθος ἐπφέρεσθαι τῇ ψυχῇ, for God by many significations hath taught us, that when men go to the Altars to pray or give thanks, they must bring no Sin, or violent Passion along with them to the Sacrifice, said *Philo*.

2. *Indifferency* and *Easiness* of desire is a great Enemy to the success of a good mans Prayer; When *Plato* gave *Diogenes* a great vessel of Wine, who ask'd but a little, and a few Carraways; the *Cynick* thank'd him with his rude Expression; *Cum interrogaris, quot sint duo & duo, respondes viginti; ita non secundum ea, quæ rogaris, das, nec ad ea, quæ interrogaris, respondes*: "Thou neither answerest to the que-"stion thou art asked, nor givest according as thou art desired; being inquired of, "how many are two and two, thou answerest twenty. So it is with God and Us in the entercourse of our prayers: we pray for Health, and he gives us it may be a Sickness that carries us to eternal Life; we pray for necessary Support for our persons and families, and he gives us more than we need: we beg for a removal of a present sadness, and he gives us that which makes us able to bear twenty sadnesses, a chearful Spirit, a peaceful Conscience, and a Joy in God, as an Antepast of eternal rejoycings in the Kingdom of God. But then although God doth very frequently give us beyond the Matter of our desires, yet he does not so often give us great things beyond the Spirit of our desires, beyond the quickness, vivacity, and fervor of our Minds; For there is but one thing in the world that God hates besides Sin, that is *Indifferency* and *Lukewarmness*; which although it hath not in it the direct Nature of sin, yet it hath this testimony from God, that it is loathsome and abominable, and excepting this thing alone, God never said so of any thing in the New Testament, but what was a direct breach of a Commandment. The reason of it is, because *Lukewarmness* or an *indifferent Spirit* is an undervaluing of God and of Religion; it is a separation of reason from affections, and a perfect conviction of the understanding to the goodness of a duty, but a refusing to follow what we understand. For he that is Lukewarm alway, understands the better way, and seldom pursues it; he hath so much reason as is sufficient, but he will not obey it; his Will does not follow the dictate of his Understanding,

See 2. Sermon of Lukewarmness and Zeal.

ſtanding, and therefore it is Unnatural. It is like the Phantaſtick Fires of the night, where there is *light and no heat*, and therefore may paſs on to the Real Fires of Hell, where there is *heat and no light*; and therefore although an Act of Lukewarmneſs is only an Undecency, and no ſin; yet a ſtate of Lukewarmneſs is Criminal, and a ſinful ſtate of imperfection and undecency; an Act of Indifferency hinders a ſingle Prayer from being accepted; but a State of it makes the Perſon ungracious and deſpiſed in the Court of Heaven: and therefore St. *James* in his accounts concerning an effective prayer, not only requires, that he be a juſt man, who prays, but his prayer muſt be *fervent*; δέησις δικαίου ἐνεργουμένη, *an effectual fervent prayer*, ſo our Engliſh reads it; it muſt be an intent, zealous, buſie, operative prayer; for conſider, what a huge Undecency it is, that a man ſhould ſpeak to God for a thing, that he values not; or that he ſhould not value a thing, without which he cannot be Happy; or that he ſhould ſpend his Religion upon a trifle; and if it be not a trifle, that he ſhould not ſpend his affections upon it. If our prayers be for temporal things, I ſhall not need to ſtir up your affections to be paſſionate for their purchaſe; we deſire them greedily, we run after them intemperately, we are kept from them with huge impatience, we are delaid with infinite regrets; we prefer them before our duty, we ask them unſeaſonably; we receive them with our own prejudice, and we care not; we chuſe them to our hurt and hindrance, and yet delight in the purchaſe; and when we do pray for them, we can hardly bring our ſelves to it, to ſubmit to Gods will, but will have them (if we can) whether he be pleaſed or no; like the Paraſite in the Comedy, *Qui comedit quod fuit & quod non fuit*, he eat all and more than all, what was ſet before him, and what was kept from him. But then for ſpiritual things, for the intereſt of our Souls, and the affairs of the Kingdom, we pray to God with juſt ſuch a Zeal, as a man begs of a Chirurgion to cut him of the Stone; or a condemned man deſires his Executioner quickly to put him out of his pain, by taking away his Life; when things are come to that paſs, it muſt be done, but God knows with what little complacency and deſire, the man makes his requeſt: And yet the things of Religion and the Spirit, are the only things, that ought to be deſired Vehemently, and purſued paſſionately, becauſe God hath ſet ſuch a value upon them, that they are the effects of his greateſt loving Kindneſs; they are the purchaſes of Chriſt Bloud, and the effect of his continual Interceſſion, the fruits of his bloudy Sacrifice, and the gifts of his healing and ſaving Mercy, the graces of Gods Spirit, and the only inſtruments of Felicity; and if we can have fondneſſes for things indifferent or dangerous, our prayers upbraid our ſpirits, when we beg coldly and tamely for thoſe things, for which we ought to die, which are more precious than the Globes of Kings, and weightier than Imperial Scepters, richer than the Spoils of the Sea, or the Treaſures of the *Indian* Hills.

He that is cold and tame in his Prayers, hath not taſted of the deliciouſneſs of Religion, and the goodneſs of God; he is a ſtranger to the ſecrets of the Kingdom, and therefore he does not know, what it is either to have hunger or ſatiety; and therefore neither are they hungry for God, nor ſatisfied with the world, but remain ſtupid and inapprehenſive, without reſolution and determination, never chuſing clearly, nor purſuing earneſtly, and therefore never enter into Poſſeſſion, but always ſtand at the Gate of Wearineſs, unneceſſary Caution, and perpetual Irreſolution. But ſo it is too often in our prayers; we come to God, becauſe it is civil ſo to do and a general Cuſtom, but neither drawn thither by Love, nor pinch'd by ſpiritual Neceſſities, and pungent Apprehenſions; we ſay ſo many prayers, becauſe we are reſolved ſo to do, and we paſs through them, ſometimes with a little attention, ſometimes with none at all; and can we think, that the grace of Chaſtity can be obtain'd at ſuch a purchaſe, that Grace, that hath coſt more Labours than all the perſecutions of Faith, and all the diſputes of Hope, and all the expence of Charity beſides, amounts to? Can we expect, that our Sins ſhould be waſhed by a lazy Prayer? Can an indifferent Prayer quench the Flames of Hell, or reſcue us from an Eternal Sorrow? Is luſt ſo ſoon overcome, that the very naming it can maſter it? Is the Devil ſo ſlight and eaſie an enemy, that he will flie away from us at the firſt word, ſpoken without power, and without vehemence? Read and attend to the Accents of the prayers of Saints. *I cried day and night before thee, O Lord; my ſoul refuſed comfort; my throat is dry with calling upon my God, my knees are weak through faſting*; and, *Let me alone*, ſays *God* to *Moſes*, and *I will not let thee go till thou haſt bleſſed me*, ſaid *Jacob* to the Angel. And I ſhall tell you a ſhort character of a fervent prayer out of the practice of St. *Hierome*, in his Epiſtle *ad Euſtachium de cuſtodia virginitatis*. "Being deſtitute of all help I threw my ſelf down at the feet of *Jeſus*; I water'd his

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"feet with tears, and wiped them with my hair, and mortified the luſt of my fleſh "with the abſtinence and hungry diet of many weeks; I remember, that in my crying "to God, I did frequently joyn the night and the day, and never did entertain to call, "nor ceaſe from beating my breaſt, till the mercy of the Lord brought to me peace "and freedom from temptation. After many tears, and my eyes fixed in Heaven, I "thought my ſelf ſometimes encircled with troops of Angels, and then at laſt I ſang "to God, *We will run after thee into the ſmell and delicionſneſs of thy precious* "*ointments*; ſuch a prayer as this will never return without its errand. But though your perſon be as gracious as *David* or *Job*, and your Deſire as holy as the love of Angels, and your Neceſſities great as a new penitent, yet it pierces not the Clouds, unleſs it be alſo as loud as Thunder, paſſionate as the cries of Women, and clamourous as Neceſſity. And we may gueſs at the degrees of importunity by the inſinuation of the Apoſtle: *Let the married abſtain for a time, ut vacent orationi & jejunio*, that *they may attend to Prayer*; it is a great attendance, and a long diligence, that is promoted by ſuch a ſeparation; and ſuppoſes a devotion, that ſpends more than many hours for ordinary prayers, and many hours of every day might well enough conſiſt with an ordinary cohabitation; but that which requires ſuch a ſeparation calls for a longer time and a greater attendance, than we uſually conſider. For every prayer we make, is conſidered by God, and recorded in Heaven; but cold prayers are not put into the account in order to effect and acceptation; but are laid aſide like the buds of Roſes, which a cold wind hath nip'd into death, and the diſcoloured *tawny face of an Indian Slave*: and when in order to your hopes of obtaining a great bleſſing, you reckon up your Prayers, with which you have ſolicited your ſuit in the Court of Heaven, you muſt reckon, not by the number of the Collects, but by your ſighs and paſſions, by the vehemence of your deſires, and the fervor of your ſpirit, the apprehenſion of your need, and the conſequent proſecution of your ſupply. *Chriſt* pray'd κραυγαῖς ἰσχυραῖς *with loud cryings*, and Saint *Paul* made mention of his Scholars in his prayers *night and day*. Fall upon your knees and grow there, and let not your Deſires cool nor your Zeal remit, but renew it again and again, and let not your offices and the cuſtom of praying put thee in mind of thy need, but let thy need draw thee to thy holy offices; and remember *how great a God*, how glorious a Majeſty you ſpeak to, therefore let not your Devotions and Addreſſes be little. Remember, *how great a need* thou haſt; let not your Deſires be leſs. Remember, *how great the thing is you pray for*; do not undervalue it with thy indifferency. Remember, that *prayer is an Act of Religion*; let it therefore be made thy Buſineſs: and laſtly, Remember that *God hates a cold prayer*; and therefore will never bleſs it, but it ſhall be always ineffectual.

3. Under this title of lukewarmneſs and tepidity may be compriſed alſo theſe Cautions: That a good mans prayers are ſometimes hindred by *Inadvertency*, ſometimes by *want of Perſeverance*. For inadvertency, or want of attendance to the ſenſe and intention of our prayers, it is certainly an effect of lukewarmneſs, and a certain companion and appendage to humane infirmity; and is only ſo remedied, as our prayers are made zealous, and our infirmities paſs into the ſtrengths of the Spirit. But if we were quick in our perceptions, either concerning our danger, or our need, or the excellency of the Object, or the glories of God, or the niceties and perfections of Religion, we ſhould not dare to throw away our prayers ſo like fools, or come to God and ſay a prayer with our mind ſtanding at diſtance, trifling like untaught boys at their books, with a truantly Spirit. I ſhall ſay no more to this, but that, in reaſon, we can never hope, that God in Heaven will hear our prayers, which we our ſelves ſpeak, and yet I hear not at the ſame time, when we our ſelves ſpeak them with inſtruments joyned to our ears; even with thoſe organs, which are parts of our hearing faculties. If they be not worth our own attending to, they are not worth Gods hearing; if they are worth Gods attending to, we muſt make them ſo by our own zeal, and paſſion, and induſtry, and obſervation, and a preſent and a holy ſpirit.

But concerning *Perſeverance*, the conſideration is ſomething diſtinct. For when our Prayer is for a great matter, and a great neceſſity, ſtrictly attended to, yet we purſue it only by chance or humour, by the ſtrengths of fancy, and natural diſpoſition; or elſe our choice is cool as ſoon as hot, like the emiſſions of Lightning, or like a Sun-beam often interrupted with a cloud, or cool'd with intervening ſhowers: and our prayer is without fruit becauſe the deſire laſts not, and the prayer lives like the Repentance of *Simon Magus*, or the trembling of *Felix*, or the *Jews* devotion for ſeven dayes of unleavened bread, during the paſſover, or the feaſt of Tabernacles: but if we would ſecure the bleſſing of our prayers, and the effect of our prayers, we muſt never leave till we have obtain'd what we need.

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There are many that pray againſt a temptation for a month together, and ſo long as the Prayer is fervent, ſo long the man hath a Nolition, and a direct Enmity againſt the Luſt; he conſents not all that while; but when the month is gone, and the Prayer is removed, or become leſs active, then the Temptation returns, and forrages, and prevails, and ſeiſes upon all our unguarded ſtrengths. There are ſome Deſires, which have a Period, and Gods Viſitations expire in Mercy at the revolution of a certain number of days; and our prayer muſt dwell ſo long, as Gods anger abides; and in all the ſtorm we muſt out-cry the noiſe of the tempeſt, and the voices of that thunder. But if we become hardned, and by cuſtom and cohabitation with the danger loſe our fears, and abate of our deſires and devotions, many times we ſhall find, that God by a ſudden breach upon us will chaſtiſe us for letting our hands go down. *Iſrael* prevailed no longer than *Moſes* held up his hands in prayer; and he was forced to continue his prayer, till the going down of the Sun; that is, till the danger was over, till the battel was done. But when our deſires, and prayers, are in the matter of ſpiritual danger, they muſt never be remitted, becauſe danger continues for ever, and therefore ſo muſt our watchfulneſs, and our guards. *Vult enim Deus rogari, vult cogi, vult quadam importunitate vinci* (ſays S. *Gregory*,) God loves to be *invited, intreated, importun'd* with an unquiet reſtleſs deſire and a perſevering prayer. Χρὴ ἀδιαλείπτως τυγχάνειν τῆς περὶ τὸ θεῖον δεήσεως, ſaid *Proclus*. That's a holy and a religious prayer, that never gives over, but renews the prayer, and dwells upon the deſire; for this only is effectual. Δηθύνοντι βροτῷ κεκμηκοτ μάκαρες τελέθουσι, God hears the perſevering man, and the unwearied prayer. For it is very conſiderable, that we be very curious to obſerve; that many times a Luſt is *ſopita, non mortua*, it is aſleep; the enemy is at truce, and at quiet for a while, but not conquered, not dead; and if we put off our armour too ſoon, we loſe all the benefit of our former war, and are ſurpriſed by indiligence and a careleſs guard. For God ſometimes binds the Devil in a ſhort chain, and gives his ſervants reſpite, that they may feel the ſhort pleaſures of a peace, and the Reſt of innocence, and perceive, what are the eternal Felicities of Heaven, where it ſhall be ſo for ever; But then we muſt return to our warfare again; and every ſecond aſſault is more troubleſome, becauſe it finds our ſpirits at eaſe, and without watchfulneſs, and delighted with a ſpiritual Reſt, and keeping holiday. But let us take heed; for whatſoever temptation we can be troubled withal by our natural temper, or by the condition of our life, or the evil circumſtances of our condition, ſo long as we have capacity to feel it, ſo long we are in danger, and muſt *watch thereunto with prayer* and continual diligence. And when your Temptations let you alone, let not you God alone; but lay up prayers and the bleſſing of a conſtant devotion againſt the day of Trial. Well may your temptation ſleep, but if your prayers do ſo, you may chance to be awakened with an aſſault that may ruine you. However, the rule is eaſie: Whatſoever you need, ask it of God ſo long as you want it, even till you have it. For God therefore many times defers to grant, that thou mayeſt perſevere to ask; and becauſe every holy prayer is a glorification of God by the confeſſing many of his attributes, a laſting and a perſevering prayer is a little image of the Hallelujahs and Services of Eternity; it is a continuation to do that according to our meaſures, which we ſhall be doing to eternal ages: therefore think not, that five or ſix hearty prayers can ſecure to thee a great bleſſing, and a ſupply of a mighty neceſſity. He that prayes ſo, and then leaves off, hath ſaid ſome prayers, and done the ordinary offices of his Religion; but hath not ſecured the bleſſing, nor uſed means reaſonably proportionable to a mighty Intereſt.

4. The prayers of a good man are oftentimes hindred, and deſtitute of their effect, for want of praying in good company; for ſometimes an evil or an obnoxious perſon hath ſo ſecured and aſcertained a miſchief to himſelf, that he that ſtays in his company or his traffick muſt alſo ſhare in his puniſhment: and the *Tyrian* ſailers with all their vows and prayers could not obtain a proſperous Voyage, ſo long as *Jonas* was within the Bark; for in this caſe the intereſt is divided, and the publick ſin prevails above the private piety. When the Philoſopher asked a penny of *Antigonus*, he told him it was too little for a *King* to give; when he asked a talent, he told him it was too much for a *Philoſopher* to receive; for he did purpoſe to couzen his own charity, and elude the others neceſſity, upon pretence of a double inequality. So it is in the caſe of a good man mingled in evil company: if a Curſe be too ſevere for a good man, a Mercy is not to be expected by evil company; and his prayer, when it is made in common, muſt partake of that event of things which is appropriate to that ſociety. The purpoſe of this caution is, that every good man be careful, that he do not mingle his de-

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votion in the communions of heretical persons, and in schismatical conventicles; for although he be like them that follow *Absalom* in the simplicity of their heart, yet his intermedial fortune, and the event of his present affairs, may be the same with *Absoloms*; and it is not a light thing, that we curiously chuse the parties of our Communion. I do not say it is necessary to avoid all the society of evil Persons; for then *we must go out of the world*; and when we have thrown out a Drunkard, possibly we have entertain'd an Hypocrite; or when a Swearer is gone, an Oppressor may stay still; or if that be remedied, yet Pride is soon discernable, but not easily judicable: but that which is of caution in this question, is, that we never mingle with those, whose very Combination is a Sin; such as were *Corah* and his company that rebelled against *Moses their Prince*; and *Dathan* and *Abiram* that made a schism in Religion against *Aaron the Priest*: for so said the Spirit of the Lord, *Come out from the congregation of these men, lest ye perish in their company*; and all those that were abused in their communion, did *perish in the gain saying of* Corah. It is a sad thing to see a good man couzened by fair pretences, and allured into an evil snare; for besides, that he dwells in Danger, and cohabits with a Dragon, and his Vertue may change by evil perswasion, into an evil disposition, from sweetness to bitterness, from thence to evil speaking, from thence to believe a lye, and from believing to practise it; besides this, it is a very great sadness, that such a man should lose all his prayers to very many purposes. God will not respect the offering of those men, who assemble by a peevish spirit; and therefore although God in pity regards the Desires of a good man, if innocently abused, yet as it unites in that assembly, God will not hear it to any purposes of Blessing, and Holiness: Unless *we keep the unity of the spirit in the bond of peace*, we cannot have the blessing of the Spirit in the returns of a holy prayer; and all those assemblies, which meet together against God or God's Ordinance, may pray and call, and cry loudly, and frequently, and still they provoke God to anger; and many times he will not have so much mercy for them, as to deny them; but lets them prosper in their sin, till it swells to intolerable and impardonable. * But when good men pray with one heart, and in a *holy assembly*, that is, *holy in their desires*, *lawful in their authority*, though the persons be of different complexions, *then* the prayer flies up to God like the hymns of a Quire of Angels; for God, that made body and soul to be one man, and God and Man to be one Christ, and three persons are one God, and his praises are sung to him by Quires, and the persons are joyned in Orders, and the Orders into Hierarchies, and all, that God might be served by unions and communities; loves that his Church should imitate the Concords of Heaven, and the unions of God, and that every good man should promote the interests of his prayers by joyning in the communion of Saints in the unions of obedience and charity, with the powers that God and the Laws have ordained.

The sum is this, If the man that makes the prayer be an unholy person, his prayer is not the instrument of a blessing, but a curse; but when the sinner begins to repent truly, then his desires begin to be holy. But if they be holy, and just, and good, yet they are without profit and effect, if the prayer be made in schism, or an evil communion, or if it be made without attention, or if the man soon gives over, or if the prayer be not zealous, or if the man be angry. There are very many ways for a good man to become unblessed, and unthriving in his Prayers, and he cannot be secure unless he be in the state of Grace, and his Spirit be quiet, and his Mind be attentive, and his Society be lawful, and his Desires earnest, and passionate, and his Devotions persevering, lasting till his needs be served or exchanged for another blessing: so that, what *Lelius* (*apud Cicer. de senectute*) said concerning old age, *neque in summa inopia levis esse senectus potest, ne sapienti quidem, nec insipienti etiam in summa copia non gravis*; *that a wise man could not bear old age if it were extremely poor*; *and yet if it were very rich, it were intolerable to a fool*; we may say concerning our prayers; they are sins and unholy, if a wicked man makes them; and yet if they be made by a good man, they are ineffective, unless they be improved by their proper dispositions. A good man cannot prevail in his prayers, if his desires be cold, and his affections trifling, and his industry soon weary, and his society criminal; and if all these Appendages of prayer be observed, yet they will do no good to an evil man; For his Prayer that begins in Sin, shall end in Sorrow.

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Part III.

3. NExt I am to inquire and conſider, What degrees and circumſtances of piety are requir'd to make us fit to be interceſſors for others, and to pray for them with probable effect; I ſay *with probable effect*; for when the event principally depends upon that which is not within our own election, ſuch as are the lives and actions of others, all that we can conſider in this affair is, whether we be perſons fit to pray in the behalf of others, that hinder not, but are perſons within the limit and poſſibilities of the preſent mercy. When the Emperor *Maximinus* was ſmitten with the wrath of God, and a ſore Diſeaſe, for his cruel perſecuting the Chriſtian cauſe, and putting ſo many thouſand innocent and holy perſons to death, and he underſtood the voice of God and the accents of Thunder, and diſcerned that Cruelty was the cauſe, he revoked the Decrees made againſt the Chriſtians, recall'd them from their caves and deſarts, their ſanctuaries and retirements, and enjoyned them to pray for the life and health of their Prince. They did ſo, and they who could command mountains to remove and were obeyed, they who could do miracles, they who with the key of Prayer could open Gods four cloſets, of the *womb* and the *grave*, of *providence* and *rain*, could not obtain for their bloudy Emperor one drop of Mercy, but he muſt die miſerable for ever. God would not be intreated for him, and though he loved the Prayer becauſe he loved the Advocates, yet *Maximinus* was not worthy to receive the Bleſſing. And it was threatned to the rebellious people of *Iſrael*, and by them to all people that ſhould ſin grievouſly againſt the Lord, *God would break their ſtaff of bread*, and even the righteous ſhould not be prevailing interceſſors; *Though* Noah, Job, *or* Daniel *were there, they ſhould deliver but their own ſouls by their righteouſneſs, ſaith the Lord God:* and when *Abraham* prevailed very far with God in the behalf of *Sodom*, and the five Cities of the Plain; it had its period: If there had been ten righteous in *Sodom*, it ſhould have been ſpared for their ſakes, but four only were found, and they only delivered their own Souls too; but neither their Righteouſneſs, nor *Abraham's* Prayer prevailed any farther. And we have this caſe alſo mentioned in the New Teſtament; *If any man ſee his brother ſin a ſin which is not unto death, he ſhall ask, and he ſhall give him life for them that ſin not unto death.* At his prayer the ſinner ſhall receive pardon; God ſhall *give him life for them*, to him that prays in their behalf that ſin, provided it be *not a ſin unto death*: For *there is a ſin unto death, but I do not ſay that he ſhall pray for it:* There his Commiſſion expires, and his Power is confin'd. For there are ſome ſins of that ſtate and greatneſs that God will not pardon. St. *Auſtin* in his books *de Sermone Domini in monte* affirms it, concerning ſome one ſingle ſin of a perfect Malice. It was alſo the opinion of *Origen* and *Athanaſius*, and is followed by Venerable *Bede*; And whether the Apoſtle means a peculiar ſtate of ſin, or ſome one ſingle great crime which alſo ſuppoſes a precedent and a preſent ſtate of criminal condition; it is ſuch a thing as will hinder our prayers from prevailing in their behalf: we are therefore not encouraged to pray, becauſe they cannot receive the benefit of Chriſts Interceſſion, and therefore much leſs of our Advocation, which only can prevail by vertue and participation of his Mediation. For whomſoever Chriſt prays, for them we pray; that is, for all them that are within the Covenant of Repentance, for all whoſe actions have not deſtroyed the very being of Religion, who have not renounc'd their Faith, nor voluntarily quit their Hopes, nor openly oppoſed the Spirit of Grace, nor grown by a long progreſs to a reſolute and final impiety, nor done injuſtices greater than *ſorrow*, or *reſtitution*, or *recompence*, or *acknowledgment*. However, though it may be uncertain and diſputed concerning the number of *ſins unto death*, and therefore to pray, or not to pray, is not matter of Duty; it is all one as to the effect, whether we know them or no; for though we intend Charity, when we pray for the worſt of men, yet concerning the event God will take care, and will certainly return thy prayer upon thy own head, though thou didſt deſire it ſhould water and refreſh thy Neighbours drineſs; and S. *John* ſo expreſſes it, as if he had left the matter of duty unde-

Ezek. 14. 4.

1 Joh. 5. 16.

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termined; becauſe the inſtances are uncertain; yet the event is certainly none at all, therefore becauſe we are not encouraged to pray, and becauſe it is a *ſin unto death*; that is, ſuch a ſin that hath no portion in the promiſes of life, and the ſtate of Repentance. But now, ſuppoſe the man, for whom we pray, to be capable of Mercy, within the covenant of Repentance, and not far from the Kingdom of Heaven; yet,

1. No Prayers of others can farther prevail, than to remove this Perſon to the next ſtage in order to Felicity. When S. *Monica* prayed for her Son, ſhe did not pray to God to ſave him, but to convert him; and when God intended to reward the prayers and alms of *Cornelius*, he did not do it by giving him a Crown, but by ſending an Apoſtle to him to make him a Chriſtian; the meaning of which obſervation, is, that we may underſtand, that as in the perſon prayed for, there ought to be the great Diſpoſition of being in a ſavable Condition; ſo there ought alſo to be all the intermedial Aptneſſes: for juſt as he is diſpoſed, ſo can we prevail; and the prayers of a good man firſt prevail in behalf of a ſinner, that he ſhall be invited, that he ſhall be reproved, and then that he ſhall attend to it, then that he ſhall have his heart open'd, and then that he ſhall repent: And ſtill a good mans Prayers follow him through the ſeveral ſtages of pardon, of Sanctification, of reſtraining Graces, of a mighty Providence, of great Aſſiſtance, of Perſeverance, and a holy Death. No prayers can prevail upon an undiſpoſed perſon. For the Sun himſelf cannot enlighten a blind Eye, nor the Soul move a Body whoſe ſilver cord is looſed, and whoſe joynts are untied by the rudeneſs and diſſolutions of a pertinacious Sickneſs. But then, ſuppoſe an eye quick, and healthful, or apt to be refreſhed with light and a friendly proſpect; yet a Glow-worm or a Diamond, the ſhells of Pearl, or a dead mans Candle, are not enough to make him diſcern the Beauties of the World, and to admire the Glories of Creation. Therefore,

2. As the perſons muſt be capable for whom we pray, ſo they that pray for others muſt be perſons extraordinary in ſomething: 1. If perſons be of an Extraordinary Pie-
Chap. 42. 7, 8. ty, they are apt to be Interceſſors for others. This appears in the caſe of *Job*: when the wrath of God was kindled againſt *Eliphaz*, and his two Friends, God commanded them to offer a Sacrifice, but *my ſervant* Job *ſhall pray for you, for him will I accept*: and it was ſo in the caſe of the prevaricating *Iſraelites*; God was full of indignation againſt them, and ſmote them, *Then ſtood up* Phinehas *and prayed, and the plague ceaſed*. For this man was a good man, and the ſpirit of an extraordinary zeal filled him, and he did glory to God in the execution upon *Zimri* and his fair *Midianite*. And it was a huge bleſſing, that was entail'd upon the poſterity of *Abraham*, *Iſaac*, and *Jacob*; becauſe they had a great Religion, a great Power with God, and their *extraordinary* did conſiſt eſpecially in the Matter of prayers and devotion; for that was eminent in them beſides their Obedience: for ſo *Maimonides* tells concerning them, that *Abraham* firſt inſtituted *Morning Prayer*. The affairs of Religion had not the ſame conſtitution then as now. They worſhipped God never but at their *Memorials*, and in *places*, and *ſeldom times* of ſeparation. They bowed their head when they came to a hallowed ſtone, and upon the top of their Staff, and worſhipped when they came to a Conſecrated Pillar, but this was ſeldom; and they knew not the ſecrets and the priviledges of a frequent Prayer, of Intercourſes with God by ejaculations, and the advantages of Importunity: and the Doctors of the *Jews*, that record the prayer of *Noah*, who in all reaſon knew the ſecret beſt, becauſe he was to teach it to all the World, yet have tranſmitted to us but a ſhort prayer of ſome ſeven lines long; and this he only ſaid within the Ark, in that great danger, once on a day, provoked by his fear, and ſtirred up by a Religion then made actual, in thoſe dayes of Sorrow and Penance. But in the deſcending ages, when God began to reckon a Church in *Abrahams* family; there began to be a new inſtitution of Offices, and *Abraham* appointed that God ſhould be prayed to *every morning*. *Iſaac* being taught by *Abraham*, made a Law, or at leaſt commended the Practice, and adopted it into the Religion, that God ſhould be worſhipped by *decimation* or *tithing* of our goods; and he added an order of prayer to be ſaid in the *afternoon*; and *Jacob* to make up the Office complete, added *evening prayer*; and God was their God, and they became fit perſons to *bleſs*; that is, of procuring Bleſſings to their Relatives; as appears in the inſtances of their own Families; of the King of *Egypt*, and the Cities of the Plain. For a man of an ordinary piety is like *Gideons* fleece, wet in its own locks; but it could not water a poor mans Garden. But ſo does a thirſty Land drink all the dew of Heaven that wets its face, and a greater ſhower makes no Torrent, nor digs ſo much as a little furrow, that the Drils of the water might paſs into Rivers, or refreſh their neighbours

neighbours wearineſs; but when the Earth is full, and hath no ſtrange conſumptive needs, then at the next time, when God bleſſes it with a gracious ſhower, it divides into Portions, and ſends it abroad in free and equal communications, that all that ſtand round about may feel the ſhower. So is a good man's prayer; his own Cup is full, it is crowned with Health, and overflows with Bleſſings, and all, that drink of his Cup and eat at his Table, are refreſhed with his joys, and divide with him in his holy Portions. And indeed he hath need of a great ſtock of Piety, who is firſt to provide for his own neceſſities, and then to give Portions to a numerous Relation. It is a great matter, that every man needs for himſelf; the daily expences of his own infirmities, the unthriving ſtate of his omiſſion of duties, and receſſions from perfection, and ſometimes the great loſſes and ſhipwracks, the plundrings and burning of his houſe by a Fall into a deadly Sin; and moſt good men are in this condition, that they have enough to do to Live, and keep themſelves above Water; but how few men are able to pay their own Debts, and lend great Portions to others? The number of thoſe who can effectually intercede for others to great purpoſes of grace and pardon, are as ſoon told as the number of Wiſe men, as the gates of a City, or the entries of the River *Nilus*.

But then do but conſider, what a great Engagement this is to a very ſtrict and holy Life. If we chance to live in times of an extraordinary trouble, or if our Relatives can be capable of great Dangers, or great Sorrows, or if we our ſelves would do the nobleſt Friendſhip in the world and oblige others by acts of greateſt Benefit; if we would aſſiſt their Souls and work towards their Salvation; if we would be publick Miniſters of the greateſt uſefulneſs to our Countrey; if we would ſupport Kings and relieve the great neceſſities of Kingdoms; if we would be effective in the ſtopping of a Plague, or in the ſucceſs of Armies; a great and an exemplar Piety, and a zealous and holy Prayer can do all this. *Semper tu hoc facito, ut cogites Id optimum eſſe, tute ut ſis optimus; ſi id nequeas, ſaltem ut optimis ſis proximus.* He that is the beſt man towards God, is certainly the beſt Miniſter to his Prince or Countrey, and therefore do thou endeavour to be ſo, and if thou canſt not be ſo, be at leaſt next to the beſt. For in that degree in which our Religion is great, and our Piety exemplar, in the ſame we can contribute towards the fortune of a Kingdom: and when *Elijah* was taken into Heaven, *Eliſha* mourned for him, becauſe it was a loſs to *Iſrael: My Father, my Father, the chariots of* Iſrael *and horſemen thereof:* But conſider how uſeleſs thou art, when thou canſt not by thy Prayers, obtain ſo much Mercy; as to prevail for the life of a ſingle Trooper, or in a Plague beg of God for the life of a poor Maid-ſervant; but the ordinary emanations of Providence ſhall proceed to iſſue without any arreſt, and the ſword of the Angel ſhall not be turned aſide in one ſingle infliction. Remember, although he is a great and excellent perſon, that can prevail with God for the intereſt of others; yet thou, that haſt no ſtock of Grace and favour, no intereſt in the Court of Heaven, art but a mean perſon, extraordinary in nothing; thou art unregarded by God, cheap in the ſight of Angels, uſeleſs to thy Prince or Country; thou mayſt hold thy peace in a time of publick danger. For, Kings never pardon Murtherers at the interceſſion of Thieves; and if a mean Mechanick ſhould beg a Reprieve for a condemned Traitor, he is ridiculous and impudent; ſo is a vicious Advocate or an ordinary perſon with God. It is well if God will hear him begging for his own pardon, he is not yet diſpoſed to plead for others.

And yet every man, that is in the ſtate of grace, every man that can pray without a ſinful prayer, may alſo intercede for others; and it is a Duty for all men to do it; all men, I ſay, who can pray at all acceptably; *I will therefore that prayers, and ſupplications, and interceſſions, and giving of thanks be made for all men*; and this is a duty, that is preſcrib'd to all them, that are concern'd in the duty and in the bleſſings of Prayer; but this is it which I ſay; If their Piety be but ordinary, their prayer can be effectual but in eaſie purpoſes, and to ſmaller degrees; but he, that would work effectually towards a great Deliverance, or in great Degrees towards the benefit or eaſe of any of his relatives, can be confident of his ſucceſs but in the ſame degree in which his perſon is gracious. *There are ſtrange things in Heaven*; Judgments there, are made of things and perſons by the meaſures of Religion; and a plain Promiſe produces effects of wonder and miracle; and the Changes that are there made, are not effected by paſſions, and intereſts, and corporal changes; and the Love that is there, is not the ſame thing that is here; it is more beneficial, more reaſonable, more holy, of other deſigns, and ſtrange productions; and upon that ſtock it is, that a holy poor man, that poſſeſſes no more (it may be) than an Ewe-lamb, that eats of

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his bread, and drinks of his cup, and is a daughter to him, and is all his temporal portion, this poor man is miniſtred to by Angels, and attended to by God, and the Holy Spirit makes interceſſion for him, and Chriſt joyns the mans prayer to his own advocation; and the man by prayer ſhall ſave the City, and deſtroy the fortune of a Tyrant-Army, even then when God ſees it good it ſhould be ſo: for he will no longer deny him any thing, but when it is no bleſſing; and when it is otherwiſe, his prayer is moſt heard when it is moſt denied.

2. That we ſhould prevail in interceſſions for others, we are to regard and to take care, that as our Piety, ſo alſo muſt our Offices be extraordinary. He that prays to recover a Family from an hereditary curſe, or to reverſe a Sentence of God, to cancel a Decree of Heaven gone out againſt his friend; he that would heal the Sick with his Prayer, or with his devotion prevail againſt an Army, muſt not expect ſuch great effects upon a Morning or Evening Collect, or an honeſt wiſh put into the recollections of a prayer, or a period put in on purpoſe. *Mamercus* Biſhop of *Vienna*, ſeeing his City and all the Dioceſs in great danger of periſhing by an Earthquake, inſtituted *great Litanies*, and ſolemn Supplications, beſides the ordinary Devotions of his uſual hours of prayer; and the Church from his example took up the practice, and tranſlated it into an Anniverſary ſolemnity, and upon St. *Mark*'s day did ſolemnly intercede with God to divert or prevent his Judgments falling upon the people, *Majoribus Litaniis*, ſo they are called; with the more ſolemn ſupplications they did pray unto God in behalf of their people. And this hath in it the ſame conſideration, that is in every great neceſſity; for it is a great thing for a man to be ſo gracious with God as to be able to prevail for himſelf and his friend, for himſelf and his relatives; and therefore in theſe caſes as in all great needs, it is the way of prudence and ſecurity, that we uſe all thoſe greater offices, which God hath appointed as inſtruments of importunity, and arguments of hope, and acts of prevailing, and means of great effect and advocation; ſuch as are, ſeparating dayes for ſolemn prayer, all the degrees of violence and earneſt addreſs, faſting and prayer, alms and prayer, acts of repentance and prayer, praying together in publick with united hearts, and above all, praying in the ſuſception and communication of the holy Sacrament; the effects and admirable iſſues of which we know not, and perceive not; we loſe becauſe we deſire not, and chuſe to loſe many great bleſſings rather than purchaſe them with the frequent commemoration of that Sacrifice, which was offered up for all the needs of Mankind, and for obtaining all favours and graces to the Catholick Church. Ἐυχῆς δικαίας ὁ ἀνήκοος θεὸς, *God never refuſes to hear a holy Prayer*; and our prayers can never be ſo holy, as when they are offered up in the union of Chriſts Sacrifice: For Chriſt by that Sacrifice, reconcil'd God and the World. And becauſe our needs continue, therefore we are commanded to continue the memory, and to repreſent to God that which was done to ſatisfie all our needs: Then we receive Chriſt; we are after a ſecret and myſterious, but moſt real and admirable Manner, made all one with Chriſt; and if God giving us his Son could not but with him give us all things elſe, how ſhall he refuſe our perſons when we are united to his Perſon, when our Souls are joyned to his Soul, our body nouriſhed by his Body, and our Souls ſanctified by his Bloud, and cloth'd with his Robes, and marked with his Character, and ſealed with his Spirit, and renewed with holy Vows, and conſign'd to all his Glories, and adopted to his Inheritance? when we repreſent his Death, and pray in vertue of his Paſſion, and imitate his Interceſſion, and do that which God commands, and offer him in our manner that which he eſſentially loves; can it be that either any thing ſhould be more prevalent, or that God can poſſibly deny ſuch addreſſes, and ſuch importunities? Try it often, and let all things elſe be anſwerable, and you cannot have greater reaſon for your Confidence. Do not all the Chriſtians in the world, that underſtand Religion, deſire to have the holy Sacrament when they die; when they are to make their great appearance before God, and to receive their great conſignation to their eternal ſentence, good or bad? And if *then* be their greateſt needs, *that* is their greateſt advantage, and inſtrument of acceptation. Therefore if you have a great need to be ſerv'd, or a great charity to ſerve, and a great pity to miniſter, and a dear friend in a ſorrow, take Chriſt along in thy Prayers, in all the ways thou canſt take him; take him in affection, and take him in a ſolemnity, take him by obedience, and receive him in the Sacrament; and if thou then offereſt up thy prayers, and makeſt thy needs known, if thou nor thy friend be not relieved, if thy party be not prevalent, and the war be not appeaſed, or the plague be not cured, or the enemy taken off, there is ſomething elſe in it; but thy Prayer is good and pleaſing to God, and dreſſed with circumſtances of advantage,

and

and thy Perſon is apt to be an Interceſſor, and thou haſt done all that thou canſt; the Event muſt be left to God; and the ſecret Reaſons of the Denial, either thou ſhalt find in time, or thou mayeſt truſt with God, who certainly does it with the greateſt wiſdom and the greateſt charity. I have in this thing only one caution to inſert, *viz.*

That in our importunity and extraordinary Offices for others, we muſt not make our accounts by multitude of words, and long Prayers, but by the meaſures of the Spirit, by the holineſs of the Soul, and the juſtneſs of the Deſire, and the uſefulneſs of the Requeſt, and its order to Gods Glory, and its place in the order of Providence, and the ſincerity of our Heart, and the Charity of our wiſhes, and the perſeverance of our advocation. There are ſome (as *Tertullian* obſerves) *Qui loquacitatem facundiam exiſtimant, & impudentiam conſtantiam deputant*; *They are praters and they are impudent, and they call that conſtancy and importunity:* concerning which, the advice is eaſie: Many Words or few are extrinſecal to the *nature*, and not at all conſidered in the *effects of Prayer*; but much Deſire, and much Holineſs, are eſſential to its inſtitution; but we muſt be very curious, that our importunity do not degenerate into impudence and rude boldneſs. *Capitolinus* ſaid of *Antoninus* the Emperour and Philoſopher, *Sanè quamvis eſſet conſtans, erat etiam verecundus*; he was modeſt even when he was moſt pertinacious in his deſires. So muſt we; though we muſt not be aſhamed to ask for whatſoever we need, *Rebus ſemper pudor abſit in arcis* and in this ſenſe it is true, that *Staſimus* in the Comedy ſaid concerning Meat, *Verecundari neminem apud menſam decet, Nam ibi de divinis & humanis cernitur:* Men muſt not be baſhful ſo as to loſe their Meat; for that is a neceſſary that cannot be diſpenſed withal: ſo it is in our Prayers, whatſoever our Neceſſity calls to us for, we muſt call to God for; and he is not pleaſed with that ruſticity or fond modeſty of being aſhamed to ask of God any thing, that is honeſt and neceſſary; yet our importunity hath alſo bounds of modeſty, but ſuch as are to be expreſſed with other ſignifications; and he is rightly modeſt towards God, who without confidence in himſelf, but not without confidence in Gods Mercy, or without great Humility of perſon, and Reverence of addreſs, preſents his Prayers to God as earneſtly as he can; provided always, that in the greateſt of our deſires, and holy violence, we ſubmit to Gods will, and deſire him to chuſe for us. Our modeſty to God in prayers hath no other meaſures but theſe: 1. *Diſtruſt of our ſelves:* 2. *Confidence in God:* 3. *Humility of perſon:* 4. *Reverence of addreſs:* and 5. *Submiſſion to Gods will:* Theſe are all, unleſs alſo you will add that of *Solomon, Be not raſh with thy mouth, and let not thy heart be haſty to utter a thing before God, for God is in Heaven, and thou upon Earth, therefore let thy words be few.* Theſe things being obſerved let your importunity be as great as it can; it is ſtill the more likely to prevail, by how much it is the more earneſt, and ſignified and repreſented by the moſt Offices extraordinary.

3. The laſt great Advantage towards a prevailing Interceſſion for others, is, that the perſon, that prays for his relatives, be a *perſon of an extraordinary dignity, imployment or deſignation.* For God hath appointed ſome perſons and callings of men to pray for others, ſuch are Fathers for their Children, Biſhops for their Dioceſes, Kings for their Subjects, and the whole Order Eccleſiaſtical for all the men and women in the Chriſtian Church. And it is well it is ſo; for, as things are now, and have been too long, how few are there that underſtand it to be their duty, or part of their neceſſary imployment, that ſome of their time, and much their prayers, and an equal portion of their deſires be ſpent upon the neceſſities of others. All men do not think it neceſſary, and fewer practiſe it frequently, and they but coldly, without intereſt and deep reſentment; It is like the compaſſion we have in other mens miſeries, we are not concerned in it, and it is not our caſe, and our hearts ake not when another mans children are made fatherleſs, or his wife a ſad widow: and juſt ſo are our Prayers for their relief: If we thought their evils to be ours, if we and they as members of the ſame body had ſenſible and real communications of good and evil; if we underſtood what is really meant by being *members one of another*, or if we did not think it a ſpiritual word of art, inſtrumental only to a Science, but no part of Duty, or real Relation, ſurely we ſhould pray more earneſtly one for another than we uſually do. How few of us are troubled when he ſees his Brother wicked, or diſhonourably vicious? Who is ſad and melancholy when his Neighbour is almoſt in Hell? When he ſees him grow old in iniquity? How many dayes have we ſet apart for the publick relief and intereſts of the Kingdom? How earneſtly have we faſted, if our Prince be ſick or afflicted? What alms have we given for our Brothers Converſion? Or if this be great, how importunate and paſſionate have we been with God by prayer in his behalf, by prayer,

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and ſecret petition? But however, though it were well, very well, that all of us would think of this Duty a little more; becauſe beſides the excellency of the duty it ſelf, it would have this bleſſed conſequent, that for whoſe neceſſities we pray, if we do deſire earneſtly they ſhould be relieved, we would, *when ever we can*, and *in all we can*, ſet our hands to it; and if we pity the Orphan children, and pray for them Heartily, we would alſo, when we could, relieve them Charitably: but though it were therefore very well that things were thus with all men, yet God who takes care of us all, makes proviſion for us in ſpecial manner; and the whole Order of the Clergy are appointed by God to pray for others, to be Miniſters of Chriſts Prieſthood, to be followers of his Advocation, to ſtand between God and the People, and to preſent to God all their needs, and all their deſires. That this God hath ordained and appointed, and that this rather he will bleſs and accept, appears by the teſtimony of God himſelf, for he only can be witneſs in this particular, for it depends wholly upon his gracious

Gen. 20. 7. Favour and Acceptation. It was the caſe of *Abraham* and *Abemilech*: *Now therefore reſtore the man his wife, for he is a Prophet, and he will pray for thee, and*

Judg. 17. 13. *thou ſhalt live*; and this cauſed confidence in *Micah*: *Now know I that the Lord will do me good, ſeeing I have a Levite to my Prieſt*: meaning that in his Miniſtry, in the Miniſtry of Prieſts, God hath eſtabliſhed the alternate returns of bleſſing and prayers, the entercourſes between God and his people; And through the deſcending ages of the Synagogue it came to be tranſmitted alſo to the Chriſtian Church, that the Miniſters of Religion are Advocates for us under Chriſt, by the *Miniſtry of Reconciliation*, by their diſpenſing the holy Sacraments, by *the Keys of the Kingdom of Heaven*, by Baptiſm and the Lords Supper, by *binding and looſing*, by *the Word of God*

James 5. 14. *and Prayer*; and therefore ſaith S. *James*, *If any man be ſick among you, let him ſend for the Elders of the Church, and let them pray over him*: meaning that God hath appointed them eſpecially, and will accept them in ordinary and extraordinary; and this is that which is meant by *Bleſſing*. A Father bleſſes his child, and *Solomon* bleſſed his people, and *Melchiſedec* the Prieſt bleſſed *Abraham*, and *Moſes* bleſſed the Sons of *Iſrael*, and God appointed the Levitical Prieſts to *bleſs the Congregation*; and this is more than can be done by the people; for though they can ſay the ſame prayer, and the People pray for their Kings, and Children for their Parents, and the

Heb. 7. 7. Flock for the Paſtor, yet they cannot bleſs him as he bleſſeth them; *for the leſs is bleſſed of the greater, and not the greater of the leſs*; and this is *without all contradiction*, ſaid S. *Paul*: the meaning of the Myſtery is this, That God hath appointed the Prieſt to pray for the People, and becauſe he hath made it to be his ordinary office and imployment, he alſo intends to be ſeen in that way, which he hath appointed, and chalked out for us; his Prayer if it be *found in the way of righteouſneſs*, is the ſurer way to prevail in his interceſſions for the People.

But upon this ſtock comes in the greateſt difficulty of the Text: for if *God heareth not ſinners*, there is an infinite neceſſity, that the Miniſters of Religion ſhould be very holy: For all their Miniſteries conſiſt in *Preaching* and *Praying*; to theſe two are reducible, all the Miniſteries Eccleſiaſtical, which are of Divine inſtitution: ſo the

Acts 6. 4. Apoſtles ſumm'd up their imployment: *But we will give our ſelves continually to Prayer, and to the miniſtery of the Word*: to exhort, to reprove, to comfort, to caſt down, to determine caſes of conſcience, and to rule in the Church by *the word of their proper Miniſtry*; and the very making Laws Eccleſiaſtical, is the miniſtery of the Word; for ſo their Dictates paſs into Laws by being duties injoyn'd by God, or the acts, or exerciſes, or inſtruments of ſome injoyn'd graces. To *prayer* is reduced *adminiſtration of the Sacraments*; but *binding and looſing*, and *viſitation of the ſick* are mixt Offices, partly relating to one, partly to the other. Now although the Word of God Preached, will have a great effect, even though it be preached by an evil Miniſter, a vicious perſon; yet it is not ſo well there, as from a pious man, becauſe by Prayer alſo his Preaching is made effectual, and by his good Example his Homilies and Sermons are made active; and therefore it is very neceſſary in reſpect of this half of the Miniſters Office, [*The preaching of the Word*] he be a good man; unleſs he be, much periſhes to the People, moſt of the advantages are loſt. But then for the other half, all thoſe Miniſteries which are *by way of Prayer* are rendred extremely invalid, and ineffectual, if they be miniſtred by an evil perſon. For upon this very ſtock it was that S. *Cyprian* affirmed, that none were to be choſen to the Miniſtery but *immacu-*

Lib. 1. ep. 4. *lati & integri antiſtites, holy and upright men, who offering their ſacrifices worthily to God, and holily, may be heard in their prayers, which they make for the ſafety of the Lords people.* But he preſſes this caution to a farther iſſue: that it is not only

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neceſſary to chuſe holy perſons to theſe holy Miniſteries for fear of loſing the advantages of a ſanctified Miniſtery, but alſo that the people may not be guilty of an evil communion, and a criminal ſtate of ſociety. *Nec enim ſibi plebs blandiatur quaſi immunis à contagione delicti eſſe poſſit, cum ſacerdote peccatore communicans, The people cannot be innocent if they communicate with a vicious Prieſt: for ſo ſaid the Lord by the Prophet Hoſea. Sacrificia eorum panis luctus; for their ſacrifices are like bread of ſorrow, whoſoever eats thereof ſhall be defiled.* The ſame alſo he ſayes often and more vehemently, *ibid. & lib. 1. ep. 2.* But there is yet a farther degree of this evil. It is not only a loſs, and alſo criminal to the people to communicate with a Miniſter of a notorious evil Life and ſcandalous, but it is affirmed by the Doctors of the Church to be wholly without effect; and their Prayers are ſins, their Sacraments are null and ineffective, their Communions are without conſecration, their Hand is χεὶρ ἄνυρ, *a dead hand*, the Bleſſing vain, their Sacrifices rejected, their Ordinations imperfect, their order is vaniſhed, their Character is extinguiſhed, and the holy Ghoſt will not deſcend upon the myſteries when he is invocated by unholy hands and unſanctified lips. This is a ſad ſtory, but it is expreſly affirmed by *Dionyſius*, by S. *Hierom* upon the 2. Chapter of *Zephaniah*, affirming that they do wickedly, who affirm *Euchariſtiam imprecantis facere verba, non vitam; & neceſſariam eſſe tantum ſolennem orationem & non ſacerdotum merita: that the Euchariſt is conſecrated by the Word and ſolemn Prayer, and not by the life and holineſs of the Prieſt*; and by S. *Gelaſius*, [a] by the Author of the imperfect work attributed to S. *Chryſoſtom*, [b] who quotes the 8. Book of the *Apoſtolical Conſtitutions* for the ſame Doctrine; the words of which in the firſt Chapter are ſo plain, that *Bovius* [c] and *Sixtus Senenſis* [d] accuſe both the Author of the *Apoſtolical Conſtitutions*, and S. *Hierom*, and the Author of theſe Homilies to be guilty of the Doctrine of *John Hus*, who for the crude delivery of this truth was ſentenced by the Council of *Conſtance*. To the ſame ſenſe and ſignification of Doctrine is that which is generally agreed upon by almoſt all perſons; That he that enters into his Miniſtry by Simony, receives nothing but a Curſe, which is expreſly affirmed by *Petrus Damiani* [e], and *Taraſius* [f] the Patriarch of *Conſtantinople*, by S. *Gregory* [g], and S. *Ambroſe* [h].

Ad Demet.

[a] 1. q. 1. c. ſacroſanctæ.
[b] Homil. 53.
[c] In Scholiis ad hunc locum.
[d] Lib. 6. A. D. 108. Biblioth.
[e] Ep. 16. Biblioth. pp. tom. 3. n. 19.
[f] Decret. 1. q. 1. ad c. eos qui.
[g] Lib. 6. regiſt. 5. in decretis & l. 7. c. 120.
[h] De dignit. ſacerd. c. 5.

For if the holy Ghoſt leaves polluted Temples and unchaſte bodies, if he takes away his grace from them that abuſe it, if the holy Ghoſt would not have deſcended upon *Simon Magus* at the prayer of S. *Peter*, if S. *Peter* had taken money for him: it is but reaſonable to believe, the holy Ghoſt will not deſcend upon the Simoniacal, unchaſte Concubinaries, Schiſmaticks and ſcandalous Prieſts, and excommunicate. And beſide the reaſonableneſs of the Doctrine, it is alſo farther affirmed by the Council of *Neocæſarea*, by S. [i] *Chryſoſtom*, [k] *Innocentius*, [l] *Nicolaus* the firſt, and by the Maſter of the Sentences upon the ſaying of God by the Prophet *Malachi*. 1. *Maledicam benedictionibus veſtris, I will curſe your bleſſings*; upon the ſtock of theſe Scriptures, reaſons, and authorities, we may ſee how we are to underſtand this advantage of interceſſion. The Prayer and offices of the holy Miniſters are of great advantages for the intereſt of the people; but if they be miniſtred to by evil men, by vicious and ſcandalous miniſters, this extraordinary Advantage is loſt, they are left to ſtand alone or to fall by their own crimes; ſo much as is the action of God, and ſo much as is the piety of the man that attends and prays in the holy place with the Prieſt, ſo far he ſhall prevail, but no farther; and therefore the Church hath taught her Miniſters to pray thus in their preparatory prayer to Conſecration; *Quoniam me peccatorem inter te & eundem populum Medium eſſe voluiſti, licet in me boni operis teſtimonium non agnoſcas, officium diſpenſationis creditæ non recuſes, nec per me indignum famulum tuum eorum ſalutis pereat pretium, pro quibus victima factus ſalutaris, dignatus es fieri redemptio.* For we muſt know, that God hath not put the ſalvation of any man into the power of another. And although the Church of *Rome* by calling the Prieſt's actual Intention ſimply neceſſary, and the Sacraments alſo indiſpenſably neceſſary, hath left it in the Power of every Curate to damn very many of his Pariſh; yet it is otherwiſe with the accounts of truth, and the Divine Mercy; and therefore he will never exact the Sacraments of us by the meaſures and proportions of an evil Prieſt, but by the piety of the Communicant, by the prayers of Chriſt, and the mercies of God. But although the greateſt intereſt of Salvation depends not upon this Miniſtery; yet as by this we receive many advantages, if the Miniſter be holy: ſo if he be vicious, we loſe all that which could be conveyed to us by his part of the holy Miniſtration; every man and woman in the Aſſembly prays and joyns in the effect, and for the obtaining the Bleſſing; but the more vain perſons are aſſembled, the leſs benefits are received e-

[i] Can. 9. orat. 4. de ſacerd.
[k] 1 in ep. 20. hom. 1. part. 2. ep. 27.
[l] Ep. 9. tom. 3. ad Micael. imperator. d. in 4. diſt. 13.

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ven by good men there preſent: and therefore much is the loſs, if a wicked Prieſt miniſters, though the ſumme of affairs is not intirely turned upon his office or default; yet many advantages are. For we muſt not think, that the effect of the Sacraments is indiviſibly done at once, or by one Miniſtery; but they operate by parts, and by moral operation, by the length of time, and whole order of piety, and holy miniſteries; every man is συνεργὸς τῦ Θεῦ, *a fellow worker with God*, in the work of his ſalvation; and as in our devotion, no one Prayer of our own alone prevails upon God for Grace and Salvation, but all the devotions of our Life are upon Gods account for them; ſo is the Bleſſing of God brought upon the people by all the parts of their Religion, and by all the aſſiſtances of holy People, and by the Miniſteries not of one, but of all Gods Miniſters, and relies finally upon our own faith, and obedience, and the mercies of God in Jeſus Chriſt; but yet for want of holy perſons to miniſter, much diminution of bleſſing, and a loſs of advantage is unavoidable; therefore if they have great neceſſities, they can beſt hope, that God will be moved to mercy on their behalf, if their neceſſities be recommended to God by *perſons of a great piety, of a holy calling*, and by *the moſt ſolemn offices.*

Laſtly, I promiſed to conſider concerning the Signs of having our prayers heard: concerning which, there is not much of particular obſervation; but if our prayers be according to the warrant of Gods Word, if we ask according to Gods Will things honeſt and profitable, we are to rely upon the promiſes; and we are ſure that they are heard; and beſides this, we can have no ſign but *the thing ſignified*; when we feel the effect, then we are ſure God hath heard us; but till then we are to leave it with God, and not to ask a Sign of that, for which he hath made us a Promiſe. And yet *Caſſian* hath named one Sign, which if you give me leave I will name unto you. *It is a ſign we ſhall prevail in our prayers, when the Spirit of God moves us to pray, cum fiduciâ & quaſi ſecuritate impetrandi*, with a confidence and a holy ſecurity of receiving what we ask. But this is no therwiſe a ſign, but becauſe it is a part of the duty; and truſting in God is an endearing him, and doubting is a diſhonour to him; and he that doubts hath no faith; for all good prayers rely upon Gods Word, and we muſt judge of the effect by Providence: for he that asks what is *not lawful*, hath made an unholy prayer; if it be lawful and *not profitable*, we are then heard when God denies us; and if both theſe be in the prayer, *he that doubts is a ſinner*, and then God will not hear him; but beyond this I know no Confidence is warrantable; and if this be a ſign of prevailing, then all the prudent prayers of all holy men ſhall certainly be heard; and becauſe that is certain, we need no further inquiry into ſigns.

Collat. 9. c. 23.

I ſumme up all in the words of God by the Prophet: *Run to and fro thorow the ſtreets of* Jeruſalem, *and ſee, and know, and ſeek in the broad places thereof, if you can find a man; if there be any that executeth Judgment, that ſeeketh Truth*, virum quærentem fidem, *a man that ſeeketh for faith*; & propitius ero ei, *and I will pardon it.* God would pardon all *Jeruſalem* for one good mans ſake; there are ſuch days and opportunities of mercy, when God at the prayer of one holy perſon will ſave a people: and *Ruffinus* ſpake a great thing, but it was hugely true: *Quis dubitet mundum ſtare precibus ſanctorum?* the World it ſelf is eſtabliſhed and kept from diſſolution by the Prayers of Saints; and the prayers of Saints ſhall haſten the day of Judgment; and we cannot eaſily find two effects greater. But there are many other very great ones; for the prayers of holy men appeaſe Gods Wrath, drive away Temptations, and reſiſt and overcome the Devil: Holy prayer procures the miniſtery and ſervice of Angels, it reſcinds the Decrees of God, it cures ſickneſſes and obtains pardon, it arreſts the Sun in its courſe, and ſtays the wheels of the Chariot of the Moon; it rules over all Gods creatures, and opens and ſhuts the ſtore-houſes of rain; it unlocks the cabinet of the womb, and quenches the violence of fire; it ſtops the mouths of Lions, and reconciles our ſufferance and weak faculties, with the violence of torment and ſharpneſs of perſecution; it pleaſes God and ſupplies all our needs. But *Prayer* that can do thus much for us, can do nothing at all without *Holineſs*; for *God heareth not ſinners, but if any man be a worſhipper of God and doth his will, him he heareth.*

Jer. 5. 1.

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SERMON VII.

Of GODLY FEAR, &c.

Part I.

Heb. 12. part of the 28, and 20. Verſes.

Let us have Grace, whereby we may ſerve God with reverenc, and godly fear. For our God is a conſuming fire.

ΕΧωμεν χαριν, So our Teſtaments uſually read it, from the authority of *Theophylact*; *Let us have grace:* But ſome Copies read it in the Indicative Mood ἐχομεν, *we have grace*, by which we do ſerve; and it is ſomething better conſonant to the diſcourſe of the Apoſtle. For having enumerated the great advantages which the Goſpel hath above thoſe of the Law, he makes an argument *à majori*; and anſwers a tacite Objection. The Law was delivered by Angels, but the Goſpel by the Son of God: The Law was delivered from Mount *Sinai*, the Goſpel from Mount *Sion*, from *the heavenly Jeruſalem:* The Law was given with terrors and noiſes, with amazements of the ſtanders by, and *Moſes* himſelf *the Miniſter did exceedingly quake and fear*, and gave demonſtration how infinitely dangerous it was by breaking that Law to provoke ſo mighty a God who with his voice did ſhake the earth: but the Goſpel was given by a meek Prince, a gentle Saviour, with a *ſtill voice*, ſcarce heard in the ſtreets. But that this may be no objection, he proceeds and declares the terror of the Lord; Deceive not your ſelves, our Law-giver appeared ſo upon earth, and was ſo truly, but now he is aſcended into Heaven, and from thence he ſpeaks to us. *See that ye refuſe not him that ſpeaketh; for if they eſcaped not who refuſed him that ſpake on earth, much more ſhall not we eſcape if we turn away from him that ſpeaketh from Heaven*; for as God once ſhaked the earth, and that was full of terror, ſo our Law-giver ſhall do, and much more; and be far more terrible, Ἔτι ἅπαξ ἐγὼ σείσω τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ τὴν ξηράν, ſaid the Prophet *Haggai*, which the Apoſtle quotes here, he once ſhook the earth. But *once more I ſhake*; σείσω, it is in the Prophecie, *I will ſhake, not the earth only but alſo Heaven* with a greater terror than was upon Mount *Sinai*, with the voice of an Archangel, with the trump of God, with a concuſſion ſo great, that Heaven and Earth ſhall be ſhaken in pieces, and new ones come in their room. This is an unſpeakable and an unimaginable Terror: Mount *Sinai* was ſhaken, but it ſtands to this day; but when that ſhaking ſhall be, *the things that are ſhaken ſhall be no more; that thoſe things that cannot be ſhaken may remain*, that is, not only that the celeſtial Jeruſalem may remain for ever, but that you who do not turn away from the faith and obedience of the Lord Jeſus, you who cannot be ſhaken nor removed from your duty, you may remain for ever; that when the Rocks rend, and the Mountains fly in pieces like the drops of a broken cloud, and the Heavens ſhall melt, and the Sun ſhall be a globe of conſuming fire, and the Moon ſhall be dark like an extinguiſh'd candle, then you Poor men who could be made to tremble with an Ague, or ſhake by the violence of a Northern wind, or be removed from your dwellings by the unjuſt decree of a Perſecutor, or be thrown from your eſtates by the violence of an Unjuſt man, yet could not be removed from your Duty, and though you went trembling, yet would go to death for the teſtimony of a holy cauſe, and you that would die for your faith, would alſo live according to it; you ſhall be eſtabliſhed by the power of God, and ſupported by the arm of your Lord, and ſhall in all this great ſhaking be unmoveable; as the corner-ſtone of the gates of the new *Jeruſalem*, you ſhall remain and abide for ever. This is your caſe. And to ſumm up the whole force of the argument, the Apoſtle adds the words of *Moſes*: as it was then, ſo it is true now, *Our God is a conſuming fire:* He was ſo to them that

Verſe 25.

2. 6.

Deut. 4. 24.

brake

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brake the Law, but he will be much more to them that disobey his Son; he made great changes then, but those which remain are far greater, and his terrors are infinitely more intolerable; and therefore although he came not in the spirit of *Elias*, but with meekness and gentle insinuations, soft as the breath of Heaven, not willing to disturb the softest stalk of a Violet, yet his Second Coming shall be with Terrors such as shall amaze all the World, and dissolve it into ruine and a *Chaos*. This Truth is of so great efficacy to make us do our duty, that now we are sufficiently enabled with this consideration. This is the Grace which we have to enable us, this Terror will produce Fear, and Fear will produce Obedience, and *we therefore have grace*, that is, we have such a motive to make us reverence God and fear to offend him, that he that dares continue in sin and refuses to hear him that speaks to us from Heaven, and from thence shall come with terrors, this man despises the Grace of God, he is a graceless, fearless, impudent man, and he shall find that true in *Hypothesi*, and in his own ruine which the Apostle declares in *thesi*, and by way of caution, and provisionary Terror, *Our God is a consuming fire*; This is the sense and design of the Text.

Reverence and godly fear, they are the effects of this consideration, they are the duties of every Christian, they are the graces of God. I shall not press them only to purposes of awfulness and modesty of Opinion, and prayers, against those strange Doctrines, which some have introduc'd into Religion, to the destruction of all manners and prudent apprehensions of the distances of God and man; such as are the Doctrine of necessity of familiarity with God, and a civil friendship, and a parity of estate, and an evenness of adoption; from whence proceed rudeness in prayer, flat and undecent expressions, affected rudeness, superstitious sitting at the holy Sacrament, making it to be a part of Religion to be without fear and reverences; the stating of the question is a sufficient reproof of this Folly; whatsoever actions are brought into Religion without *reverence and godly fear*, are therefore to be avoided, because they are condemned in this advice of the Apostle, and are destructive of those Effects which are to be imprinted upon our spirits by the Terrors of the day of Judgment. But this fear and reverence, the Apostle intends, should be a deletery to all sin whatsoever: φοβερὸν δηλητήριον φόβος φυγὴ, says the *Etymologicum*, whatsoever is terrible is destructive of that thing for which it is so; and if we fear the evil effects of sin, let us flie from it, we ought to fear its alluring face too; let us be so afraid, that we may not dare to refuse to hear him whose Throne is Heaven, whose voice is Thunder, whose Tribunal is clouds, whose Seat is the right hand of God, whose Word is with power; whose Law is given with mighty demonstration of the Spirit, who shall reward with Heaven and Joys eternal, and who punishes his rebels, that will not have him to raign over them, with brimstone and fire, with a worm that never dies, and a fire that never is quenched; let us fear him who is terrible in his Judgments, just in his Dispensation, secret in his Providence, severe in his Demands, gracious in his Assistances, bountiful in his Gifts, and is never wanting to us in what we need; and if all this be not Argument strong enough to produce Fear, and that Fear great enough to secure Obedience, all arguments are useless, all discourses are vain, the grace of God is ineffective, and we are dull as the Dead sea; unactive, as a Rock, and we shall never dwell with God in any sense, but as *he is a consuming fire*, that is, dwell in everlasting burnings.

Αἰδὼς καὶ εὐλάβεια, *Reverence* and *Caution*, *Modesty* and *Fear*, μετὰ εὐλαβείας καὶ δέους, so it is in some copies, with *caution* and *fear*; or if we render εὐλάβεια to be fear of punishment, as it is generally understood by interpreters of this place, and is in *Hesychius* εὐλαβεῖσθαι, φυλάττεσθαι, φοβεῖσθαι, then the expression is the same in both words, and it is all one with the other places of Scripture, *Work out your salvation with fear and trembling*, degrees of the same duty, and they signifie all those actions and graces, which are the proper effluxes of fear; such as are reverence, prudence, caution, and diligence, chastity and a sober spirit: εὐλάβεια σωφρόνης, so also say the Grammarians; and it means plainly this; since our God will appear so terrible at His second coming,

1 Pet. 1. 17. *let us pass the time of our sojourning here in fear*, that is *modestly* without too great confidence of our selves: *soberly* without bold crimes, which when a man acts he must put on shamelessness; *reverently* towards God as fearing to offend him; *diligently* observing his Commandments, inquiring after his Will, trembling at his Voice, attending to his Word, reverencing his Judgments, fearing to provoke him to Anger; For it is a fearful thing to fall into the hands of the living God. Thus far it is a duty.

Concerning which, that I may proceed orderly, I shall first consider how far Fear is a Duty of Christian Religion. 2. Who and what states of men ought to fear, and upon what reasons. 3. What is the excess of fear, or the obliquity and irregularity whereby

whereby it becomes dangerous, penal, and criminal, a ſtate of evil and not a ſtate of duty.

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1. Fear is taken ſometimes in holy Scripture for the whole Duty of man, for his whole Religion towards God. *And now Iſrael, what doth the Lord thy God require of thee, but to fear the Lord thy God*, &c. *fear* is *Obedience*, and *fear* is *Love*, and *fear* is *Humility*, becauſe it is the Parent of all theſe, and is taken for the whole duty to which it is an introduction. *The fear of the Lord is the beginning of wiſdom, and a good underſtanding have all they that do thereafter, the praiſe of it endureth for ever*; and *Fear God and keep his Commandments, for this is the whole duty of man:* and thus it is alſo ſaid in the New Teſtament: *Let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God.* Deut. 10. 12. Pſal. 111. 10. Eccleſ. 12. 13. 2 Cor. 7. 1.

2. *Fear* is ſometimes taken for *Worſhip*: for ſo our bleſſed Saviour expounds the words of *Moſes* in *Mat.* 4. 10. taken from *Deut.* 10. 20. *Thou ſhalt fear the Lord thy God*, ſo *Moſes*; *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*, ſaid our *bleſſed Saviour*: and ſo it was uſed by the Prophet *Jonah*, *I am an Hebrew, and I fear the Lord the God of Heaven*, that is, I worſhip him; he is the Deity that I adore, that is my Worſhip and my Religion; and becauſe the new Colony of *Aſſyrians* did not do ſo, at the beginning of their dwelling there, *they feared not the Lord*, that is, they worſhipped other Gods, and not the God of *Iſrael*, therefore God ſent Lions among them, which ſlew many of them. Thus far *Fear* is not a diſtinct Duty, but a word ſignifying ſomething beſides it ſelf; and therefore cannot come into the conſideration of this text. Therefore 3. *Fear* as it is a religious paſſion is divided as the two Teſtaments are; and relates to the old and the new Covenant, and accordingly hath its diſtinction. *In the Law*, God uſed his people like *Servants*; *in the Goſpel*, he hath made us to be *Sons*. *In the Law*, he enjoyn'd many things, hard, intricate, various, painful, and expenſive; *in the Goſpel*, he gave Commandments, not hard, but full of pleaſure, neceſſary and profitable to our life, and well-being of ſingle perſons and communities of men. *In the Law*, he hath exacted thoſe many Precepts by the Covenant of exact meaſures, grains and ſcruples; *In the Goſpel*, he makes abatement for humane infirmities, temptations, moral neceſſities, miſtakes, errors, for every thing that is pitiable, for every thing that is not malicious and voluntary. *In the Law*, there are many threatnings, and but few promiſes, the promiſe of temporal proſperities branch'd into ſingle inſtances; *In the Goſpel*, there are but few threatnings, and many promiſes: And when God by *Moſes* gave the ten Commandments, only one of them was ſent out with a promiſe, the precept of obedience to all our parents and ſuperiours; but when Chriſt in his firſt Sermon recommended eight duties, Chriſtian duties to the Colledge of Diſciples, every one of them begins with a bleſſing and ends with a Promiſe, and therefore *Grace* is oppoſed to the *Law*. So that upon theſe differing intereſts, the world put on the affections of Servants, and Sons: They of old feared God as a ſevere Lord, much in his Commands, abundant in Threatnings, angry in his Executions, terrible in his Name, in his Majeſty and appearance, dreadful unto death; and this the Apoſtle calls πνεῦμα δουλείας, *The ſpirit of bondage, or of a ſervant. But we have not received that Spirit*, εἰς φόβον, *unto fear*, not a ſervile fear, *but the Spirit of adoption* and *filial fear* we muſt have; God treats us like Sons, he keeps us under diſcipline, but deſigns us to the Inheritance: and his government is paternal, his diſciplines are merciful, his conduct gentle, his Son is our Brother, and our Brother is our Lord, and our Judge is our Advocate, and our Prieſt hath felt our infirmities, and therefore knows how to pity them, and he is our Lord, and therefore he can relieve them: and from hence we have affections of ſons; ſo that a fear we muſt not have, and yet a fear we muſt have; and by theſe proportions we underſtand the difference. *Malo vereri quam timeri me à meis*, ſaid one in the Comedy, I had rather be reverenc'd than fear'd by my children. The Engliſh doth not well expreſs the difference, but the Apoſtle doth it rarely well. For that which he calls πνεῦμα δουλείας in *Rom.* 8. 15. he calls πνεῦμα δειλίας, 2 *Tim.* 1. 7. The ſpirit of bondage is the ſpirit of *timerouſneſs*, or *fearfulneſs* rather than *fear*; when we are fearful that God will uſe us harſhly; or when we think of the accidents that happen, worſe than the things are, when they are proportioned by meaſures of eternity: and from this opinion conceive forc'd reſolutions and unwilling obedience. Χείρους ἢ ὅσοι ἐ δι' αἰδῶ. ἀλλὰ διὰ φόβον αὐτὸ δρῶσι καὶ φεύγουσιν ἐ τὸ αἰσχρὸν, ἀλλὰ τὸ λυπηρὸν, ſaid *Ariſtotle*, Good men are guided by reverence, not by fear, and they avoid not that which is afflictive, but that which is diſhoneſt: they are not ſo good whoſe Rule is otherwiſe. Rom. 8. 15. But that we may take more exact meaſures, I ſhall deſcribe the proportions of *Chriſtian* or *Godly fear* by the following propoſitions.

1. *Godly fear is ever without deſpair*; becauſe Chriſtian fear is an inſtrument of

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duty, and that duty without hope can never go forward. For what ſhould that man do, who like *Nauſiclides* ὔτε ἔαρ, ὔτε φίλους ἔχῃ; hath neither Spring nor Harveſt, Friends nor Children, Rewards nor Hopes? A man will very hardly be brought to deny his own pleaſing appetite, when for ſo doing he cannot hope to have recompence; when the mind of a man is between hope and fear, it is intent upon its work; *at poſtquam adempta ſpes eſt, laſſus, curâ confectus, ſtupet*, If you take away the Hope, the Mind is weary, ſpent with care, hindred by amazements; *Aut aliquem ſumpſerimus temeraria in Deos deſperatione*, ſaith *Arnobius*; A deſpair of Mercy makes men to deſpiſe God. And the damned in Hell, when they ſhall for ever be without Hope, are alſo without Fear; their hope is turned into Deſpair, and their fear into Blaſphemy, and they curſe the fountain of Bleſſing, and revile God to eternal ages. When *Dionyſius* the Tyrant impoſed intolerable tributes upon his *Sicilian* ſubjects, it amazed them, and they petitioned and cried for help and flatter'd him, and fear'd and obey'd him carefully; but he impos'd ſtill new ones, and greater, and at laſt left them poor as the valleys of *Veſuvius* or the top of *Ætna*; but then, all being gone, the people grew idle and careleſs, and walked in the markets and publick places, curſing the Tyrant and bitterly ſcoffing his perſon and vices; which when *Dionyſius* heard, he cauſed his Publicans and Committees to withdraw their impoſt; for now, ſays he, they are Dangerous, becauſe they are Deſperate, νῦν γὰρ οὐδὲν ἔχουσιν ὅτε καταφρονῶσιν ἡμῶν. When men have nothing left, they will deſpiſe their Rulers: and ſo it is in Religion; *Audaces cogimur eſſe metu.* If our Fears be unreaſonable, our Diligence is none at all; and from whom we hope for nothing, neither benefit nor indemnity, we deſpiſe his command, and break his yoak, and trample it under our moſt miſerable feet. And therefore *Æſchylus* calls theſe people θερμὰς, hot, mad and furious, careleſs of what they do, and he oppoſes them to pious and holy people. Let your Confidence be allayed with Fear, and your Fear be ſharpned with the intertextures of a holy Hope, and the active Powers of our Souls are furniſhed with feet and wings, with eyes and hands, with conſideration and diligence, with reaſon and incouragements. But deſpair is part of the puniſhment that is in Hell, and the Devils ſtill do evil things becauſe they never hope to receive a good, nor find a pardon.

2. ***Godly fear muſt always be with honourable opinion of God***, without diſparagements of his Mercies, without quarrellings at the intrigues of his Providence, or the rough ways of his Juſtice; and therefore it muſt be ever relative to our ſelves and our own failings and imperfections.

Θαρσεῖτ', ὅπου Ζεὺς ἀυχένα λίξον ἔχει.

God never walks perverſly towards us, unleſs we walk crookedly towards him: And therefore Perſons that only conſider the greatneſs and power of God, and dwell for ever in the meditation of thoſe ſevere executions, which are tranſmitted to us by ſtory, or we obſerve by accident and converſation, are apt to be Jealous concerning God, and fear him as an Enemy, or as children fear Fire, or women Thunder, only becauſe it can hurt them; *Sæpius illud cogitant, quid poſſit is, cujus in ditione ſunt, quam quid debeat facere (Cicero pro Quinctio)* They remember oftener, what God can do, than what he will; being more affrighted at his Judgments, than delighted with his Mercy. Such as were the *Lacedæmonians*, whenever they ſaw a man grow popular, or wiſe, or beloved, and by conſequence powerful, they turned him out of the country: and becauſe they were afraid of the power of *Iſmenias*, and knew that *Pelopidas* and *Pherenicius* and *Androclydes* could hurt them, if they liſted, they baniſhed them from *Sparta*, but they let *Epaminondas* alone, ὡς διὰ μὲν φιλοσοφίαν ἀπράγμονα, διὰ δὲ πενίαν ἀδύναλον, as being ſtudious and therefore unactive, and poor and therefore harmleſs; It is harder, when men uſe God thus, and fear him as the great Juſticiary of the world; who ſits in Heaven, and obſerves all we do, and cannot want excuſe to puniſh all Mankind. But this caution I have now inſerted for their ſakes, whoſe Schools and Pulpits raiſe doctrinal fears concerning God; which if they were true, the greateſt part of Mankind would be tempted to think, they have reaſon not to love God; and all the other part, that have not apprehended a reaſon to hate him, would have very much reaſon to ſuſpect his ſeverity, and their own condition. Such are they, which ſay, That God hath decreed the greateſt part of Mankind to eternal Damnation, and that only to declare his Severity, and to manifeſt his Glory by a Triumph in our torments, and Rejoycings in the gnaſhing of our teeth. And they alſo fear God unreaſonably, and ſpeak no good things concerning his Name, who ſay,

That

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That God commands us to obſerve Laws which are impoſſible; that think he will condemn innocent perſons for errors of Judgment which they cannot avoid; that condemn whole Nations for different Opinions, which they are pleaſed to call *Hereſie*; that think God will exact the duties of a Man by the meaſures of an Angel, or will not make abatement for all our pitiable infirmities. The precepts of this caution are, that we remember Gods Mercies to be over all his Works, that is, that he ſhews mercy to all his creatures that need it; that God delights to have his Mercy magnified in all things, and by all perſons, and at all times, and will not ſuffer his greateſt Honour to be moſt of all undervalued; and therefore as he, that would accuſe God of Injuſtice, were a Blaſphemer, ſo he that ſuſpects his Mercy diſhonors God as much, and produces in himſelf that fear, which is the parent of trouble, but no inſtrument of duty.

3. *Godly fear is operative, diligent, and inſtrumental to caution and ſtrict walking:* for ſo Fear is the Mother of holy living; and the Apoſtle urges it by way of upbraiding: *What! do we provoke God to Anger? Are we ſtronger than he?* meaning, that if we be not ſtrong enough to ſtruggle with a Fever, if our voices cannot out-roar Thunder, if we cannot check the ebbing and flowing of the Sea, if we cannot add one cubit to our Stature, how ſhall we eſcape the mighty hand of God? And here, heighten your apprehenſions of the Divine Power, of his Juſtice and Severity, of the fierceneſs of his Anger and the ſharpneſs of his Sword, the heavineſs of his Hand and the ſwiftneſs of his Arrows, as much as ever you can; provided the effect paſs on no farther, but to make us *reverent* and *obedient:* but that fear is unreaſonable, ſervile, and unchriſtian, that ends in bondage and ſervile affections, ſcruple and trouble, vanity and incredulity, ſuperſtition and deſperation: Its proper Bounds are *humble and devout prayers* and *a ſtrict and holy piety* (according to his laws) and *glorification of God* or ſpeaking good things of his holy Name; and then it cannot be amiſs: we muſt be full of confidence towards God, we muſt with cheerfulneſs rely upon Gods goodneſs for the iſſue of our ſouls, and our final intereſts, but this expectation of the Divine Mercy muſt be in the ways of Piety: *Commit your ſelves to God in well-doing as unto a faithful Creator.* *Alcibiades* was too timorous, who being called from Baniſhment refuſed to return, and being asked, If he durſt not truſt his country, anſwered, Τὰ μὲν ἄλλα πάντα πιεῖ ἡ ψυχῆς τῆς ἐμῆς οὐδὲ τῇ μητρὶ, μήπως ἀγνοήσασα, ἃ μέλαιναν ἀντὶ τῆς λευκῆς ἐπιθείη ψῆφον. In every thing elſe, but in the queſtion of his life he would not truſt his Mother, leſt ignorantly ſhe ſhould miſtake the black bean for the white, and intending a favour ſhould do him a miſchief. *We muſt, we may* moſt ſafely truſt God with our ſouls; the ſtake is great, but the venture is none at all. For he is our *Creator*, and he is *faithful*; he is our *Redeemer*, and he bought them at a dear rate; he is our *Lord*, and they are his own; *he prays for them* to his heavenly Father, and therefore he is *an intereſted Perſon.* So that he is a *Party*, and an *Advocate*, and a *Judge* too; and therefore there can be no greater ſecurity in the world on Gods part: and this is our Hope, and our Confidence: but becauſe we are but earthen veſſels under a Law, and aſſaulted by Enemies, and endangered by Temptations, therefore it concerns us to fear, leſt we make God our Enemy, and a *Party* againſt us: And this brings me to the next part of the conſideration; Who and what ſtates of men ought to fear, and for what reaſons? For, as the former cautions did limit, ſo this will encourage; thoſe did direct, but this will exerciſe our godly Fear.

1 Cor. 10. 22.

1 Pet. 4. 19.

1. I ſhall not here inſiſt upon the general reaſon of fear, which concerns every man, though it be moſt certain, that every one hath Cauſe to fear, even the moſt confident, and holy, becauſe his way is Dangerous and narrow, Troubleſome and uneven, full of Ambuſhes and pitfals; and I remember what *Polynices* ſaid in the Tragedy, when he was unjuſtly thrown from his Fathers Kingdom, and refuſed to treat of Peace but with a Sword in his hand, Ἄπαντα γὰρ τολμῶσι δεινὰ φαίνεσθαι, ὅταν δὶ ἐχθρᾶς πας ἀμείβηται χθονὸς, Every ſtep is adanger for a valiant man, when he walks in his enemies Country; And ſo it is with us; we are eſpied by God and obſerved by Angels; we are betrayed within, and aſſaulted without; the Devil is our Enemy and we are fond of his Miſchiefs; he is crafty and we love to be abuſed; he is malicious and we are credulous; he is powerful and we are weak; he is too ready of himſelf, and yet we deſire to be tempted; the World is alluring and we conſider not its Vanity; Sin puts on all Pleaſures, and yet we take it, though it puts us to Pain: In ſhort, we are vain, and credulous, and ſenſual, and trifling; we are tempted, and tempt our ſelves, and we ſin frequently, and contract evil Habits, they become ſecond Natures, and bring in a ſecond Death miſerable and eternal: Every man hath need to fear, becauſe every man hath weakneſs, and enemies, and temptations, and

Apud Empir. in Phœniſſis.

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dangers, and cauſes of his own. But I ſhall only inſtance in ſome peculiar ſorts of men, who it may be leaſt think of it, and therefore have moſt cauſe to fear.

1 Cor. 10. 12.

1. Are thoſe of whom the Apoſtle ſpeaks, *Let him that thinketh he ſtandeth, take heed leſt he fall.* Ἐν ξυνῷ ἰχθὺς ἀκάνθαι οὐκ ἔνεισιν (ὡς φησὶν ὁ Δημόκριτος) ſaid the *Greek* proverb; In ordinary Fiſh we ſhall never meet with Thorns, and ſpiny Prickles: and in Perſons of ordinary even courſe of life we find in it too often, that they have no checks of Conſcience, or ſharp reflexions upon their Condition; they fall into no horrid Crimes, and they think all is Peace round about them. But you muſt know: that as Grace is the improvement and bettering of Nature; and Chriſtian graces are the perfections of Moral habits, and are but new circumſtances, formalities and degrees; ſo it growes in natural meaſures by ſupernatural aids, and it hath its degrees, its ſtrengths and weakneſſes, its promotions and arreſts, its ſtations and declenſions, its direct ſickneſſes and indiſpoſitions: and there is a *ſtate of grace* that is next to ſin; it inclines to evil and dwells with a temptation; its acts are imperfect, and the man is within the Kingdom, but he lives in its borders, and is *dubiæ juriſdictionis*. Theſe men have cauſe to fear; Theſe men ſeem to ſtand, but they reel indeed, and decline towards Danger and Death. *Let theſe men* (ſaith the Apoſtle) *take heed leſt they fall*, for they ſhake already; ſuch are perſons, whom the Scriptures call *weak in faith*. I do not mean new beginners in Religion, but ſuch, who have dwelt long in its confines, and yet never enter into the heart of the Country; ſuch whoſe Faith is tempted, whoſe Piety does not grow; ſuch who yield a little; People that do all that they can lawfully do, and ſtudy how much is lawful, that they may loſe nothing of a temporal intereſt; People that will not be Martyrs in any degree, and yet have good Affections; and love the cauſe of Religion, and yet will ſuffer nothing for it: theſe are ſuch of which the Apoſtle ſpeaks, δοκοῦσιν ἑστάναι, *They think they ſtand*, and ſo they do upon one leg, that is, ſo long as they are untempted; but when the *Tempter* comes, then they fall and bemoan themſelves, that by loſing Peace they loſt their Inheritance. There are a great many ſorts of ſuch perſons: ſome when they are full, are content and rejoice in Gods Providence; but murmur and are amazed, when they fall into Poverty. They are Chaſte, ſo long as they are within the protection of Marriage, but when they return to Liberty, they fall into Bondage, and complain they cannot help it. They are temperate and ſober, if you let them alone at home: but call them abroad, and they will loſe their ſober thoughts, as *Dinah* did her honour, by going into new company. Theſe men in theſe eſtates think they ſtand, but God knows they are ſoon weary, and ſtand ſtiff as a Cane, which the heat of the *Syrian* Star or the flames of the Sun cannot bend; but one ſigh of a Northern wind ſhakes them into the tremblings of a Palſey: In this the beſt advice is, that ſuch perſons ſhould watch their own Infirmities, and ſee on which ſide they are moſt open, and by what Enemies they uſe to fall, and to flie from ſuch Parties, as they would avoid Death. But certainly they have great cauſe to fear who are ſure to be ſick when the weather changes; or can no longer retain their poſſeſſion but till an enemy pleaſe to take it away; or will preſerve their honour, but till ſome ſmiling temptation ask them to forgo it.

2. They alſo have great reaſon to fear, whoſe Repentance is broke into fragments, and is never a whole or intire change of Life: I mean thoſe, that reſolve againſt a ſin, and pray againſt it, and hate it in all the reſolutions of their underſtanding, till that unlucky period comes, in which they uſe to act it; but then they ſin as certainly, as they will infallibly repent it, when they have done: there are a very great many Chriſtians, who are eſteemed of the better ſort of penitents, yet feel this feveriſh Repentance to be their beſt ſtate of Health; they fall certainly in the returns of the ſame circumſtances, or at a certain diſtance of time; but, God knows, they do not get the Victory over their ſin but are within its Power. For this is certain, they who ſin and repent, and ſin again in the ſame or like circumſtances, are in ſome degree under the power and dominion of ſin; *when their action can be reduc'd to an order or a method, to a rule or a certainty, that oftner hits than fails, that ſin is habitual*; though it be the leaſt habit, yet a habit it is; every courſe, or order, or method of ſin, every conſtant or periodical return, every return that can be regularly obſerved, or which a man can foreſee, or probably foretel, even then when he does not intend it, but prays againſt it, every ſuch ſin is to be reckoned, not for a ſingle action, or upon the accounts of a pardonable infirmity, but it is a combination, an evil ſtate, ſuch a thing as the man ought to fear concerning himſelf, leſt he be ſurpriz'd and call'd from this world before this evil ſtate be altered: for if it be, his Securities are but ſlender, and his Hopes will deceive him. It was a ſevere Doctrine that was maintain'd

by

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by ſome great Clerks and holy men in the Primitive Church, "That Repentance was "to be but once after Baptiſm: *One Faith, one Lord, one Baptiſm, one Repentance*; * all theſe the Scripture ſaith; and it is true, if by *Repentance* we mean the entire Change of our condition; for he that returns willingly to the ſtate of an unbelieving or a heathen profane perſon, intirely and chuſingly, in defiance *of* and apoſtaſie *from* his Religion, cannot be renew'd again (as the Apoſtle twice affirms in his Epiſtle to the *Hebrews.*) But then, concerning this ſtate of *Apoſtaſie*, when it hapned in the caſe, not of Faith, but of Charity and Obedience, there were many Fears and Jealouſies: they were therefore very ſevere in their Doctrines, leſt men ſhould fall into ſo evil a condition, they enlarged their Fear, that they might be ſtricter in their duty; and generally this they did believe, that every ſecond Repentance was worſe than the firſt, and the third worſe than the ſecond, and ſtill as the ſin returned, the Spirit of God did the leſs love to inhabit; and if he were provoked too often, would ſo withdraw his aids and comfortable cohabitation, that the Church had little comfort in ſuch children; ſo ſaid *Clemens Alexandr. ſtromat.* 2. Αἱ δὲ συνεχεῖς καὶ ἐπαλλήλαι ὅτι τοῖς ἁμαρτήμασι μετάνοιαι, ἐστὶν ὅτε καθάπαξ μὴ πεπιστευκότων διαφέρουσιν, "Thoſe frequent and alternate "Repentances, that is, repentances and ſinnings interchangeably, differ not from the "conditions of men that are *not within the covenant of Grace*, from them that are "*not believers*, ἢ μόνῳ τῷ συναίσθεσθαι ὅτι ἁμαρτάνουσι, ſave only (ſays he) that theſe men perceive, that they ſin; they do it, more againſt their Conſcience than Infidels and Unbelievers; and therefore they do it with leſs Honeſty and Excuſe, καὶ οὐκ οἶδ', ὁπότερον αὐτοῖς χεῖρον ἢ τὸ εἰδότα ἁμαρτάνειν, ἢ μετανοήσαντα, ἐφ' οἷς ἥμαρτεν, πλημμελεῖν αὖθις, "I know "not which is worſe, either to ſin knowingly or willingly; or to repent of our ſin, "and ſin it over again. And the ſame ſevere Doctrine is delivered by *Theodoret* in his Twelfth Book againſt the *Greeks*, and is hugely agreeable to the diſcipline of the Primitive Church: And it is a Truth of ſo great ſeverity, that it ought to quicken the Repentance and ſowre the Gaieties of eaſie people, and make them fear: whoſe Repentance is therefore ineffectual, becauſe it is not integral or united, but broken in pieces by the intervention of new crimes; So that the Repentance is every time to begin anew; and then let it be conſidered, what growth that repentance can make, that is never above a Week old, that is for ever in his infancy, that is ſtill in its Birth, that never gets the Dominion over ſin. Theſe men, I ſay, ought to fear, leſt God reject their perſons, and deride the folly of their new begun repentances, and at laſt be weary of giving them more opportunities, ſince they approve all, and make uſe of none; their Underſtanding is right, and their Will a ſlave, their Reaſon is for God, and their Affections for Sin; theſe men (as the Apoſtle's expreſſion is) *walk not as wiſe, but as fools:* for we deride the folly of thoſe men, that reſolve upon the ſame thing a thouſand times, and never keep one of thoſe reſolutions. Theſe men are vain and light, eaſie and effeminate, childiſh and abuſed; theſe are they of whom our bleſſed Saviour ſaid thoſe ſad Decretory Words, *Many ſhall ſeek to enter in, and ſhall not be able.*

* Heb. 6. 6. Heb. 10. 26. 2 Pet. 2. 22.

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Part II.

3. THey have great reaſon to fear, whoſe Sins are not yet remitted; for they are within the Dominion of ſin, within the Kingdom of darkneſs, and the Regions of fear: Light makes us confident; and Sin checks the ſpirit of a man into puſillanimity and cowardiſe of a Girl or a conſcious Boy: and they do their work in the days of peace and wealthy fortune, and come to pay their ſymbol in a war or in a plague; then they ſpend of their treaſure of wrath, which they laid up in their veſſels of diſhonour: And indeed, want of fear brought them to it; for if they had known how to have accounted concerning the changes of Mortality, if they could have reckoned right concerning Gods Judgments, falling upon ſinners, and remembred, that themſelves are no more to God than that Brother of theirs that died in a Drunken Surfeit, or was kill'd in a Rebel War, or was before his Grave corrupted by the ſhames of Luſt; if they could have told the minutes of their life, and paſſed on towards their

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grave at leaſt in religious and ſober thoughts, and conſider'd that there muſt come a time for them to die, and *after death comes judgment*, a fearful and an intolerable Judgment, it would not have come to this paſs, in which their preſent condition of affairs do amaze them, and their ſin hath made them liable unto death, and that death is the beginning of an eternal evil. In this caſe it is natural to fear; and if men conſider their condition, and know that all the Felicity, and all the Security they can have, depends upon Gods Mercy pardoning their Sins, they cannot chuſe but fear infinitely, if they have not reaſon to hope that their ſins are pardoned. * Now concerning this, men indeed have generally taken a courſe to put this affair to a very ſpeedy iſſue. *God is merciful*, and *God forgive me*, and all is done: it may be a few ſighs, like the deep ſobbings of a Man that is almoſt dead with Laughter, that is, a trifling Sorrow, returning upon a man after he is full of Sin, and hath pleaſed himſelf with Violence, and revolving only by a natural change from Sin to Sorrow, from Laughter to a groan, from Sunſhine to a cloudy day; or it may be the good man hath left ſome one ſin quite, or ſome degrees of all ſin, and then the concluſion is firm, he is *rectus in Curia*, his ſins are pardoned, he was indeed in an evil condition, but *now he is purged, he is ſanctified* and clean. Theſe things are very bad, but it is much worſe that men ſhould continue in their ſin, and grow old in it, and arrive at confirmation, and the ſtrength of habitual wickedneſs and grow fond of it; and yet think if they die, their Account ſtands as fair in the eyes of Gods Mercy, as St. *Peter*'s after his tears and ſorrow. *Our ſins are not pardoned eaſily and quickly*; and the longer and the greater hath been the Iniquity, the harder and more difficult and uncertain is the pardon; it is a great progreſs to return from all the degrees of Death to life, to motion, to quickneſs, to purity, to acceptation, to grace, to contention, and growth in grace, to perſeverance, and *ſo to pardon*. For Pardon ſtands no where, but at the Gates of Heaven. It is a great Mercy, that ſignifies a final and univerſal Acquittance. God ſends it out in little ſcroles, and excuſes you from falling by the ſword of an Enemy, or the ſecret ſtroke of an Angel in the days of the Plague; but theſe are but little entertainments and inticings of our Hopes to work on towards the great Pardon, which is regiſtred in the leaves of the Book of Life. And it is a mighty folly to think, that every little line of Mercy ſignifies *glory* and *abſolution* from the eternal wrath of God; and therefore it is not to be wondred at, that wicked men are unwilling to die; it is a greater wonder, that many of them die with ſo little reſentment of their danger and their evil. There is reaſon for them to tremble, when the Judge ſummons them to appear. When his Meſſenger is cloathed with Horror, and ſpeaks in Thunder; when their Conſcience is their Accuſer, and their Accuſation is great, and their Bills uncancell'd, and they have no title to the Croſs of Chriſt, no Advocate, no Excuſe; when God is their enemy, and Chriſt is the injur'd perſon, and the Spirit is grieved, and Sickneſs and Death come to plead Gods cauſe againſt the man; then there is reaſon, that the natural Fears of death ſhould be high and pungent, and thoſe natural fears encreaſed by the reaſonable and certain expectations of that Anger, which God hath laid up in Heaven for ever, to conſume and deſtroy his Enemies.

And indeed if we conſider, upon how trifling and inconſiderable Grounds moſt men hope for Pardon (if at leaſt that may be call'd Hope, which is nothing but a careleſs Boldneſs, and an unreaſonable wilful Confidence) we ſhall ſee much cauſe to pity very many who are going merrily to a ſad and Intolerable Death. Pardon of ſins is a Mercy which Chriſt purchaſed with his deareſt Blood, which he miniſters to us upon conditions of an infinite kindneſs, but yet of great holineſs and obedience, and an active living faith; it is a Grace that the moſt holy perſons beg of God with mighty Paſſion, and labour for with a great Diligence, and expect with trembling Fears, and concerning it many times ſuffer ſadneſſes with uncertain ſouls, and receive it by degrees, and it enters upon them by little portions, and it is broken as their ſighs and ſleeps. But ſo have I ſeen the returning Sea enter upon the ſtrand; and the Waters, rolling towards the ſhore, throw up little portions of the tide, and retire as if nature meant to play, and not to change the abode of waters; but ſtill the Flood crept by little ſteppings, and invaded more by his progreſſions than he loſt by his retreat, and having told the number of its ſteps, it poſſeſſes its new portion till the Angel calls it back, that it may leave its unfaithful dwelling of the ſand: So is the pardon of our ſins, it comes by ſlow motions, and firſt quits a preſent death, and turns, it may be, into a ſharp ſickneſs; and if that ſickneſs prove not health to the ſoul, it waſhes off, and it may be, will daſh againſt the rock again, and proceed to take off the ſeveral inſtances of anger and the periods of wrath, but all this while it is uncertain concerning our final Inte-

reſt,

reſt, whether it be *ebb* or *floud*; and every hearty Prayer, and every bountiful Alms ſtill enlarges the pardon, or adds a degree of probability and hope; and then a drunken Meeting, or a covetous Deſire, or an act of Luſt, or looſer Swearing, idle Talk, or neglect of Religion, makes the Pardon retire, and while it is diſputed between Chriſt and Chriſts Enemy, who ſhall be Lord, the Pardon fluctuates like the Wave, ſtriving to climb the Rock, and is waſh'd off like its own Retinue, and it gets poſſeſſion by time and uncertainty, by difficulty and the degrees of a hard progreſſion. When *David* had ſinned but in one inſtance, interrupting the courſe of a holy life by one ſad calamity, it pleaſed God to pardon him; but ſee upon what hard terms: He prayed long and violently, he wept ſore, he was humbled in ſackcloth and aſhes, he eat the bread of Affliction and drank his bottle of Tears; he loſt his Princely ſpirit and had an amazing Conſcience; he ſuffered the wrath of God, and the Sword never did depart from his houſe; his Son rebell'd and his Kingdom revolted; he fled on foot, and maintained Spies againſt his Child, he was forc'd to ſend an Army againſt him that was dearer than his own eyes, and to fight againſt him whom he would not hurt for all the riches of *Syria* and *Egypt*; his Concubines were defil'd by an inceſtuous mixture, in the face of the Sun before all *Iſrael*; and his Child that was the fruit of ſin, after a ſeven dayes Feaver died, and left him nothing of his ſin to ſhew, but ſorrow, and the ſcourges of the Divine Vengeance; and after all this, God pardoned him finally, becauſe he was for ever ſorrowful, and never did the ſin again. He that hath ſinned a thouſand times for *David*'s once, is too confident, if he thinks that all his ſhall be pardoned at a leſs rate than was uſed to expiate that one miſchief of the religious King: *The Son of David* died for his Father *David*, as well as he did for us; he was *the Lamb ſlain from the beginning of the world*; and yet that death, and that relation, and all the heap of the Divine favours, which crown'd *David* with a Circle richer than the Royal Diadem, could not exempt him from the portion of Sinners, when he deſcended into their Pollutions. I pray God, we may find the *ſure Mercies of David*, and may have our portion in the Redemption wrought by the *Son of David*; but we are to expect it upon ſuch terms as are revealed, ſuch which include time and labour, and uncertainty, and watchfulneſs, and fear, and holy living. But it is a ſad Obſervation, that the caſe of pardon of ſins is ſo adminiſtred, that they, that are moſt ſure of it, have the greateſt fears concerning it; and they, to whom it doth not belong at all, are as confident as children and fools, who believe every thing they have a mind to, not becauſe they have reaſon ſo to do, but becauſe without it they are preſently miſerable. The Godly and Holy perſons of the Church, *work out their ſalvation with fear and trembling*; and the Wicked go to Deſtruction with gaiety and confidence: theſe men think all is well, while they are *in the gall of bitterneſs*; and good men are toſſed in a tempeſt, crying and praying for a ſafe conduct, and the Sighs of their fears, and the Wind of their prayers waft them ſafely to their Port. Pardon of ſins is not eaſily obtain'd; becauſe they who only certainly can receive it, find difficulty, and danger, and fears in the obtaining it; and therefore their caſe is pitiable and deplorable, who when they have leaſt reaſon to expect pardon, yet are moſt confident and careleſs.

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But becauſe there are ſorrows on one ſide, and dangers on the other, and temptations on both ſides, it will concern all ſorts of men to know when their ſins are pardoned. For then, when they can perceive their ſigns certain and evident, they may reſt in their expectations of the Divine Mercies; when they cannot ſee the Signs, they may leave their Confidence, and change it into Repentance and Watchfulneſs, and ſtricter Obſervation; and in order to this, I ſhall tell you that which ſhall never fail you; a certain Sign, that you may know *whether or no*, and *when*, and *in what degree* your perſons are pardoned.

1. I ſhall not conſider the evils of ſin by any Metaphyſical and abſtracted effects, but by ſenſible, real, and material. He that revenges himſelf of another, does ſomething that will make his enemy grieve, ſomething that ſhall diſpleaſe the offender as much as ſin did the offended; and therefore all the evils of ſin are ſuch as relate to us, and are to be eſtimated by our apprehenſions. Sin makes God angry, and Gods Anger, if it be not turned aſide, will make us Miſerable and Accurſed, and therefore in proportion to this we are to reckon the proportion of Gods Mercy in forgiveneſs, or his Anger in retaining. 1.

2. Sin hath obliged us to ſuffer many Evils, even whatſoever the anger of God is pleaſed to inflict; Sickneſs and Diſhonour, Poverty and Shame, a caytife Spirit and a guilty Conſcience, Famine and War, Plague and Peſtilence, ſudden Death and a ſhort Life, 2.

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Life, temporal death or death eternal, according as God in the ſeveral Covenants of the Law and Goſpel hath expreſſed.

3. For in the Law of *Moſes* ſin bound them to nothing but temporal evils, but they were ſore, and heavy, and many; but theſe only there were threatned: in the Goſpel Chriſt added the menaces of evils ſpiritual and eternal.

4. The great evil of the *Jews* was their abſciſſion and cutting off from being Gods people, to which eternal damnation anſwers amongſt us; and as ſickneſs, and war, and other intermedial evils were leſſer ſtrokes in order to the final anger of God againſt their Nation; ſo are theſe and ſpiritual evils intermedial, in order to the eternal deſtruction of ſinning and unrepenting Chriſtians.

5. When God had viſited any of the ſinners of *Iſrael* with a grievous ſickneſs, then they lay under the evil of their ſin, and were not pardoned till God took away the ſickneſs; but the taking the evil away, the Evil of the puniſhment, was the Pardon of the ſin; *to pardon the ſin is to ſpare the ſinner:* and this appears; For when Matth. 9. 2. Chriſt had ſaid to the man ſick of the Palſie, *Son thy ſins are forgiven thee*, the Phariſees accuſed him of Blaſphemy, becauſe none had power to forgive ſins but God only; Chriſt to vindicate himſelf gives them an ocular demonſtration, and proves his words. *that ye may know, the Son of Man hath power on earth to forgive ſins, he ſaith to the man ſick of the Palſie, Ariſe and walk*; then he pardoned the Sin, when he took away the Sickneſs, and proved the power by reducing it to act: for if pardon of ſins be any thing elſe, it muſt be *eaſier* or *harder:* If it be *eaſier*, then ſin hath not ſo much evil in it as a ſickneſs, which no Religion as yet ever taught: If it be *harder*, then Chriſts Power to do that, which was harder, could not be proved by doing that which was eaſier. It remains therefore, that it is the ſame thing to take the puniſhment away, as to procure or give the Pardon; becauſe as the retaining the ſin was an obligation to the evil of puniſhment, ſo the remitting the ſin is the diſobliging to its penalty. So far then the caſe is manifeſt.

6. The next ſtep is this, that although in the Goſpel God puniſhes ſinners with temporal Judgments, and Sickneſſes, and Deaths, with ſad Accidents, and evil Angels, and Meſſengers of wrath; yet beſides theſe leſſer ſtrokes, he hath Scorpions to chaſtiſe, and loads of worſe evils to oppreſs the diſobedient: he puniſhes one ſin with another, vile Acts with evil Habits, theſe with a hard Heart, and this with Obſtinacy, and Obſtinacy with Impenitence, and Impenitence with Damnation. Now becauſe the worſt of evils, which are threatned to us, are ſuch which conſign to Hell by perſevering in ſin, as God takes off our love and our affections, our relations and bondage under ſin, juſt in the ſame degree he pardons us; becauſe the puniſhment of ſin being taken off and pardoned, there can remain no guilt. Guiltineſs is an unſignificant word, if there be no obligation to puniſhment. Since therefore ſpiritual evils, and progreſſions in ſin, and the ſpirit of reprobation, and impenitence, and accurſed habits, and perſeverance in iniquity are the worſt of evils: when theſe are taken off, the ſin hath loſt its venom, and appendant curſe; for ſin paſſes on to eternal Death only by the line of Impenitence, and it can never carry us to Hell, if we repent timely and effectually; in the ſame degree therefore, that any man leaves his ſin, juſt in the ſame degree he is pardoned, and he is ſure of it. For although curing the Temporal evil was the pardon of Sins among the *Jews*, yet we muſt reckon our pardon by curing the Spiritual. If I have ſinned againſt God in the ſhameful crime of Luſt, then God hath pardoned my ſins, when upon my Repentance and Prayers he hath given me the grace of Chaſtity. My Drunkenneſs is forgiven, when I have acquir'd the grace of Temperance, and a ſober Spirit. My Covetouſneſs ſhall no more be a damning ſin, when I have a loving and charitable Spirit; loving to do good, and deſpiſing the world: for every farther degree of ſin being a nearer ſtep to Hell, and by conſequence the worſt puniſhment of ſin, it follows inevitably, that according as we are put into a contrary ſtate, ſo are our degrees of pardon, and the worſt puniſhment is already taken off. And therefore we ſhall find, that the great Bleſſing, and Pardon, and Redemption which Chriſt wrought for us, is called *ſanctification, holineſs*, and *turning us* 1 Pet. 1. 18. *away from our ſins:* So S. *Peter*, *Ye know that you were not redeemed with corruptible things, as ſilver and gold, from your vain converſation*, that's your Redemption, that's your Deliverance: you were taken from your ſinful ſtate, that was the ſtate of Death, this of Life and Pardon; and therefore they are made *ſynonyma* by the ſame 2 Pet. 1. 3. Apoſtle, *According as his Divine power hath given us all things that pertain to life and godlineſs: to live* and *to be godly* is all one; *to remain in ſin* and *abide in death* is all one; *to redeem us from ſin* is to ſnatch us from Hell, he that gives us Godlineſs,

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gives us Life, and that ſuppoſes the Pardon, or the abolition of the rites of eternal death: and this was the concluſion of S. *Peters* Sermon, and the ſum total of our Redemption and of our Pardon; *God having raiſed up his Son, ſent him to bleſs you in turning away every one of you from your iniquity*; this is the end of Chriſts Paſſion and bitter Death, the purpoſe of all his and all our Preaching, the effect of Baptiſm, *purging, waſhing, ſanctifying*; the work of the Sacrament of the Lords Supper; and the ſame Body that was broken, and the ſame Blood that was ſhed for our Redemption, is to conform us into his Image and likeneſs of living and dying, of doing and ſuffering. The caſe is plain; juſt as we leave our ſins, ſo Gods wrath ſhall be taken from us; as we get the Graces contrary to our former Vices, ſo infallibly we are conſign'd to pardon. If therefore you are in conteſtation againſt ſin; while you dwell in difficulty, and ſometimes yield to ſin, and ſometimes overcome it, your pardon is uncertain, and is not diſcernable in its progreſs; but when ſin is mortified, and your luſts are dead, and under the power of grace, and you are *led by the Spirit*, all your fears concerning your ſtate of pardon are cauſleſs, and afflictive without reaſon; But ſo long as you live at the old rate of Luſt or Intemperance, of Covetouſneſs or Vanity; of Tyranny or Oppreſſion, of Careleſneſs or Irreligion, flatter not your ſelves, you have no more reaſon to hope for Pardon than a Begger for a Crown, or a condemned Criminal to be made Heir apparent to that Prince, whom he would traiterouſly have ſlain. Acts 3. 26.

4. They have great reaſon to fear concerning their condition, who having been in the ſtate of Grace, who having begun to lead a good Life, and give their names to God by ſolemn deliberate acts of will and underſtanding, and made ſome progreſs in the way of Godlineſs, if they ſhall retire to folly, and unravel all their holy vows, and commit thoſe evils, from which they formerly run as from a fire or inundation, their caſe hath in it ſo many evils, that they have great reaſon to fear the Anger of God, and concerning the final iſſue of their Souls. For, Return to Folly hath in it many Evils beyond the common ſtate of ſin and death; and ſuch evils, which are moſt contrary to the Hopes of Pardon. 1. He that falls back into thoſe ſins he hath repented of, does *grieve the holy Spirit of God, by which he was ſealed to the day of redemption.* For ſo the *Antitheſis* is plain and obvious; *If at the converſion of a ſinner there is joy before* the beatified Spirits, *the Angels of God*, and that is the conſummation of our Pardon and our conſignation to Felicity, then we may imagine how great an evil it is to *grieve the Spirit of God*, who is greater than the Angels. The children of *Iſrael* were carefully warned, that they ſhould not offend the Angel: *Behold, I ſend an Angel before thee, beware of him, and obey his voice, provoke him not, for he will not pardon your tranſgreſſions*, that is, he will not ſpare to puniſh you if you grieve him: Much greater is the evil, if we grieve him, who ſits upon the Throne of God, who is the Prince of all the Spirits: and beſides, Grieving the Spirit of God is an *Affection*, that is as contrary to his *Felicity*, as *Luſt* is to his *Holineſs*; both which are eſſential to him. *Triſtitia enim omnium ſpirituum nequiſſima eſt, & peſſima ſervis Dei, & omnium ſpiritus exterminat, & cruciat Spiritum ſanctum*, ſaid *Hennas*: Sadneſs is the greateſt Enemy to Gods Servants; if you grieve Gods Spirit, you caſt him out; for he cannot dwell with ſorrow and grieving; unleſs it be ſuch a Sorrow, which by the way of Vertue paſſes on to Joy, and never-ceaſing Felicity. Now by grieving the holy Spirit, is meant thoſe things which diſpleaſe him, doing unkindneſs to him; and then the grief, which cannot in proper ſenſe ſeiſe upon him, will in certain effects return upon us: *Ita enim dico* (ſaid *Seneca*) *ſacer intra nos Spiritus ſedet, bonorum malorumque noſtrorum obſervator & cuſtos, hic prout à nobis tractatus eſt, ita nos ipſe tractat.* There is a holy Spirit dwells in every good man, who is the Obſerver and Guardian of all our actions; and as we treat him, ſo will he treat us. Now we ought to treat him ſweetly and tenderly, thankfully and with obſervation. *Deus præcepit, Spiritum Sanctum, utpote pro naturæ ſuæ bono tenerum & delicatum, tranquillitate & lenitate, & quiete, & pace tractare*, ſaid *Tertullian de Spectaculis.* The Spirit of God is a loving and kind Spirit, gentle and eaſie, chaſt and pure, righteous and peaceable, and when he hath done ſo much for us as to waſh us from our impurities, and to cleanſe us from our ſtains, and ſtreighten our obliquities, and to inſtruct our ignorances, and to ſnatch us from an intolerable death, and to conſign us to the day of redemption; that is, to the reſurrection of our bodies from death, corruption, and the diſhonours of the grave, and to appeaſe all the ſtorms and uneaſineſs, and to *make us free as the Sons of God*, and furniſhed with the riches of the Kingdom, and all this with innumerable arts, with difficulty, 1. Ex. 23. 20, 21.

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difficulty, and in deſpite of our luſts and reluctancies, with parts and interrupted ſteps, with waitings and expectations, with watchfulneſs and ſtratagems, with inſpirations and collateral aſſiſtances; after all this grace, and bounty, and diligence, that we ſhould deſpite this Grace, and trample upon the Bleſſings, and ſcorn to receive Life at ſo great an expence, and love of God, this is ſo great a baſeneſs and unworthineſs, that by troubling the tendereſt Paſſions, it turns into the moſt bitter Hoſtilities; by abuſing Gods Love it turns into Jealouſie, and Rage, and Indignation. *Go and ſin no more, leſt a worſe thing happen to thee.*

2. Falling away after we have begun to live well, is a great cauſe of Fear; becauſe there is added to it the circumſtance of *inexcuſableneſs*. The man hath been taught the Secrets of the Kingdom, and therefore his Underſtanding hath been inſtructed; he hath taſted the Pleaſures of the Kingdom, and therefore his Will hath been ſufficiently entertain'd. He was entred into the ſtate of Life, and renounced the ways of Death, his Sin began to be pardoned, and his Luſts to be crucified, he felt the Pleaſures of victory, and the Bleſſings of peace, and therefore fell away, not only againſt his Reaſon, but alſo againſt his Intereſt; and to ſuch a perſon the Queſtions of his Soul have been ſo perfectly ſtated, and his prejudices and inevitable abuſes ſo clearly taken off, and he was ſo made to view the paths of life and death, that if he chuſes the way of ſin again, it muſt be, not by Weakneſs, or the Infelicity of his breeding, or the weakneſs of his underſtanding, but a direct preference or prelation, a preferring Sin before Grace, the ſpirit of Luſt before the purities of the Soul, the madneſs of Drunkenneſs before the fulneſs of the Spirit, Money before our Friend, and above our Religion, and Heaven, and God himſelf. This man is not to be pitied upon pretence, that he is betrayed; or to be relieved, becauſe he is oppreſſed with potent enemies; or to be pardon'd, becauſe he could not help it: for he once did help it, he did overcome his temptation, and chuſe God, and delight in Vertue, and was an Heir of Heaven, and was a Conqueror over ſin, and delivered from Death; and he may do ſo ſtill, and Gods grace is upon him more plentifully, and the luſt does not tempt ſo ſtrongly; and if it did, he hath more power to reſiſt it; and therefore if this man falls, it is becauſe he wilfully chuſes death, it is the portion that he loves, and deſcends into with willing and unpitied ſteps. *Quam vilis facta es, nimis iterans vias tuas!* ſaid God to *Judah*.

Jerem. 2. 35.

3. He that returns from Vertue to his old Vices, is forced to do Violence to his own Reaſon to make his Conſcience quiet: he does it ſo unreaſonably, ſo againſt all his fair inducements, ſo againſt his reputation, and the principles of his ſociety, ſo againſt his honour, and his promiſes, and his former diſcourſes and his doctrines, his cenſuring of men for the ſame crimes, and the bitter invectives and reproofs, which in the days of his health and reaſon he uſed againſt his erring Brethren, that he is now conſtrained to anſwer his own arguments, he is intangled in his own diſcourſes, he is aſhamed with his former converſation; and it will be remembred againſt him, how ſeverely he reproved, and how reaſonably he chaſtiſed the luſt, which now he runs to in deſpite of himſelf and all his friends. And becauſe this is his condition, he hath no way left him, but either to be impudent, which is hard for him at firſt; it being too big a natural change to paſs ſuddenly from Grace to immodeſt circumſtances and hardneſſes of Face and Heart: or elſe, therefore he muſt entertain new Principles, and apply his mind to believe a Lie; and then begins to argue, There is no neceſſity of being ſo ſevere in my Life; greater ſinners than I, have been ſaved; Gods Mercies are greater than all the Sins of man; Chriſt died for us, and if I may not be allowed to ſin this ſin, what eaſe have I by his Death? or, This ſin is neceſſary, and I cannot avoid it; or, It is queſtionable, whether this ſin be of ſo deep a die as is pretended; or, Fleſh and Bloud is always with me, and I cannot ſhake it off; or, There are ſome Sects of Chriſtians that do allow it, or if they do not, yet they declare it eaſily pardonable, upon no hard terms, and very reconcileable with the hopes of Heaven; or, The Scriptures are not rightly underſtood in their pretended condemnations; or elſe, Other men do as bad as this, and there is not one in ten thouſand but hath his private retirements from vertue; or elſe, When I am old, this ſin will leave me, and God is very pitiful to Mankind. But while the Man like an entangled Bird flutters in the Net, and wildly diſcompoſes that which ſhould ſupport him, and that which holds him, the Net and his own Wings, that is, the Laws of God and his own Conſcience and perſwaſion, he is reſolved to do the thing, and ſeeks excuſes afterwards; and when he hath found out a fig-leav'd Apron that he could put on, or a cover for his eyes, that he may not ſee his own deformity, then he fortifies his error with irreſolution and inconſideration;

conſideration; and he believes it, becauſe *he will*; and *he will*, becauſe it ſerves his turn: then he is entred upon his ſtate of fear; and if he does not fear concerning himſelf, yet his condition is *fearful*, and the man hath νοῦν ἀδόκιμον, *a reprobate mind*, that is, a Judgment corrupted by Luſt: Vice hath abuſed his Reaſoning, and if God proceeds in the mans method, and lets him alone in his courſe, and gives him over to believe a lie, ſo that he ſhall call good evil, and evil good, and come to be heartily perſwaded that his excuſes are reaſonable, and his pretences fair, then the man is deſperately undone *through the ignorance that is in him*, as S. *Paul* deſcribes his condition; *his heart is blind, he is paſt feeling, his underſtanding is darkned*, then he may *walk in the vanity of his mind*, and *give himſelf over to laſciviouſneſs*, and ſhall *work all uncleanneſs with greedineſs*; then he needs no greater miſery: this is the ſtate of evil, which his *fear* ought to have prevented, but now it is paſt *fear*, and is to be recovered with *ſorrow*, or elſe to be run through till *death and hell* are become his portion; *finnt noviſſima illius pejora prioribus*, *His latter end is worſe than his beginning*. Eph. 4. 17, 18. Matth. 12. 45. *Vide* 2 Pet. 2. 20.

4. Beſides all this, it might eaſily be added, that he that falls from Vertue to Vice again, adds the circumſtance of *Ingratitude* to his load of ſins; he ſins againſt Gods Mercy, and puts out his own eyes, he ſtrives to unlearn, what with labour he hath purchaſed, and deſpiſes the trouble of his holy days, and throws away the reward of vertue for an intereſt which himſelf deſpiſed the firſt day in which he began to take ſober counſels; he throws himſelf back in the accounts of Eternity, and ſlides to the bottom of the hill, from whence with ſweat and labour of his hands and knees he had long been creeping; he deſcends from the *ſpirit* to the *fleſh*, from *honour* to *diſhonour*, from *wiſe principles* to *unthrifty practices*; like one of the *vainer fellows*, who grows a Fool, and a Prodigal, and a Begger, becauſe he delights in inconſideration, in the madneſs of Drunkenneſs, and the quiet of a lazy and unprofitable Life. So that this man hath great cauſe to fear, and, if he does, his fear is as the fear of Enemies and not Sons; I do not ſay, that it is a fear, that is diſpleaſing to God; but it is ſuch an one, as may arrive at goodneſs, and the fear of Sons, if it be rightly manag'd.

For we muſt know, that no fear is diſpleaſing to God; no fear of it ſelf, whether it be fear of puniſhment, or fear to offend; the *fear of ſervants*, or the *fear of ſons*. But the Effects of fear do diſtinguiſh the man, and are to be entertained or rejected accordingly. If a *Servile fear* makes us to remove our Sins, and ſo paſſes us towards our Pardon, and the receiving ſuch Graces which may endear our Duty and oblige our Affection; that fear is *imperfect*, but *not criminal*, it is the *beginning of wiſdom*, and the firſt introduction to it; but if that fear ſits ſtill, or reſts in a ſervile mind, or a hatred of God, or ſpeaking evil things concerning him, or unwillingneſs to do our duty, that which at firſt was Indifferent, or at the worſt Imperfect, proves Miſerable and Malicious; ſo we do our Duty, it is no matter, upon what Principles we do it; it is no matter, where we begin, ſo from that beginning we paſs on to duties and perfection. If we fear God as an enemy, an Enemy of our Sins, and of our Perſons for their ſakes, as yet this fear is but a *ſervile fear*; it cannot be a *filial fear*, ſince we our ſelves are not Sons; but if this ſervile fear makes us to deſire to be reconcil'd to God, that he may no longer ſtay at enmity with us, from this *fear* we ſhall ſoon paſs to *careſulneſs*, from *careſulneſs* to *love*, from *love* to *diligence*, from *diligence* to *perfection*; and the *enemies* ſhall become *ſervants*, and the *ſervants* ſhall become *adopted ſons*, and paſs into the ſociety and the participation of the Inheritance of Jeſus: for this *fear* is alſo *reverence*, and then *our God* in ſtead of being *a conſuming fire*, ſhall become to us the Circle of a glorious Crown, and a Globe of eternal Light.

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Part III.

I Am now to give account concerning the Exceſs of Fear, not *directly* and *abſtractedly* as it is a *Paſſion*, but as it is ſubjected in *Religion*, and degenerates into *Superſtition*: For ſo among the Greeks, *fear* is the ingredient and half of the conſtitution of that folly; Δεισιδαιμονία φοβόθεια, ſaid *Heſychius*, it is a fear of God. Δεισιδαίμων δειλὸς, that's more; it is a timorouſneſs: the *ſuperſtitious* man is afraid of the gods (ſaid the Etymologiſt) δεδιὼς τὸς θεὸς ὥσπερ τὸς τυράννυς, fearing of God as if he were a Tyrant, and an unreaſonable exacter of duty upon unequal terms, and diſproportionable impoſſible degrees, and unreaſonable, and great and little inſtances.

1. But this Fear ſome of the old Philoſophers thought unreaſonable in all caſes, even towards God himſelf; and it was a branch of the *Epicurean* Doctrine, that God medled not with any thing below, and was to be loved and admired, but not feared at all; and therefore they taught men, neither to fear Death, nor to fear Puniſhment after death, nor any Diſpleaſure of God: *His terroribus ab Epicuro ſoluti non metuimus Deos*, ſaid *Cicero*; and thence came this acceptation of the word, that *Superſtition* ſhould ſignifie an unreaſonable Fear of God: It is true, he and all his ſcholars extended the caſe beyond the meaſure, and made all fear unreaſonable; but then, if we upon grounds of reaſon and divine revelation ſhall better diſcern the meaſure of the fear of God; whatſoever fear we find to be unreaſonable, we may by the ſame reaſon call it *ſuperſtition*, and reckon it criminal, as they did all fear; that it may be called *ſuperſtition*, their Authority is ſufficient warrant for the Grammar of the Appellative; and that it is *Criminal*, we ſhall derive from better Principles.

Lib. de nat. Deorum.

But beſides this, there was another part of its definition, Δεισιδαίμων, ὁ τὰ εἴδωλα σέβων, εἰδωλολάτρης, the ſuperſtitious man is alſo an Idolater, δειλὸς παρὰ θεὸς, one that is afraid of ſomething beſides God. The *Latines* according to their cuſtom, imitating the *Greeks* in all their learned notices of things, had alſo the ſame conception of this, and by their Word [*Superſtitio*] underſtood the worſhip of *Dæmons*, or ſeparate Spirits; by which they meant, either their *minores Deos*, or elſe their ἡρῶας ἀποθεωθέντας, their braver Perſonages, whoſe Souls were ſuppoſed to live after Death; the fault of this was the object of their Religion: they gave a *worſhip* or a *fear*, to whom it was not due; for when ever they worſhip'd the great God of Heaven and Earth, they never call'd that *Superſtition* in an evil ſenſe, except the Ἄθεοι, they that believed there was no God at all. Hence came the Etymology of Superſtition: it was a worſhipping or fearing the Spirits of their dead *Heroes*, *quos ſuperſtites credebant*, whom they thought to be alive after their ἀποθέωσις, or Deification, *quos ſuperſtantes credebant*, ſtanding in places and thrones above us; and it alludes to that admirable Deſcription of old age which *Solomon* made beyond all the Rhetorick of the *Greeks* and *Romans* [*Alſo they ſhall be afraid of that which is high, and fears ſhall be in the way*] Intimating the weakneſs of old perſons, who if ever they have been religious, are apt to be abuſed into ſuperſtition; They are *afraid of that which is high*; that is, of ſpirits, and ſeparate Souls, of thoſe excellent Beings, which dwell in the Regions above; meaning that then they are ſuperſtitious. However fear is moſt commonly its Principle, alwayes its ingredient. For if it enter firſt by credulity and a weak perſwaſion, yet it becomes incorporated into the ſpirit of the man, and thought neceſſary, and the action it perſwades to, dares not be omitted, for fear of evil themſelves dream of: upon this account the ſin is reducible to two heads, The 1. is Superſtition of an undue object. 2. Superſtition of an undue expreſſion to a right object.

Eccleſ. 12. 5.

1. Superſtition of an undue object, is that which the Etymologiſt calls τῷ εἰδώλων σέβασμα, the worſhipping of Idols; the Scripture adds θύειν δαιμονίοις, *a ſacrificing to Dæmons** in S. *Paul*, and in* *Baruch*: where although we uſually read it *ſacrificing to Devils*, yet it was but accidental that they were ſuch; for thoſe indeed were evil Spirits who had ſeduced them, and tempted them to ſuch ungodly rites; (and yet they who were of the *Pythagorean* Sect, pretended a more holy worſhip, and did their devotion

* 1 Cor. 10. 20.
* 4. 7.

devotion to Angels,) But whosoever shall worship Angels, do the same thing; they worshipped them because they are good and powerful, as the Gentiles did the Devils whom they thought so; and the error which the Apostle reproves, was not in matter of Judgment, in mistaking bad Angels for good, but in matter of Manners and Choice; they mistook the Creature for the Creator; and therefore it is more fully expressed by S. *Paul*, in a general signification, *they worshipped the Creature*, παρὰ τὸν κτίσαντα *besides the Creator*, So it should be read; if we worship any creature *besides God*, worshipping so as the worship of him becomes a part of Religion, it is also a direct *Superstition*; but concerning this part of superstition, I shall not trouble this discourse, because I know no Christians blameable in this particular but the Church of *Rome*, and they that communicate with her in the worship of Images, of Angels, and Saints, burning lights and perfumes to them, making offerings, confidences, advocations and vows to them; and direct and solemn divine worshipping the Symbols of bread and wine, when they are consecrated in the holy Sacrament. These are direct Superstition, as the word is used by all Authors profane and sacred, and are of such evil report, that where ever the word Superstition does signifie any thing criminal, these instances must come under the definition of it. They are λατρεία τῆς κτίσεως· Ἡ λατρεία παρὰ τὸν κτίσαντα, a *cultus superstitum*, a *cultus Dæmonum*; and therefore besides, that they have ἴδιον ἔλεγχον, a proper reproof in Christian Religion, are condemned by all wise men, which call *superstition* criminal. SERM. IX. Rom. 1. 25.

But as it is superstition to worship any Thing παρὰ τὸν κτίσαντα, *besides the Creator*: So it is superstition to worship God παρὰ τὸ ἐυσχήμον, παρὰ τὸ πρέπον, παρ' ὃ δεῖ, otherwise than is decent, proportionable, or described. Every Inordination of Religion, that is not in defect, is properly called Superstition: ὁ μὲν ἐυσεβὴς φίλος θεῷ, ὁ δὲ δεισιδαίμων κόλαξ θεοῦ, said *Maximus Tyrius*, The true worshipper is a lover of God, the superstitious man loves him not, but flatters: To which if we add, that fear, unreasonable fear is also superstition, and an ingredient in its definition; we are taught by this word to signifie all irregularity and inordination in actions of Religion. The sum is this; The *Atheist* call'd *all worship of God superstition*; The *Epicurean* call'd *all fear of God superstition*. but did not condemn his *worship*; the other part of wise men call'd *all unreasonable fear*, and inordinate worship superstition, but did not condemn *all fear*: But the *Christian*, besides this, calls *every error* in worship in the *manner*, or *excess*, by this name, and condemns it.

Now because the three great actions of Religion are, *to worship God*, *to fear God*, and *to trust in him*, by the Inordination of these three actions, we may reckon three sorts of this Crime; *the Excess of fear*, and *the Obliquity in trust*, and *the Errors in worship*, are the three sorts of *Superstition*: the first of which is only pertinent to our present consideration.

1. Fear is the duty we owe to God as being the God of Power and Justice, the great Judge of Heaven and Earth, the avenger of the cause of Widows, the Patron of the Poor, and the Advocate of the Oppressed, a mighty God and terrible; and so essential an Enemy to sin, that he spared not his own Son, but gave him over to Death, and to become a Sacrifice, when he took upon him our Nature, and became a Person obliged for our Guilt. *Fear*, is the great Bridle of intemperance, the Modesty of the spirit, and the Restraint of gaieties and dissolutions; it is the Girdle to the Soul, and the Hand-maid to repentance, the Arrest of sin, and the cure or Antidote to the spirit of reprobation; it preserves our apprehensions of the Divine Majesty, and hinders our single actions from combining to sinful habits; it is the Mother of consideration, and the Nurse of sober counsels, and it puts the Soul to fermentation and activity, making it to pass from trembling to caution, from caution to carefulness, from carefulness to watchfulness, from thence to prudence; and by the gates and progresses of Repentance, it leads the Soul on to Love, and to Felicity, and to Joyes in God, that shall never cease again. Fear is the Guard of a man in the dayes of prosperity, and it stands upon the watch-towers and spies the approaching danger, and gives warning to them that laugh loud, and feast in the chambers of rejoycing, where a man cannot consider by reason of the noises of wine, and jest, and musick: and if Prudence takes it by the hand, and leads it on to duty, it is a state of grace, and an universal instrument to infant-Religion, and the only security of the less perfect persons; and in all senses is that homage we owe to God, who sends often to demand it, even then, when he speaks in Thunder, or smites by a Plague, or awakens us by Threatnings, or discomposes our easiness by sad Thoughts, and tender Eyes, and fearful Hearts, and trembling Considerations.

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But this ſo excellent Grace is ſoon abuſed in the beſt and moſt tender Spirits; in thoſe who are ſoftned by Nature and by Religion, by infelicities or cares, by ſudden accidents or a ſad Soul; and the Devil obſerving, that Fear like ſpare diet ſtarves the feavers of Luſt, and quenches the flames of Hell, endeavours to heighten this abſtinence ſo much as to ſtarve the man, and break the ſpirit into timerouſneſs and ſcruple, ſadneſs and unreaſonable tremblings, credulity and trifling obſervation, ſuſpicion and falſe accuſations of God; and then Vice being turned out at the gate, returns in at the poſtern, and does the work of Hell and Death by running too inconſiderately in the paths which ſeem to lead to Heaven. But ſo have I ſeen a harmleſs Dove, made dark with an artificial Night, and her eyes ſeal'd and locked up with a little quill, ſoaring upward and flying with amazement, fear and an undiſcerning wing; ſhe made toward Heaven, but knew not, that ſhe was made a train and an inſtrument, to teach her enemy to prevail upon her and all her defenceleſs kindred: ſo is a ſuperſtitious man, zealous and blind, forward and miſtaken, he runs towards Heaven as he thinks, but he chuſes fooliſh paths; and out of fear takes any thing that he is told; or fancies, and gueſſes concerning God by meaſures taken from his own diſeaſes and imperfections. But fear, when it is Inordinate, is never a good Counſellor, nor makes a good Friend; and he that fears God as his enemy is the moſt compleatly miſerable perſon in the world. For if he with reaſon believes God to be his enemy, then the man needs no other argument to prove that he is undone than this, that the Fountain of Bleſſing (in this ſtate in which the man is) will never iſſue any thing upon him but Curſings. But if he fears this without reaſon, he makes his fears true by the very ſuſpicion of God, doing him diſhonour, and then doing thoſe fond and trifling acts of jealouſie which will make God to be, what the man feared he already was. We do not know God, if we can think any hard thing concerning him. If God be merciful, let us only fear to offend him; but then let us never be fearful, that he will deſtroy us, when we are careful not to diſpleaſe him. There are ſome perſons ſo miſerable and ſcrupulous, ſuch perpetual Tormentors of themſelves with unneceſſary fears, that their Meat and Drink is a ſnare to their Conſciences; if they eat, they fear they are Gluttons; if they faſt, they fear they are Hypocrites; and if they would watch, they complain of Sleep as of a deadly ſin; and every Temptation, though reſiſted, makes them cry for Pardon; and every return of ſuch an accident, makes them think God is angry; and every anger of God will break them in pieces.

Theſe perſons do not believe noble things concerning God, they do not think, that he is as ready to pardon them, as they are to pardon a ſinning ſervant; they do not believe, how much God delights in Mercy, nor how wiſe he is to conſider and to make abatement for our unavoidable infirmities; they make judgment of themſelves by the meaſures of an Angel, and take the account of God by the proportions of a Tyrant. The beſt that can be ſaid concerning ſuch perſons, is that they are hugely tempted, or hugely ignorant. For though *ignorance* is by ſome perſons named *the Mother of Devotion:* yet if it falls in a hard ground, it is *the Mother of Atheiſm*; if in a ſoft ground, it is the *Parent of Superſtition:* but if it proceeds from evil or mean opinions of God, (as ſuch ſcruples and unreaſonable fears do many times) it is an evil of a great Impiety, and, in ſome ſenſe, if it were in equal degrees, is as bad as Atheiſm; for ſo he that ſays, There was no ſuch man as *Julius Cæſar*, does him leſs diſpleaſure, than he that ſayes there was, but that he was a Tyrant, and a bloody Parricide. And the *Cimmerians* were not eſteemed impious for ſaying, that there was no Sun in the Heavens; but *Anaxagoras* was eſteemed irreligious for ſaying, The Sun was a very ſtone: And though to deny there is a God is a high impiety and intolerable, yet he ſayes worſe, who believing there is a God, ſayes, He delights in humane Sacrifices, in Miſeries and Death, in Tormenting his ſervants, and puniſhing their very infelicities and unavoidable miſchances. To be God, and to be eſſentially and infinitely Good, is the ſame thing, and therefore to deny either is to be reckoned among the greateſt crimes in the world.

Add to this, that he that is afraid of God cannot in that diſpoſition love him at all; for what delight is there in that Religion which draws me to the Altar as if I were going to be Sacrificed, or to the Temple as to the Dens of Bears? *Oderunt quos metuunt, ſed colunt tamen:* whom men fear they hate certainly, and flatter readily, and worſhip timerouſly; and he that ſaw *Hermolaus* converſe with *Alexander*; and *Pauſanias* follow *Philip the Macedonian*; or *Chæreas* kiſſing the feet of *Caius Caligula*, would have obſerved how ſordid men are made with fear, and how unhappy and how hated Tyrants are in the midſt of thoſe acclamations, which are loud, and forc'd,

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and unnatural, and without love or fair opinion. And therefore although the *Atheiſt* ſays, there is no God, the *ſcrupulous*, *fearful*, and *ſuperſtitious man* does heartily wiſh, what the other does believe.

But that the Evil may be proportionable to the Folly, and the puniſhment to the Crime, there is no man more miſerable in the world, than the Man who fears God as his enemy, and Religion as a ſnare, and Duty intolerable, and the Commandments as impoſſible, and his Judge as implacable, and his anger as certain, unſufferable and unavoidable: whither ſhall this man go? where ſhall he lay his burden? where ſhall he take ſanctuary? for he fears the Altars as the places where his Soul bleeds and dies; and God who is his Saviour he looks upon as his enemy; and becauſe he is Lord of all, the miſerable man cannot change his ſervice unleſs it be apparently for a worſer. And therefore of all the evils of the mind, *Fear* is certainly the worſt and the moſt Intolerable; *levity* and *raſhneſs* have in it ſome ſpritefulneſs, and greatneſs of action; *anger* is valiant; *deſire* is buſie and apt to hope; *credulity* is oftentimes entertain'd and pleaſed with images and appearances: But *fear* is dull, and ſluggiſh, and treacherous, and flattering, and diſſembling, and miſerable, and fooliſh. Every falſe Opinion concerning God is pernicious and dangerous; but if it be joyned with trouble of Spirit, as fear, ſcruple, or ſuperſtition are, it is like a Wound with an inflammation, or a ſtrain of a ſinew with a contuſion, or contrition of the part, painful and unſafe; it puts on two actions when it ſelf is driven; it urges reaſon and circumſcribes it, and makes it pitiable, and ridiculous in its conſequent follies; which, if we conſider it, will ſufficiently reprove the folly, and declare the danger.

Almoſt all ages of the world have obſerved many inſtances of fond perſwaſions and fooliſh practices proceeding from violent fears and ſcruples in matter of Religion. *Diomedon* and many other Captains were condemned to die, becauſe after a great *Naval Victory* they purſued the flying enemies, and did not firſt bury their dead. But *Chabrias* in the ſame caſe firſt buried the dead, and by that time the enemy rallied, and returned and beat his Navy, and made his maſters pay the price of their importune ſuperſtition; they fear'd where they ſhould not, and where they did not, they ſhould. From hence proceeds Obſervation of Signs, and unlucky days; and the people did ſo, when the *Gregorian* account began, continuing to call thoſe unlucky days which were ſo ſigned in their tradition or *Erra pater*, although the day upon this account fell 10 days ſooner; and men were tranſported with many other trifling contingencies and little accidents; which when they are once entertain'd by weakneſs prevail upon their own ſtrength, and in ſad natures and weak ſpirits have produced effects of great danger and ſorrow. *Ariſtodemas* King of the *Meſſenians* in his war againſt the *Spartans*, prevented the Sword of the enemies by a violence done upon himſelf, only becauſe his Dogs howl'd like Wolves; and the Southſayers were afraid, becauſe the *Briony* grew up by the walls of his Fathers houſe: and *Nicias* General of the *Athenian* Forces ſate with his arms in his boſome, and ſuffered himſelf and 40000 men tamely to fall by the inſolent enemy, only becauſe he was afraid of the labouring and eclipſed Moon. When the Marble ſtatues in *Rome* did ſweat (as naturally they did againſt all rainy weather) the *Augures* gave an alarm to the City; but if lightning ſtruck the Spire of the Capitol, they thought *the ſum of affairs*, and the Commonwealth it ſelf was indanger'd. And this *Heathen-folly* hath ſtuck ſo cloſe to the *Chriſtian*, that all the Sermons of the Church for 1600 years have not cured them all: But the Practices of weaker people and the Artifice of ruling Prieſts have ſuperinduced many new ones. When Pope *Eugenius* ſang Maſs at *Rhemes*, and ſome few drops from the Chalice were ſpilt upon the pavement, it was thought to foretel miſchief, wars and bloodſhed to all Chriſtendom, though it was nothing but careleſneſs and miſchance of the Prieſt: and becauſe *Thomas Becket* Arch-Biſhop of *Canterbury* ſang the Maſs of *Requiem* upon the day he was reconcil'd to his *Prince*, it was thought to foretel his own Death by that religious Office: and if men can liſten to ſuch Whiſpers, and have not reaſon and obſervation enough to confute ſuch trifles, they ſhall ſtill be affrighted with the noiſe of Birds, and every Night-raven ſhall foretel evil as *Micaiah* to the King of *Iſrael*, and every old Woman ſhall be a Propheteſs, and the Events of humane affairs which ſhould be managed by the conduct of Counſel, of Reaſon, and Religion, ſhall ſucceed by chance, by the flight of Birds, and the meeting with an evil eye, by the falling of the ſalt, or the decay of reaſon, of wiſdom, and the juſt religion of a man.

To this may be reduc'd the Obſervation of Dreams, and Fears commenced from the Fancies of the night. For the ſuperſtitious man does not reſt, even when he

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ſleeps; neither is he ſafe becauſe dreams uſually are falſe, but he is afflicted for fear they ſhould tell true. Living and waking men have one World in common, they uſe the ſame Air and Fire, and diſcourſe by the ſame Principles of Logick and Reaſon; but men that are aſleep have every one a world to himſelf, and ſtrange perceptions; and the Superſtitious hath none at all; his reaſon ſleeps, and his fears are waking, and all his reſt, and his very ſecurities to the fearful man turn into affrights and inſecure expectation of evils, that never ſhall happen; they make their reſt uneaſie and chargeable, and they ſtill vex their weary Soul, not conſidering there is no other ſleep for ſleep to reſt in: and therefore if the ſleep be troubleſome, the mans cares be without remedy till they be quite deſtroyed. Dreams follow the Temper of the Body, and commonly proceed from trouble or diſeaſe, buſineſs or care, an active head and a reſtleſs mind, from fear or hope, from wine or paſſion, from fulneſs or emptineſs, from Phantaſtick remembrances, or from ſome *Dæmon* good or bad: they are without Rule and without Reaſon, they are as contingent, as if a man ſhould ſtudy to make a Prophecie, and by ſaying 10000 things may hit upon one true, which was therefore not foreknown though it was foreſpoken: and they have no Certainty, becauſe they have no natural Cauſality nor Proportion to thoſe effects, which many times they are ſaid to foreſignifie. The Dream of the yolk of an egge importeth Gold (ſaith *Artemidorus*) and they that uſe to remember ſuch phantaſtick Idols, are afraid to loſe a Friend, when they dream their teeth ſhake; when naturally it will rather ſignifie *a Scurvy*; For a natural indiſpoſition and an imperfect ſenſe of the beginning of a diſeaſe, may vex the fancy into a ſymbolical repreſentation; for ſo the man that dreamt he ſwam againſt the ſtream of Bloud, had a Pleuriſie beginning in his ſide: and he that dreamt he dipt his foot into Water, and that it was turn'd to a Marble, was intic'd into the fancy by a beginning Dropſie: and if the events do anſwer in one inſtance, we become credulous in twenty. For want of Reaſon we diſcourſe our ſelves into Folly and weak Obſervation, and give the Devil power over us in thoſe circumſtances, in which we can leaſt reſiſt him. *Eurip.* Ἐν ὄρφνῃ δεσπότης μεγαδυνῆ, *A thief is confident in the twilight*; if you ſuffer impreſſions to be made upon you by dreams, the Devil hath the reins in his own hands, and can tempt you by that, which will abuſe you, when you can make no reſiſtance. *Dominica* the wife of *Valens* the Emperor dreamt, that God threatned to take away her only Son for her deſpightful uſage of S. *Baſil*: the Fear proceeding from this inſtance was ſafe and fortunate; but if ſhe had dreamt in the behalf of a Heretick, ſhe might have been couzened into a falſe propoſition upon a ground weaker than the diſcourſe of a waking Child. Let the grounds of our actions be noble, beginning upon reaſon, proceeding with prudence, meaſured by the common lines of men, and confident upon the expectation of an uſual providence. Let us proceed from cauſes to effects, from natural means to ordinary events, and believe *felicity* not to be a *chance* but a *choice*; and *evil* to be the daughter of *ſin* and the *Divine anger*, not of *fortune* and *fancy*; let us fear God, when we have made him angry; and not be afraid of him, when we heartily and laboriouſly do our duty; our Fears are to be meaſured by open Revelation and certain Experience, by the Threatnings of God and the Sayings of wiſe men, and their *limit* is *reverence*, and *godlineſs* is their *end*; and then fear ſhall be a duty, and a rare inſtrument of many: in all other caſes it is Superſtition or Folly, it is Sin or Puniſhment, the Ivy of Religion and the Miſery of an honeſt and a weak Heart; and is to be cured only by reaſon and good company, a wiſe guide and a plain rule, a cheerful ſpirit and a contented mind, by joy in God according to the Commandments, that is, *a rejoycing evermore*.

2. But beſides this ſuperſtitious fear, there is another fear directly criminal, and it is call'd *worldly fear*, of which the Spirit of God hath ſaid, *But the fearful and incredulous ſhall have their part in the lake that burneth with fire and brimſtone, which is the ſecond death*; that is, ſuch fears, which make men to fall in the time of Perſecution, thoſe that dare not own their Faith in the face of a Tyrant, or in deſpite of an accurſed Law. For though it be lawful to be afraid in a Storm, yet it is not lawful to leap into the Sea; though we may be more careful for our Fears, yet we muſt be Faithful too; and we may flie from the Perſecution, till it overtakes us, but when it does, we muſt not change our Religion for our ſafety, or leave the robe of Baptiſm in the hand of the tempter, and run away *by all means*. S. *Athanaſius* for 46 years did run and fight, he diſputed with the *Arians* and fled from their Officers; and he that flies, may be a man worth preſerving, if he bears his Faith along with him, and leaves nothing of his Duty behind. But when Duty and life cannot ſtand together, he that then flies a Perſecution

Revel. 21. 8.

Perſecution by delivering up his Soul, is one that hath no Charity, no Love to God, no Truſt in Promiſes, no juſt Eſtimation of the rewards of a noble Contention. *Perfect love caſts out fear* (ſaith the Apoſtle) that is, he that loves God will not fear to die for him, or for his ſake to be poor. In this ſenſe, no man can fear Man and love God at the ſame time; and when S. *Laurence* triumph'd over *Valerianus*, S. *Sebaſtian* over *Dioclesian*, S. *Vincentius* over *Dacianus*, and the armies of Martyrs over the *Proconſuls*, Accuſers, and Executioners, they ſhew'd their love to God by triumphing over fear, and *leading captivity captive*, by the ſtrength of their Captain, whoſe *Garments were red from Bozrah.*

3. But this fear is alſo tremulous and criminal, if it be a trouble from the apprehenſion of the mountains and difficulties of Duty, and is called *puſillanimity.* For ſome ſee themſelves encompaſſed with temptations, they obſerve their frequent falls, their perpetual returns from good purpoſes to weak performances, the daily mortifications that are neceſſary, the reſiſting natural appetites, and the laying violent hands upon the deſires of fleſh and blood, the uneaſineſs of their ſpirits, and their hard labours, and therefore this makes them afraid; and becauſe they deſpair to run through the whole duty in all its parts and periods, they think as good not to begin at all, as after labour and expence to loſe the Jewel and the charges of their venture. S. *Auſtin* compares ſuch men to Children and Phantaſtick Perſons affrighted with Phantaſms and Spectres; *Terribiles viſu formæ*, the ſight ſeems full of horror, but touch them and they are very nothing, the meer Daughters of a ſick Brain and a weak Heart, an infant-Experience and a trifling Judgment: ſo are the Illuſions of a weak Piety, or an unskilful confident Soul; they fancy to ſee mountains of difficulty, but touch them, and they ſeem like Clouds riding upon the wings of the Wind, and put on ſhapes as we pleaſe to dream. He that denies to give Alms for fear of being poor, or to entertain a Diſciple for fear of being ſuſpected of the party, or to own a Duty for fear of being put to venture for a Crown; he that takes part of the Intemperance becauſe he dares not diſpleaſe the company, or in any ſenſe fears the fears of the world, and not the fear of God, this man enters into his portion of fear betimes, but it will not be finiſhed to eternal ages. To fear the cenſures of men, when God is your Judge; to fear their Evil, when God is your Defence; to fear Death, when he is the entrance to Life and Felicity, is unreaſonable and pernicious: but if you will turn your paſſion into duty, and joy, and ſecurity, fear to offend God, to enter voluntarily into temptation, fear the alluring face of luſt, and the ſmooth entertainments of intemperance, fear the anger of God, when you have deſerved it; and when you have recover'd from the ſnare, then infinitely fear to return into that condition, in which whoſoever dwells is the Heir of Fear and eternal Sorrow.

Thus far I have diſcourſed concerning good fear and bad, that is, *filial* and *ſervile*; they are both good, if by *ſervile* we intend *initial* or the new beginning fear of Penitents; a fear to offend God upon leſs perfect conſiderations: But *ſervile* fear is vicious when it ſtill retains the affection of ſlaves, and when its effects are hatred, wearineſs, diſpleaſure, and want of charity: and of the ſame cognations are thoſe fears which are ſuperſtitious, and worldly.

But to the former ſort of vertuous Fear, ſome alſo add another which they call *Angelical*, that is, ſuch a fear as the bleſſed Angels have, who before God hide their faces, and tremble at his preſence, and *fall down before his footſtool*, and are Miniſters of his anger and Meſſengers of his mercy, and night and day worſhip him with the profoundeſt adoration. This is the ſame that is ſpoken of in the Text: *Let us ſerve God with reverence and godly fear*; all holy fear partakes of the Nature of this which Divines call *Angelical*, and it is expreſſed in acts of adoration, of vows, and holy prayers, in hymns, and Pſalms, in the Euchariſt and reverential addreſſes; and while it proceeds in the uſual Meaſures of common Duty, it is but *Humane*; but as it ariſes to great Degrees, and to Perfection, it is *Angelical* and *Divine*; and then it appertains to *myſtick Theologie*, and therefore is to be conſidered in another place; but for the preſent, that which will regularly concern all our duty, is this, that when the fear of God is the inſtrument of our duty, or Gods worſhip, the greater it is, it is ſo much the better. It was an old proverbial ſaying among the *Romans*, *Religentem eſſe, oportet; religioſum, nefas: Every exceſs in the actions of religion is criminal*; they ſuppoſing that in the ſervices of their Gods, there might be too much. True it is, there may be too much of their undecent expreſſions, and in things indifferent, the very multitude is too much, and becomes an undecency: and if it be in its own nature undecent or diſproportionable to the end, or the rules, or the analogy of the

SERM. IX.

Religion, it will not ſtay for Numbers to make it intolerable; but in the direct actions of glorifying God, in doing any thing of his Commandments, or any thing which he commands, or counſels, or promiſes to reward, there can never be Exceſs or ſuperfluity: and therefore in theſe caſes, do *as much as you can*; take care that your Expreſſions be prudent and ſafe, conſiſting with thy other duties; and for the Paſſions or Vertues themſelves, let them paſs from beginning to great Progreſſes, from man to Angel, from the imperfection of man to the Perfections of the ſons of God; and whenever we go beyond the bounds of Nature, and grow up with all the extenſion, and in the very commenſuration of a full Grace, we ſhall never go beyond the excellencies of God: for Ornament may be too much, and turn to Curioſity; Cleanneſs may be changed into Niceneſs; and civil Compliance may become Flattery; and mobility of Tongue may riſe into Garrulity; and Fame and Honour may be great unto Envy; and Health it ſelf, if it be athletick, may by its very exceſs become dangerous: but wiſdom, and duty, and comelineſs, and diſcipline, a good mind, and the fear of God, and doing honour to his holy Name, can never exceed: but if they ſwell to great proportions, they paſs through the meaſures of Grace, and are united to Felicity in the comprehenſions of God, in the joys of an eternal Glory.

SER-

SERMON X.

The FLESH and the SPIRIT.

Part I.

Mat. 26. 41. latter part.

The Spirit indeed is willing but the Fleſh is weak.

FRom the beginning of days, Man hath been ſo croſs to the Divine Commandments, that in many caſes there can be no Reaſon given, why a man ſhould chuſe ſome ways, or do ſome actions, but only becauſe they are forbidden. When God bade the *Iſraelites* riſe and go up againſt the *Canaanites*, and poſſeſs the Land, they would not ſtir; the men were *Anakims*, and the Cities were impregnable; and there was a *Lion in the way:* but preſently after, when God forbad them to go, they would and did go, though they died for it. I ſhall not need to inſtance in particulars, when the whole Life of man is a perpetual Contradiction; and the ſtate of Diſobedience is called the *contradictions of Sinners*; even the man in the Goſpel, that had two Sons, they both croſſed him, even he that obeyed him, and he that obeyed him not: for the one ſaid, he would, and did not; the other ſaid, he would not, and did: and ſo do we; we promiſe fair, and do nothing; and they that do beſt, are ſuch as come out of darkneſs into light, ſuch as ſaid *they would not*, and at laſt have better bethought themſelves. And who can gueſs at any other reaſon, why men ſhould refuſe to be Temperate? for he that refuſeth the Commandment, firſt does violence to the Commandment, and puts on a preternatural appetite; he ſpoils his Health and he ſpoils his Underſtanding; he brings to himſelf a world of Diſeaſes and a healthleſs Conſtitution; Smart and ſickly Nights; a loathing Stomach and a ſtaring Eye, a giddy Brain and a ſwell'd Belly, Gout and Dropſies; Catarrhes and Oppilations. If God ſhould enjoyn men to ſuffer all this, Heaven and Earth ſhould have heard our complaints againſt unjuſt Laws, and *impoſſible Commandments:* for we complain already, even when God commands us to drink ſo long as it is good for us; this is one of the impoſſible Laws: it is impoſſible for us to know when we are dry, or when we need drink; for if we do know, I am ſure it is poſſible enough, not to lift up the Wine to our heads. And when our bleſſed Saviour hath commanded us to love our Enemies, we think we have ſo much reaſon againſt it, that God will eaſily excuſe our diſobedience in this caſe; and yet there are ſome enemies, whom God hath commanded us not to love, and thoſe we dote on, we cheriſh and feaſt them, and as S. *Paul* in another caſe, *upon our uncomely parts we beſtow more abundant comelineſs.* For whereas our Body it ſelf is a ſervant to our Soul, we make it *the heir of all things*, and treat it here already, as if it were in *Majority*; and make that, which at the beſt was but a weak friend, to become a ſtrong enemy; and hence proceed the vices of the worſt, and the follies and imperfections of the beſt: the ſpirit is either in ſlavery, or in weakneſs, and when the fleſh is not ſtrong to Miſchief, it is weak to Goodneſs; and even to the Apoſtles our bleſſed Lord ſaid, *The Spirit is willing but the Fleſh is weak.*

The Spirit] that is, ὁ ἔσω ἄνθρωπος, *the inward man*, or the reaſonable part of man, eſpecially as helped by the Spirit of Grace, *that* is willing; for it is the Principle of all good actions, the ἐνεργητικὸν, the power of working is from the Spirit; but the fleſh is but a dull inſtrument, and a broken arm, in which there is a principle of life, but it moves uneaſily; and the fleſh is ſo weak, that in Scripture to be *in the fleſh* ſignifies a ſtate of weakneſs and infirmity; ſo the Humiliation of Chriſt is expreſſed by being *in the fleſh*, θεὸς φανερωθεὶς ἐν σαρκὶ, *God manifeſted in the fleſh*; and what S. *Peter* calls [*put to death in the fleſh*] S. *Paul* calls [*crucified through weakneſs*;] and, *ye know*

that

SERM. X. *that through the infirmity of the fleſh I preached unto you*, ſaid S. *Paul*: but here, *fleſh* is not oppoſed to the *ſpirit* as a *direct enemy*, but as a *weak ſervant*: for if the fleſh be powerful and oppoſite, the Spirit ſtays not there:

——venient ad candida tecta columbæ:

The *old man* and the *new* cannot dwell together; and therefore *here*, where the Spirit inclining to good, well diſpoſed, and apt to holy counſels, does inhabit in Society with the Fleſh, it means only a weak and unapt Nature, or a ſtate of infant-Grace; for in both theſe, and in theſe only the Text is verified.

1. Therefore we are to conſider the Infirmities of the fleſh naturally. 2. Its weakneſs in the firſt beginnings of the ſtate of grace, its daily pretenſions and temptations, its excuſes and leſſenings of duty. 3. What Remedies there are in the Spirit to cure the evils of Nature. 4. How far the weakneſs of the fleſh can conſiſt with the Spirit of grace in well-grown Chriſtians: This is the ſum of what I intend upon theſe words.

1. Our Nature is too weak in order to our duty and final Intereſt, that at firſt it cannot move one ſtep towards God, unleſs God by his preventing Grace puts into it a new poſſibility.

Οὐδὲν ἀκιδνότερον γαῖα τρέφει ἀνθρώπου
Πάντων, ὅσσα γαῖαν ὀπι πνείει καὶ ἕρπει.

There is nothing that creeps upon the earth, nothing that ever God made, weaker than Man; for God fitted Horſes and Mules with ſtrength, Bees and Piſmires with ſagacity, Harts and Hares with ſwiftneſs, Birds with feathers and a light aery body; and they all know their times, and are fitted for their work, and regularly acquire the proper end of their creation; but Man that was deſigned to an immortal duration, and the fruition of God for ever, knows not how to obtain it; he is made upright to look up to Heaven, but he knows no more how to purchaſe it than to climb it. Once, man went to make an ambitious Tower to out-reach the Clouds, or the preternatural riſings of the Water, but could not do it; he cannot promiſe himſelf the daily Bread of his neceſſity upon the ſtock of his own wit or induſtry; and for going to Heaven, he was ſo far from doing that naturally, that as ſoon as ever he was made he became the Son of Death, and he knew not how to get a Pardon for eating of an Apple againſt the Divine Commandment: καὶ ἡμεν φύσει τέκνα ὀργῆς, ſaid the Apoſtle, *By nature we are the ſons of wrath*, that is, we were *born heirs of death*, which death came upon us from Gods anger for the ſin of our firſt Parents; or *by nature*, that is, Eph. 2. 22. ὄντως, ἀληθῶς, *really*, *not by the help of fancy*, and fiction of Law, for ſo *Oecumenius* and *Theophylact* expound it: but becauſe it does not relate to the ſin of *Adam* in its firſt intention, but to the evil ſtate of ſin, in which the *Epheſians* walked before their converſion; it ſignifies, that *our nature* of it ſelf is a ſtate of oppoſition to the *ſpirit of Grace*; it is privatively oppoſed, that is, that there is nothing in it that can bring us to Felicity; nothing but *an obediential capacity*; our fleſh can become ſanctified, as *the ſtones can become children unto Abraham*, or as dead ſeed can become living corn; and ſo it is with us, that it is neceſſary God ſhould make us a new Creation, if he means to Save us; he muſt take our hearts of Stone away, and give us hearts of fleſh; he muſt purge the old Leaven, and make us a new Conſperſion; he muſt deſtroy the Fleſh, and muſt breath into us *ſpiritum vitæ*, the celeſtial breath of Life, without which we can neither live, nor move, nor have our Being. *No man can come unto me* (ſaid Chriſt) *unleſs my Father draw him*, ὑπ' ἔρωτος ἁρπασθέντες ἄνωθεν, καθάπερ οἱ βακχευόμενοι καὶ κορυβαντιῶντες ἐνθουσιάζωσι μάχεις ἀν τὸ πεθάμενον ἴδωσι. The Divine Love muſt come upon us and ſnatch us from our Imperfection, enlighten our Underſtanding, move and ſtir our Affections, open the gates of Heaven, turn our Nature into Grace, entirely forgive our former Prevarications, take us by the Hand, and lead us all along; and we only contribute our Aſſent unto it; juſt as a Child when he is tempted to learn to go, and called upon, and guided, and upheld, and conſtrain'd to put his feet to the ground, leſt he feel the danger by the ſmart of a fall; juſt ſo is our nature and our ſtate of fleſh. God teaches us and invites us, he makes us willing and then makes us able, he lends us helps, and guides our hands and feet; and all the way conſtrains us, but yet ſo as a reaſonable creature can be conſtrained; that is, made willing with arguments, and new inducements, by a ſtate of circumſtances, and conditional

ditional neceſſities: and as this is a great Glorification of the free Grace of God, and declares our manner of Co-operation, ſo it repreſents our Nature to be weak as a Child, ignorant as Infancy, helpleſs as an Orphan, averſe as an uninſtructed Perſon, in ſo great degrees that God is forced to bring us to an holy life by Arts great and many as the Power and Principles of the Creation; with this only difference that the Subject matter and Object of this new Creation is a free Agent; in the firſt it was purely obediential and paſſive; and as the paſſion of the firſt was an effect of the ſame power that reduced it to act, ſo the freedom of the ſecond is given us in our nature by Him that only can reduce it to act; for it is a freedom that cannot therefore chuſe, becauſe it does not underſtand, nor taſte, nor perceive the things of God; and therefore muſt by Gods grace be reduced to action, as at firſt the whole matter of the world was by Gods Almightineſs; for ſo God *worketh in us to will and to do of his own good pleaſure.* But that I may inſtance in particulars: Our natural Weakneſs appears beſt in two things, even in the two great inſtances of temptations, *Pleaſure* and *Pain*; in both which the Fleſh is deſtroyed if it be not helped by a mighty Grace, *as certainly* as the Canes do bow their heads before the breath of a mighty Wind.

1. In Pleaſure we ſee it by the publick miſeries and follies of the world. An old *Greek* ſaid well, Ὧν ὑδὲν ἀτειχῶς ὑγιὲς ὄξιν, ἀλλὰ ὡσι τῦ κέρδυς ἄπαυλες ἵπποι, There is amongſt men nothing perfect, becauſe men carry themſelves as perſons that are leſs than money, ſervants of gain and intereſt; we are like the fooliſh *Poet* that *Horace* tells of:

> *Geſtit enim nummum in loculos dimittere, poſthac*
> *Securus, cadat, an recto ſtet fabula talo.*

Let him but have Money for rehearſing his Comedy, he cares not whether you like it or no; and if a temptation of money comes ſtrong and violent, you may *as well tie a wild dog to quietneſs with the guts of a tender Kid*, as ſuppoſe that moſt men can do vertuouſly, when they may ſin at a great price. Men avoid Poverty, not only becauſe it hath ſome Inconveniences; for they are few and little: but becauſe it is the Nurſe of Vertue; they run from it as Children from ſtrict Parents and Tutors, from thoſe that would confine them to Reaſon, and ſober Counſels, that would make them labour, that they may become pale and lean, that they may become wiſe: But becauſe *Riches* is attended by Pride and Luſt, Tyranny and Oppreſſion, and hath in its Hand all that it hath in its Heart, and Sin waits upon Wealth ready dreſs'd and fit for action; therefore in ſome temptations they confeſs, how little their Souls are, they cannot ſtand that aſſault; but becauſe this paſſion is the daughter of Voluptuouſneſs, and very often is but a ſervant-ſin, miniſtring to ſenſual pleaſures, the great weakneſs of the fleſh is more ſeen in the matter of carnal crimes, *Luſt* and *Drunkenneſs. Nemo enim ſe adſuefacit ad vitandum & ex animo evellendum ea, quæ moleſta ei non ſunt.* Men are ſo in love with Pleaſure, that they cannot think of mortifying or crucifying their Luſt; we do violence to what we hate, not to what we love. But the Weakneſs of the fleſh, and the Empire of Luſt is viſible in nothing ſo much, as in the Captivity and Folly of wiſe men. For you ſhall ſee ſome men fit to govern a Province, ſober in their Counſels, wiſe in the Conduct of their affairs, men of Diſcourſe and Reaſon, fit to ſit with Princes, or to treat concerning Peace and War, the fate of Empires and the changes of the World; yet theſe men ſhall fall at the Beauty of a Woman, as a Man dies at the Blow of an Angel, or gives up his breath at the Sentence and decree of God. Was not *Solomon* glorious in all things but when he bowed to *Pharaoh*'s daughter, and then to Devils? and is it not publiſhed by the ſentence and obſervation of all the world, that the braveſt men have been ſoftened into effeminacy by the liſping charms, and childiſh noiſes of Women and imperfect perſons? A fair Slave bowed the neck of ſtout *Polydamus*, which was ſtiff and inflexible to the contentions of an Enemy: and ſuppoſe a man ſet like the brave Boy of the *King* of *Nicomedia* in the midſt of temptation by a witty Beauty, tied upon a bed with Silk and pretty violences, courted with Muſick and perfumes, with Promiſes and eaſie poſtures, invited by Opportunity and importunity, by Rewards and impunity, by Privacy and a guard; what would his Nature do in this throng of evils and vile circumſtances? The grace of God ſecur'd the young Gentleman, and the Spirit rode in Triumph; but what can *fleſh* do in ſuch a day of danger? Is it not neceſſary, that we take in auxiliaries from Reaſon and Religion, from Heaven and Earth, from Obſervation and Experience, from Hope and Fear, and ceaſe to be what we are, leſt we become what we ought not? It is certain that in the caſes of Temptations to Voluptuouſneſs, a

Man

SERM. X.

Man is naturally, as the Prophet ſaid of *Ephraim*, like a Pigeon that hath no Heart, no Courage, no Conduct, no Reſolution, no Diſcourſe, but falls as the water of *Nilus* when it comes to its cataracts, it falls infinitely and without reſtraint: And if we conſider, how many drunken Meetings the Sun ſees every day, how many Markets, and Fairs and Clubs, that is, ſo many ſolemnities of drunkenneſs are at this inſtant under the eye of Heaven; that many *Nations* are marked for intemperance, and that it is leſs noted becauſe it is ſo popular, and univerſal, and that even in the midſt of the glories of Chriſtianity, there are ſo many perſons drunk, or too full with meat, or greedy of luſt; even now that the Spirit of God is given to us to make us ſober, and temperate, and chaſte, we may well imagine, ſince all men have fleſh, and all men have not the ſpirit, the Fleſh is the Parent of Sin and Death, and it can be nothing elſe.

2. And it is no otherwiſe, when we are tempted with pain. We are ſo impatient of pain, that nothing can reconcile us to it; not the laws of God, not the neceſſities of Nature, not the ſociety of all our Kindred, and of all the World, not the intereſt of Vertue, not the hopes of Heaven; we will ſubmit to pain upon no terms, but the baſeſt and moſt diſhonourable; for if ſin bring us to pain, or affront, or ſickneſs, we chuſe that, ſo it be in the retinue of a luſt, and a baſe deſire; but we accuſe Nature, and blaſpheme God, we murmur and are impatient, when pain is ſent to us from him, that ought to ſend it, and intends it as a mercy, when it comes. But in the matter of afflictions and bodily ſickneſs, we are ſo weak and broken, ſo uneaſie and unapt to ſufferance, that this alone is beyond the cure of the old Philoſophy. Many can endure Poverty, and many can retire from Shame and laugh at home, and very many can endure to be Slaves; but when pain and ſharpneſs are to be endured for the intereſts of Vertue, we find but few Martyrs; and they that are, ſuffer more within themſelves by their fears and their temptations, by their uncertain purpoſes and violence to Nature, than the Hang-mans Sword; the Martyrdom is within; and then he hath won his Crown, not when he hath ſuffered the Blow, but when he hath overcome his Fears, and made his Spirit Conqueror. It was a ſad inſtance of our infirmity, when of the 40 Martyrs of *Cappadocia* ſet in a freezing lake, almoſt conſummate, and an Angel was reaching the Crown, and placing it upon their brows, the Fleſh fail'd one of them, and drew the Spirit after it; and the man was called off from his Scene of noble contention, and died in warm water:

——— Odi artus, fragilemque hunc corporis uſum
Deſertorem animi ———

We carry about us the Body of Death, and we bring evils upon our ſelves by our follies, and then know not how to bear them; and the fleſh forſakes the ſpirit. And indeed in ſickneſs the Infirmity is ſo very great, that God in a manner at that time hath reduced all Religion into one Vertue, *Patience* with its appendages is the ſum total of almoſt all our Duty, that is proper to the days of ſorrow: and we ſhall find it enough to entertain all our powers, and to imploy all our aids; the counſels of Wiſe men and the comforts of our Friends, the advices of Scripture and the reſults of Experience, the graces of God and the ſtrength of our own Reſolutions are all then full of imployments, and find it work enough to ſecure that one Grace. For then it is, that a cloud is wrapped about our heads, and our reaſon ſtoops under ſorrow; the Soul is ſad, and its inſtrument is out of tune, the auxiliaries are diſorder'd, and every thought ſits heavily; then a comfort cannot make the Body feel it, and the Soul is not ſo abſtracted to rejoyce much without its partner; ſo that the proper Joys of the Soul, ſuch as are Hope, and wiſe Diſcourſes, and ſatisfactions of Reaſon, and the offices of Religion, are felt, juſt as we now perceive the joys of Heaven, with ſo little reliſh, that it comes as news of a Victory to a man upon the Rack, or the birth of an Heir to one condemned to die; he hears a ſtory, which was made to delight him, but it came when he was dead to joy and in all its capacities; and therefore Sickneſs, though it be a good *Monitor*, yet it is an ill Stage to act ſome virtues in; and a good man cannot then do much, and therefore he that is in the ſtate of fleſh and bloud, can do nothing at all.

But in theſe conſiderations we find our nature in diſadvantages; and a ſtrong man may be overcome when a ſtronger comes to diſarm him; and pleaſure and pain are the violences of choice and chance; but it is no better in any thing elſe: for Nature is weak in all its Strengths, and in its Fights, at home and abroad, in its Actions and Paſſions; we love ſome things violently, and hate others unreaſonably; any thing

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can fright us when we would be confident, and nothing can ſcare us when we ought to fear; the breaking of a glaſs puts us into a ſupream anger, and we are dull and indifferent as a *Stoick* when we ſee God diſhonour'd; we paſſionately deſire our preſervation, and yet we violently deſtroy our ſelves, and will not be hindred; we cannot deny a Friend when he tempts us to Sin and Death, and yet we daily deny God when he paſſionately invites us to Life and Health; we are greedy after Money, and yet ſpend it vainly upon our Luſts; we hate to ſee any man flatter'd but our ſelves, and we can endure folly if it be on our ſide, and a ſin for our intereſt; we deſire Health, and yet we exchange it for Wine and Madneſs; we ſink when a Perſecution comes, and yet ceaſe not daily to perſecute our ſelves, doing Miſchiefs worſe than the ſword of Tyrants, and great as the malice of a Devil.

But to ſum up all the evils that can be ſpoken of the infirmities of the fleſh; the proper nature and habitudes of men are ſo fooliſh and impotent, ſo averſe and peeviſh to all good, that a mans Will is of it ſelf only free to chuſe evils. Neither is it a contradiction to ſay *liberty*, and yet *ſuppoſe it determin'd to one object only*; becauſe that one object is the thing we chuſe. For although God hath ſet life and death before us, fire and water, good and evil, and hath primarily put man into the hands of his own counſel, that he might have choſen good as well as evil; yet becauſe he did not, but fell into an evil condition and corrupted manners, and grew in love with it, and infected all his children with vicious examples; and all nations of the world have contracted ſome univerſal ſtains, and *the thoughts of mens hearts are only evil, and that continually*, and *there is not one that doth good, no not one that ſinneth not*: ſince (I ſay) all the world have ſinned, we cannot ſuppoſe *a liberty of indifferency*, to good and bad; it is impoſſible in ſuch a Liberty, that there ſhould be no Variety, that all ſhould chuſe the ſame thing; but *a liberty of complacency*, or *delight* we may ſuppoſe; that is ſo, that though naturally he might chuſe good, yet morally he is ſo determined with his love to evil, that good ſeldom comes into diſpute; and a man runs to evil as he runs to meat or ſleep; for why elſe ſhould it be, that every one can teach a child to be proud, or to ſwear, to lie, or to do little ſpites to his play-fellow, and can train him up to infant follies? But the ſeverity of Tutors, and the care of Parents, Diſcipline and watchfulneſs, Art, and Diligence, all is too little to make him love but to ſay his Prayers, or to do that, which becomes perſons deſign'd for honeſt purpoſes, and his malice ſhall out-run his years; he ſhall be a man in villany before he is by law capable of choice or inheritance; and this indiſpoſition laſts upon us for ever; even as long as we live, juſt in the ſame degrees as fleſh and bloud does rule us: Σώματος μὲν γὰρ ἀῤῥωστίαν ἰᾶται τέχνη, ψυχῆς δ' νόσημα ἰατρὸς ἰᾶται θάνατος, Art of Phyſicians can cure the evils of the body, but this ſtrange propenſity to evil nothing can cure but death; the *Grace of God* eaſes the malignity here, but it cannot be cured but by *Glory*: that is, This freedom of delight or perfect unabated election of evil, which is conſequent to the evil manners of the world, although it be leſſened by the intermedial ſtate of grace, yet it is not cured until it be changed into its quite contrary; but as it is in Heaven, all that is happy, and glorious, and free, yet can chuſe nothing but the Love of God, and excellent things, becauſe God fills all the capacities of Saints, and there is nothing without him that hath any degrees of amiability: ſo in the ſtate of Nature, of fleſh and bloud; there is ſo much Ignorance of ſpiritual excellencies, and ſo much proportion to ſenſual objects, which in moſt inſtances and in many degrees are prohibited, that, as men naturally *know* no Good, but to pleaſe a wild, indetermin'd, infinite Appetite, ſo they *will* nothing elſe but what is good in their limit and proportion; and it is with us as it was with the ſhe-Goat that ſucked the Wolves whelp; he grew up by his Nurſes milk, and at laſt having forgot his foſter Mothers kindneſs, eat that Udder which gave him drink and nouriſhment,

Improbitas nullo flectitur obſequio;

For *no kindneſs will cure an ill nature and a baſe diſpoſition*: ſo are we in the firſt conſtitution of our Nature; ſo perfectly given to *natural vices*, that by degrees we degenerate into *unnatural*, and no Education or power of Art can make us chuſe wiſely or honeſtly: Ἐγὼ δ' μίαν εὐγένειαν οἶδα ἢ ἀρετὴν, ſaid *Phalaris*, *There is no good nature but only vertue*; till we are new created, we are Wolves and Serpents, free and delighted in the choice of evil, but Stones and Iron to all excellent things and purpoſes.

2. Next I am to conſider the Weakneſs of the *fleſh*, even when the ſtate is changed, in

SERM. X. in the beginning of the ſtate of Grace: For many perſons, as ſoon as the grace of God riſes in their hearts, are all on fire, and inflamed; it is with them as *Homer* ſaid of the *Syrian* Star.

Λαμπετάαι μὲν ὄγ' ὄτι, κακὸν ἤτοι σῆμα τέτυκται,
Καί τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσι.

It ſhines finely, and brings Fevers; *ſplendor* and *zeal* are the effects of the firſt grace, and ſometimes the *firſt* turns into *Pride*, and the *ſecond* into *Uncharitableneſs*; and either by too dull and ſlow motions, or by too violent and unequal, the Fleſh will make pretences, and too often prevail upon the Spirit, even after the Grace of God hath ſet up its banners in our Hearts.

1. In ſome diſpoſitions that are forward and apt, buſie and unquiet, when the grace of God hath taken Poſſeſſion, and begins to give Laws, it ſeems ſo pleaſant and gay to their undiſcerning ſpirits, to be delivered from the ſottiſhneſs of Luſt, and the follies of Drunkenneſs, that reflecting upon the change, they begin to love themſelves too well and take delight in the wiſdom of the Change, and the reaſonableneſs of the new Life; and then they hating their own follies, begin to deſpiſe them that dwell below; It was the trick of the old Philoſophers whom *Ariſtophanes* thus deſcribes, ἀλάζονας τὲς ὠχριῶντας, τὲς ἀνυποδήτους λέγων· pale, and barefoot, and proud; that is, perſons ſingular in their habit, eminent in their inſtitution, proud and pleaſed in their perſons, and deſpiſers of them that are leſs glorious in their vertue than themſelves; and for this very thing our bleſſed Saviour remarks the *Phariſees*, they were ſevere and phantaſtical advancers of themſelves, and Judgers of their neighbors; and here, when they have mortified Corporal Vices, ſuch which are ſcandalous and puniſhable by Men, they keep the Spiritual, and thoſe that are only diſcernable by God: theſe men do but change their ſin from ſcandal to danger, and that they may ſin more ſafely they ſin more ſpiritually.

2. Sometimes the Paſſions of the Fleſh ſpoil the Changes of the Spirit, by natural exceſſes, and diſproportion of degrees; it mingles Violence with Induſtry, and fury with Zeal, and uncharitableneſs with Reproof, and cenſuring with Diſcipline, and violence with Deſires, and Immortifications in all the appetites and proſecutions of the Soul. Some think, it is enough in all inſtances, if they pray hugely and fervently; and that it is Religion, impatiently to deſire a Victory over our Enemies, or the Life of a Child, or an Heir to be born; they call it *holy*, ſo they deſire it *in prayer*; that if they reprove a vicious perſon, they may ſay what they liſt, and be as angry as they pleaſe: that when they demand but reaſon, they may enforce it *by all means*; that when they exact Duty of their children, they may be Imperious and without limit; that if they deſign a good End, they may proſecute it by all Inſtruments; that when they give God thanks for bleſſings, they may value the thing as high as they liſt, though their perſons come into a ſhare of the honour; here the Spirit is *willing* and *holy*, but the Fleſh creeps too buſily, and inſinuates into the ſubſtance of good actions, and ſpoils them by unhandſome circumſtances; and then the Prayer is ſpoil'd for want of prudence or conformity to Gods will, and Diſcipline and Government is imbittered by an angry ſpirit; and the Father's Authority turns into an uneaſie load; by being thruſt like an unequal burden to one ſide, without allowing equal meaſures to the other: And if we conſider it wiſely, we ſhall find, that in many good actions the fleſh is the bigger ingredient, and we betray our weak conſtitutions, even when we do *Juſtice*, or *Charity*; and many men *pray in the fleſh*, when they pretend they *pray by the Spirit*.

3. In the firſt changes and weak progreſſes of our ſpiritual Life, we find a long weakneſs upon us, becauſe we are long before we begin, and the fleſh was powerful, and its habits ſtrong, and it will mingle indirect pretences with all the actions of the ſpirit; If we mean to pray, the Fleſh thruſts in thoughts of the World; and our Tongue ſpeaks one thing, and our Heart means another; and we are hardly brought to ſay our Prayers, or to undertake a Faſting-day, or to celebrate a Communion: and if we remember all theſe holy actions, and that we have many opportunities of doing them all, and yet do them very ſeldom, and then very coldly, it will be found at the foot of the Account, that our fleſh and our natural weakneſs prevails oftner than our ſpiritual ſtrengths: οἱ πολὺν χρόνον δεθέντες, κἂν λύθωσιν, ὑπὸ δυνάμεως βαδίζειν, ὑποσκελίζονται, they that are bound long in chains feel ſuch a lameneſs in the firſt reſtitutions of their liberty, ὑπὸ τῆς πολυχρονίου τῶν δεσμῶν συνηθείας, by reaſon of the long accuſtomed

ſtomed chain and preſſure, that they muſt ſtay till Nature hath ſet them free, and the Diſeaſe be taken off as well as the Chain; and when the Soul is got free from her actual preſſure of ſins, ſtill the wound remains, and a long habitude, and longing after it, a looking back, and upon the preſenting the old object, the ſame company, or the remembrance of the delight, the fancy ſtrikes, and the heart fails, and the temptations return and ſtand dreſſed in form and circumſtances, and ten to one but the man dies again. SERM. X.

4. Some men are wiſe and know their weakneſſes, and to prevent their ſtartings back, will make fierce and ſtrong Reſolutions, and bind up their gaps with Thorns, and make a new Hedge about their Spirits; and what then? this ſhews indeed, that *the ſpirit is willing*; but the ſtorm ariſes, and winds blow, and rain deſcends, and preſently the earth trembles, and the whole fabrick falls into ruine and diſorder. A Reſolution (ſuch as we uſually make) is nothing but a little Trench, which every child can ſtep over; and there is no civil man that commits a *willing ſin*, but he does it *againſt his reſolution*; and what Chriſtian lives, that will not ſay and think that he hath repented in ſome degree; and yet ſtill they commit Sin, that is, they break all their holy Purpoſes as readily as they loſe a Dream; and ſo great is our Weakneſs, that to moſt men the ſtrength of a Reſolution is juſt ſuch a Reſtraint as he ſuffers, who is impriſoned in a Curtain, and ſecured with Doors and Bars of the fineſt Linnen: for though *the ſpirit be ſtrong* to reſolve, *the fleſh is weak* to keep it.

5. But when they have felt their Follies, and ſee the linnen vail rent, ſome that are deſirous to pleaſe God, back their *Reſolutions* with *Vows*, and then the ſpirit is fortified, and the fleſh may tempt and call, but the Soul cannot come forth, and therefore it triumphs and acts its intereſt eaſily and certainly; and then the fleſh is mortified; It may be ſo. But do not many of us inquire after a vow? And if we conſider, it may be it was raſh, or it was an impoſſible matter, or without juſt conſideration, and weighing of circumſtances, or the caſe is alter'd, and there is a new emergent neceſſity, or a vow is no more than a reſolution made in matter of duty; both are made for God, and in his Eye and Witneſs; or if nothing will do it, men grow ſad and weary, and deſpair, and are impatient, and bite the knot in pieces with their teeth, which they cannot by diſputing, and the arts of the tongue. A vow will not ſecure our Duty, becauſe it is not ſtronger than our appetite; and the Spirit of man is weaker than the Habits and ſuperinduced Nature of the fleſh; but by little and little it falls off, like the fineſt Thread twiſted upon the traces of a Chariot, it cannot hold long.

6. Beyond all this, ſome chuſe excellent Guides, and ſtand within the reſtraints of Modeſty, and a ſevere Monitor; and the Spirit of God hath put a veil upon our Spirits; and by *modeſty* in women and young perſons, by *reputation* in the more aged, and by *honour* in the more noble, and by *conſcience* in all, hath fortified the ſpirit of man, that men dare not prevaricate their Duty, though they be tempted ſtrongly, and invited perpetually; and this is a partition-wall, that ſeparates the ſpirit from the fleſh, and keeps it in its proper ſtrengths and retirements. But here the Spirit of man, for all that it is aſſiſted, ſtrongly breaks from the Incloſure, and runs into ſocieties of fleſh, and ſometimes deſpiſes *Reputation*, and ſometimes ſupplies it with little arts of Flattery, and ſelf-Love; and is modeſt as long as it can be ſecret; and when it is diſcovered, it grows impudent; and a man ſhelters himſelf in crouds and heaps of ſinners, and believes that it is no worſe with him than with other mighty Criminals, and publick Perſons, who bring ſin into credit among fools and vicious perſons; or elſe men take falſe meaſures of Fame or publick Honeſty, and the World being broken into ſo many parts of Diſ-union, and agreeing in nothing but in confederate Vice, and grown ſo remiſs in Governments, and ſevere accounts, every thing is left ſo looſe, that *honour* and *publick fame*, *modeſty* and *ſhame*, are now ſo ſlender Guards to the ſpirit, that the fleſh breaks in and makes moſt men more bold againſt God than againſt Men, and againſt the laws of Religion than of the Commonwealth.

7. When the Spirit is made willing by the grace of God, the Fleſh interpoſes in deceptions and falſe Principles. If you tempt ſome man to a notorious Sin, as to Rebellion, to deceive his Truſt, or to be Drunk, he will anſwer, he had rather die than do it: But put the ſin civilly to him, and let it be diſguiſed with little excuſes, ſuch things which indeed are trifles, but yet they are colours fair enough to make a weak pretence, and the ſpirit yields inſtantly. Moſt men chuſe the ſin, if it be once diſputable whether it be a ſin or no? If they can but make an excuſe, or a colour, ſo that it ſhall not rudely daſh againſt the conſcience with an open profeſſed name of Sin, they ſuffer the temptation to do its worſt. If you tempt a man, you muſt tell him 'tis

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no ſin, or it is excuſable: this is not rebellion, but neceſſity, and ſelf-defence; it is not againſt my allegiance, but is a performing of my truſt; I do it for my Friend, not againſt my Superior; I do it for a good end, and for his advantage: This is not Drunkenneſs, but free Mirth, and fair Society; it is refreſhment, and entertainment of ſome ſupernumerary hours, but it is not a throwing away my time, or neglecting a day of Salvation; and if there be any thing more to ſay for it, though it be no more than *Adams* fig-leaves, or the excuſes of children and truants, it ſhall be enough to make the fleſh prevail, and the ſpirit not to be troubled; for ſo great is our folly, that the fleſh always carries the cauſe, if the ſpirit can be cozen'd.

8. The fleſh is ſo mingled with the ſpirit, that we are forced to make diſtinctions in our appetite, to reconcile our affections to God and Religion, leſt it be impoſſible to do our Duty; we weep for our Sins, but we weep more for the Death of our deareſt Friends, or other temporal Sadneſſes; we ſay we had rather die than loſe our Faith, and yet we do not live according to it; we loſe our Eſtates and are Impatient; we loſe our Vertue and bear it Well enough; and what Vertue is ſo great, as more to be troubled for having ſinn'd, than for being aſham'd, and begger'd, and condemn'd to die? Here we are forced to a Diſtinction: there is a *valuation of Price*, and *a valuation of Senſe*: or the ſpirit hath *one rate* of things, and the fleſh hath *another*; and what we believe the greateſt Evil, does not always cauſe to us the greateſt trouble; which ſhews plainly, that we are imperfect carnal perſons, and the fleſh will in ſome meaſure prevail over the ſpirit; becauſe we will ſuffer it in too many inſtances, and cannot help it in all.

9. The ſpirit is abated and interrupted by the fleſh, becauſe the fleſh pretends it is not able to do thoſe Miniſteries, which are appointed in order to Religion; we are not able to faſt; or, if we watch, it breeds Gouts and Catarrhes; or, Charity is a grace too expenſive, our Neceſſities are too big to do it; or, we cannot ſuffer Pain; and *ſorrow breeds death*, and therefore our Repentances muſt be more gentle, and we muſt ſupport our ſelves in all our Calamities: for we cannot bear our Croſſes without a freer Refreſhment, and this freedom paſſes on to licence, and many Melancholy perſons drown their ſorrows in ſin and forgetfulneſs, as if Sin were more tolerable than Sorrow, and the anger of God an eaſier load than a temporal care: here the fleſh betrays its weakneſs and its follies: For the fleſh complains too ſoon, and the ſpirit of ſome men like *Adam* being too fond of his *Eve*, attends to all its murmurs and temptations; and yet the fleſh is able to bear far more than is required of it in uſual duties. Cuſtom of ſuffering will make us endure much, and Fear will make us ſuffer more, and Neceſſity makes us ſuffer any thing; and Luſt and Deſire make us to endure more than God is willing we ſhould; and yet we are nice, and tender, and indulgent to our weakneſſes, till our weakneſſes grow too ſtrong for us. And what ſhall we do to ſecure our duty, and to be delivered of our ſelves, that the Body of Death, which we bear about us, may not deſtroy the Life of the Spirit?

I have all this while complain'd, and you ſee not without a cauſe; I ſhall afterwards tell you the Remedies for all this Evil. In the mean time, let us have but mean opinions of our ſelves; let us watch every thing of our ſelves as of ſuſpected perſons, and magnifie the Grace of God, and be humbled for our ſtock and ſpring of Follies, and let us look up to him, who is the Fountain of grace and ſpiritual ſtrengths.

Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλὰ καὶ ἐυχομένοις καὶ ἀνεύχλοις
Ἄμμι δίδυ, τὰ δ' λυγρὰ καὶ ἐυχομένων ἀπερύκοις.

And pray that God would give us what we ask, and what we ask not; for we want more helps than we underſtand, and we are nearer to evil than we perceive, and we bear Sin and Death about us, and are in love with it; and nothing comes from us but falſe Principles, aud ſilly Propoſitions, and weak Diſcourſes, and ſtartings from our holy Purpoſes, and care of our Bodies, and of our Palates, and the luſt of the lower Belly; theſe are the Imployment of our Lives; but if we deſign to live happily and in a better place, it muſt be otherwiſe with us; we muſt become new Creatures; and have another Definition, and have new Strengths, which we can only derive from God, whoſe *Grace is ſufficient for us*, and ſtrong enough to prevail over all our Follies and Infirmities.

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SERMON XI.

Part II.

3. IF it be poſſible to cure an evil Nature, we muſt inquire after Remedies for all this Miſchief. In order to which I ſhall conſider; 1. That ſince it is our fleſh and bloud that is the principle of miſchief, we muſt not think to have it cured by waſhings and light medicaments; the Phyſician that went to cure the Hectick with quick-ſilver and faſting-ſpittle, did his Patient no good, but himſelf became a Proverb; and he that by eaſie prayers and a ſeldom faſt, by the ſcattering of a little alms, and the iſſues of ſome more natural vertue thinks to cure his evil Nature, does fortifie his Indiſpoſition, as a Stick is hardned by a little fire, which by a great one is devoured. *Quanto ſatius eſt mentem potius eluere, quæ malis cupiditatibus ſordidatur, & uno virtutis ac fidei lavacro univerſa vitia depellere?* Better it is by an intire body of Vertue, by a living and active Faith to cleanſe the Mind from every vice, and to take off all ſuperinduced habits of ſin; *Quod qui fecerit, quamlibet inquinatum ac ſordidum corpus gerat, ſatis purus eſt.* If we take this courſe, although our Body is foul, and our Affections unquiet, and our Reſt diſcompoſed, yet we ſhall be Maſters of our Reſolution, and clean from habitual Sins, and ſo cure our evil Nature. For our nature was not made evil but by our ſelves; but yet we are *naturally evil*, that is, by a ſuperinduced nature; juſt as Drunkards and intemperate perſons have made it neceſſary to drink extremely, and their Nature requires it, and it is health to them, they die without it, becauſe they have made themſelves a new Conſtitution, and another Nature, but much worſe than that which God made: their Sin made this new Nature; and this *new Nature* makes Sin neceſſary and unavoidable: ſo it is in all other inſtances; our nature is evil, becauſe we have ſpoil'd it; and therefore the removing the ſin which we have brought in, is the way to cure our nature: for this evil nature is not a thing, which we cannot avoid; we made it, and therefore we muſt help it; but as in the ſuperinducing this evil nature, we were thruſt forward by the World and the Devil, by all Objects from without, and Weakneſs from within; ſo in the curing it we are to be helped by God and his moſt holy Spirit. 3. *Lactantius.*

Βαθεῖαν ἄλοκα διὰ φρενὸς καρπώμεθα
Ἀφ' ἧς τὰ κείνα βλαστάνει βουλεύματα.

We muſt have a new Nature put into us, which muſt be the principle of new counſels, and better purpoſes, of holy actions and great devotion; and *this nature* is deriv'd from God, and is a grace and a favour of Heaven. The ſame Spirit, that cauſed the holy *Jeſus* to be born after a new and ſtrange manner, muſt alſo deſcend upon us, and cauſe us to be born again, and to begin a new Life upon the ſtock of a new Nature. Ἀπ' ἐκείνου ἤρξατο θεία ἡ ἀνθρωπίνη συνυφαίνεσθαι φύσις, ἵν' ἡ ἀνθρωπίνη τῇ πρὸς τὸ θειότερον κοινωνίᾳ γένηται θεία, ſaid *Origen*; *From him it firſt began that a divine and humane nature were weaved together, that the humane nature by communication with the celeſtial may alſo become divine,* οὐκ ἐπὶ μόνῳ τῷ Ἰησοῦ, ἀλλὰ ἐν πᾶσι τοῖς μετὰ τὸ πιστεύειν ἀναλαμβάνουσι βίον, ὃν Ἰησοῦς ἐδίδαξεν· *Not only in Jeſus, but in all that firſt believe in him, and then obey him, living ſuch a life as Jeſus taught:* and this is the ſum total of the whole deſign; *As we have liv'd to the fleſh, So we muſt hereafter live to the Spirit:* As our nature hath been *fleſh*, not only in its original, but in habits and affection; So our nature muſt be *ſpirit* in habit and choice, in deſign and effectual proſecutions; for nothing can cure our old Death, but this new Birth; and this is the recovery of our Nature, and the reſtitution of our Hopes, and therefore the greateſt Joy of Mankind.

——φίλον μὲν φέγγος ἡλίου, τὸ δὴ
Καλλὸν δ' πόντου χεῦμ' ἰδεῖν εὐήνεμον,
Γῆ τ' ἐσιδὸν ἀβάλλουσα πλούσιον ὕδωρ. *Euripides.*

SERM. XI.

It is a fine thing to ſee the light of the Sun, and it is pleaſant to ſee the ſtorm allayed and turned into a ſmooth ſea and a freſh gale; our eyes are pleaſed to ſee the earth begin to live, and to produce her little iſſues with particolour'd coats:

——Ἀλλ' ὑδὲν οὕτω λαμπρὸν
Ὡς τοῖς ἀπάτῃ κ) πόθῳ δεδηγμένοις
Παίδων, τεκνῶν ἐς δόμοις ἰδεῖν φάος.

Nothing is ſo beauteous as to ſee a new birth in a childleſs family; And it is excellent to hear a man diſcourſe the hidden things of Nature, and unriddle the perplexities of humane notices and miſtakes; it is comely to ſee a wiſe man ſit in the gates of the City, and give right Judgment in difficult Cauſes: But all this is nothing to the Excellencies of a new Birth; to ſee the Old man carried forth to Funeral with the ſolemn Tears of Repentance, and buried in the Grave of *Jeſus*, and in his place a new Creation to ariſe, a new Heart and a new Underſtanding, and new Affections, and excellent Appetites: for nothing leſs than this can cure all the old diſtempers.

2. Our life, and all our diſcourſes, and every obſervation, and a ſtate of reaſon, and a union of ſober counſels, are too little to cure a peeviſh Spirit, and a weak reaſoning, and ſilly principles, and accurſed habits, and evil examples, and perverſe affections, and a whole body of ſin and death. It was well ſaid in the Comedy:

Nunquam ita quiſquam bene ſubducta ratione ad vitam fuit,
Quin ætas uſus ſemper aliquid apportet novi,
Aliquid moneat; ut illa, quæ ſcire credas, neſcias,
Et quæ tibi putas prima, in experiundo repudies.

Men at firſt think themſelves wiſe, and are always moſt confident when they have the leaſt reaſon; and to morrow they begin to perceive yeſterdays folly, and yet they are not wiſe; But as the little Embryo in the natural ſheet and lap of its Mother, firſt diſtinguiſhes into a little Knot, and that in time will be the Heart, and then into a bigger Bundle, which after ſome days abode grows into two little Spots, and they, if cheriſhed by Nature, will become Eyes, and each part by order commences into weak Principles, and is preſerved with Nature's greateſt curioſity; that it may aſſiſt firſt to diſtinction, then to order, next to uſefulneſs, and from thence to ſtrength, till it arrive at beauty, and a perfect creature: ſo are the neceſſities, and ſo are the diſcourſes of men; we firſt learn the Principles of Reaſon, which breaks obſcurely through a cloud, and brings a little light, and then we diſcern a Folly, and by little and little leave it, till that enlightens the next corner of the Soul; and then there is a new diſcovery; but the Soul is ſtill in infancy and childiſh follies; and every day does but the work of one day; but therefore Art and Uſe, Experience and Reaſon, although they do ſomething, yet they cannot do enough, there muſt be ſomething elſe: But this is to be wrought by a new Principle, that is, by *the Spirit of grace:* Nature and Reaſon alone cannot do it, and therefore the proper cure is to be wrought by thoſe general means of *inviting* and *cheriſhing*, of *getting* and *entertaining* Gods Spirit, which when we have obſerved, we may account our ſelves ſufficiently inſtructed toward the repair of our breaches, and reformation of our evil nature.

I. 1. The firſt great Inſtrument of changing our whole Nature into the ſtate of Grace, Fleſh into the Spirit, is a firm Belief, and a perfect aſſent to, and hearty entertainment of the Promiſes of the Goſpel; for holy Scripture ſpeaks great words concerning Faith. Epheſ. 4. 4. 16. *It quenches the fiery darts of the Devil*, ſaith S. *Paul*, *it overcomes the world*, ſaith 1 John 4. 5. S. *John*, it is the fruit of the Spirit, and the parent of Love, it is *obedience*, and it is *humility*, and it is a *ſhield*, and it is a *breaſt-plate*, and a work, and a myſtery, it is a *fight*, and it is a *victory*, it is pleaſing God, and it is that *whereby the juſt do live*; by *faith we are purified*, and by *faith we are ſanctified*, and by *faith we are juſtified*, and by *faith we are ſaved:* by this *we have acceſs to the throne of grace*, and by it our prayers ſhall prevail *for the ſick*, by it we ſtand, and by it we walk, and by this *Chriſt dwells in our hearts*, and by it all the miracles of the Church have been done; it gives great Patience to ſuffer, and great Confidence to hope, and great Strength to do, and infallible Certainty to enjoy the end of all our Faith, and ſatisfaction of all our Hopes, and the reward of all our Labours, even the *moſt mighty prize of our high calling:* and if Faith be ſuch a Magazine of ſpiritual excellencies, of ſuch univerſal efficacy, nothing can be a greater Antidote againſt the Venom of a corrupted

corrupted Nature. But then this is not a grace ſeated finally in the underſtanding, but the principle that is deſigned to, and actually productive of a holy life; it is not only a believing the propoſitions of Scripture as we believe a propoſition in the Metaphyſicks, concerning which a man is never the honeſter whether it be true or falſe; but it is a belief of things that concern us infinitely, things ſo great that if they be ſo true as great, no man that hath his reaſon and can diſcourſe, that can think and chuſe, that can deſire and work towards an end, can poſſibly neglect. The greateſt Object of our Faith, to which all other Articles do miniſter, is, *Reſurrection of our bodies and ſouls to eternal life*, and *glories infinite*. Now is it poſſible that a man that believes this, and that he may obtain it for himſelf, and that it was prepared for him, and that God deſires to give it him, that he can neglect and deſpiſe it, and not work for it, and perform ſuch eaſie conditions upon which it may be obtained? Are not moſt men of the world made miſerable at a leſs price than a thouſand pound a year? Do not all the Uſurers and Merchants, all Tradeſmen and Labourers under the Sun toil and care, labour and contrive, venture and plot for a little Money; and no man gets, and ſcarce any man deſires ſo much of it as he can lay upon three acres of ground; not ſo much as will fill a great houſe: And is this ſum, that is ſuch a trifle, ſuch a poor limited heap of dirt, the reward of all the labour, and the end of all the care, and the deſign of all the malice, and the recompence of all the wars of the world; and can it be imaginable, that life it ſelf, and a long life, an eternal and happy life, a Kingdom, a perfect Kingdom and glorious, that ſhall never have ending, nor ever ſhall be abated with rebellion, or fears, or ſorrow, or care; that ſuch a Kingdom ſhould not be worth the praying for, and quitting of an idle company, and a fooliſh humour, or a little drink, or a vicious ſilly woman for it? Surely men believe no ſuch thing: They do not rely upon thoſe fine ſtories that are read in Books, and publiſhed by Preachers, and allow'd by the Laws of all the World. If they did, why do they chuſe intemperance and a Fever, luſt and ſhame, rebellion and danger, pride and a fall, ſacriledge and a curſe, gain and paſſion, before humility and ſafety, religion and a conſtant joy, devotion and peace of conſcience, juſtice and a quiet dwelling, charity and a bleſſing; and at the end of all this, a Kingdom more glorious than all the beauties the Sun did ever ſee. *Fides eſt velut quoddam æternitatis exemplar, præterita ſimul & præſentia & futura ſinu quodam vaſtiſſimo comprehendit, ut nihil ei prætereat, nil pereat, præeat nihil*; Now, *Faith is a certain image of eternity, all things are preſent to it, things paſt and things to come*, are all ſo before the eyes of Faith, that he in whoſe eye that Candle is enkindled, beholds Heaven as preſent, and ſees how bleſſed a thing it is to die in Gods favour, and to be chim'd to our grave with the Muſick of a good Conſcience. Faith converſes with the Angels, and antedates the hymns of Glory; every man that hath this grace is as certain, that there are Glories for him, if he perſeveres in Duty, as if he had heard and ſung the thankſgiving Song for the bleſſed ſentence of Dooms-day. And therefore it is no matter if theſe things are ſeparate and diſtant objects; none but children and fools are taken with the preſent Trifle, and neglect a diſtant Bleſſing, of which they have credible and believed notices. Did the Merchant ſee the Pearls and the wealth he deſigns to get in the trade of 20 years? And is it poſſible that a child ſhould, when he learns the firſt rudiments of his Grammar, know, what excellent things there are in Learning, whither he deſigns his labour, and his hopes? We labour for that which is uncertain, and diſtant, and believed, and hoped for with many allays, and ſeen with diminution, and a troubled ray; and what excuſe can there be that we do not labour for that, which is told us by God, and preach'd by his only Son, and confirmed by Miracles, and which Chriſt himſelf died to purchaſe, and millions of Martyrs died to witneſs, and which we ſee good men, and wiſe believe with an Aſſent ſtronger than their Evidence, and which they do believe becauſe they do Love, and love becauſe they do Believe? There is nothing to be ſaid; but that Faith which did enlighten the Blind, and cleanſe the Lepers, and waſh'd the Soul of the *Æthiopian*; that Faith that cures the Sick, and ſtrengthens the Paralytick, and Baptizes the Catechumens, and juſtifies the Faithful, and repairs the Penitent, and confirms the Juſt, and crowns the Martyrs; that Faith, if it be true and proper, Chriſtian and alive, active and effective in us, is ſufficient to appeaſe the Storm of our Paſſions, and to inſtruct all our Ignorances, and to *make us wiſe unto ſalvation*; it will, if we let it do its firſt intention, chaſtiſe our Errors and diſcover our Follies; it will make us aſhamed of trifling intereſts and violent proſecutions, of falſe principles and the evil diſguiſes of the world; and then our Nature will return to the Innocence

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and Excellency, in which God firſt eſtated it; that is, our fleſh will be a ſervant of the Soul, and the Soul a ſervant to the ſpirit; and then, becauſe faith makes *Heaven* to be the *end* of our *deſires*, and *God* the *object* of our *love* and *worſhippings*, and the *Scripture* the *rule* of our *actions*, and *Chriſt* our *Lord and Maſter*, and the *holy Spirit* our mighty *Aſſiſtant* and our *Counſellor*, all the little uglineſſes of the world, and the follies of the fleſh will be uneaſie, and unſavory, unreaſonable, and a load; and then that Grace, the Grace of Faith, that lays hold upon the holy Trinity, although it cannot underſtand it, and beholds Heaven before it can poſſeſs it, ſhall alſo correct our Weakneſſes, and maſter all our Averſations: and though we cannot in this world be perfect Maſters, and triumphant Perſons, yet we be *conquerers and more*; that is, Conquerers of the direct hoſtility, and ſure of a Crown to be revealed in its due time.

2. 2. The ſecond great remedy of our evil Nature, and of the loads of the fleſh, is *devotion*, or a ſtate of prayer, and entercourſe with God. For the gift of the Spirit of God, which is the great antidote of our evil natures, is properly and expreſly promiſed to prayer; *If you, who are evil, give good things to your children that ask you, how much more ſhall your Father from heaven give his holy Spirit to them that ask it?* That which in S. *Luke* is called ἅγιον πνεῦμα, *the holy Spirit*, is called in S. *Matthew*, τὰ ἀγαθὰ, *good things*; that is, the *holy Spirit* is all that Good that we ſhall need towards our *pardon*, and our *ſanctification*, and our *glory*, and this is promiſed to Prayer; to this purpoſe Chriſt taught us the Lords Prayer, by which we are ſufficiently inſtructed in obtaining this Magazine of holy and uſeful things. But *Prayer is but one part of devotion*, and though of admirable efficacy towards the obtaining this excellent promiſe, yet it is to be aſſiſted by the other parts of *devotion*, to make it a perfect remedy to our great evil. He that would ſecure his evil Nature, muſt be a *devout perſon*; and he that is *devout*, beſides, that he prays frequently, he delights in it as it is a converſation with God; he rejoyces in God, and eſteems him the Light of his eyes, and the Support of his confidence, the object of his love, and the Deſires of his heart; the man is uneaſie, but when he does God ſervice; and his Soul is at peace and reſt, when he does what may be accepted: and this is that which the Apoſtle counſels and gives in precept; *Rejoyce in the Lord always, and again I ſay rejoyce*; that is, as the Levites were appointed to rejoyce, becauſe God was their portion in tithes and offerings, ſo now that in the ſpiritual ſenſe God is our Portion, we ſhould rejoyce in him, and make him our Inheritance, and his ſervice our Imployment, and the peace of conſcience to be our Reſt, and then it is impoſſible we ſhould be any longer Slaves to Sin, and afflicted by the baſer imployments of the fleſh, or carry burdens for the Devil; and therefore the Scholiaſt upon *Juvenal* obſerved well, *Nullum malum gaudium eſt*, *No true joy can be evil*; and therefore it was improperly ſaid of *Virgil*; *Mala gaudia mentis*, calling luſt and wild deſires, *the evil joys of the mind*; *Gaudium enim niſi ſapienti non contingere*, ſaid *Seneca*, *None but a wiſe and a good man can truly rejoyce*; The evil laugh loud, and ſigh deeply, they drink drunk, and forget their ſorrows, and all the joys of evil men are only arts of forgetfulneſs, devices to cover their ſorrow, and make them not ſee their death, and its affrighting circumſtances; but the Heart never can rejoyce and be ſecure, be pleaſed and be at reſt, but when it dwells with Holineſs: the Joys that come from thence are *ſafe* and *great*, *unchangeable* and *unabated*, *healthful* and *holy*; and this is true joy: and this is that, which can cure all the little Images of pleaſure, and temptation, which debauch our Nature, and make it dwell with Hoſpitals, in the Region of Diſeaſes and evil Sorrows. S. *Gregory* well obſerved the difference: ſaying, that *Corporal pleaſures, when we have them not, "enkindle a flame and a burning deſire in the heart, and make a man very miſera-"ble, before he taſtes them; the appetite to them is like the thirſt and the deſires "of a fever*, the Pleaſure of drinking will not pay for the Pain of the deſire; and "*when they are enjoyed, they inſtantly breed ſatiety and loathing. But ſpiritual "rejoycings and delights are loathed by them that have them not, and deſpiſed by "them that never felt them*; but when they are once taſted they increaſe the appetite "and ſwell into bigger capacities; and the more they are eaten, the more they are "deſired, and cannot become a wearineſs, becauſe they ſatisfie all the way, and only "increaſe the deſire, becauſe themſelves grow bigger and more amiable. And therefore when this new and ſtranger appetite, and conſequent joy ariſes in the heart of man, it ſo fills the faculties, that there is no guſt, no deſire left for Toads and Vipers, for Hemlock and the deadly Night-ſhade.

Luke 11. 13. Mat. 7. 11.

Phil. 4. 4.

Sirenas,

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Sirenas, hilarem navigantium pœnam,
Blandaſque mortes, gaudiumque crudele,
Quas nemo quondam deſerebat auditas,
Prudens Ulyſſes dicitur reliquiſſe.

Then a man can hear the Muſick of Songs and Dances, and think them to be heathenish noiſes; and if he be engaged in the ſociety of a Woman-ſinger, he can be as unconcerned as a Marble ſtatue; he can be at a Feaſt and not be defil'd, he can paſs through Theatres as through a ſtreet; then he can look on Money as his ſervant, *nec diſtant æra lupinis*, he can uſe it as the *Greeks* did their ſharp coins, to caſt accounts withal, and not from thence take the accounts of his wealth or his felicity. If you can once obtain but to delight in Prayer, and to long for the day of a Communion, and to be pleaſed with holy Meditation, and to deſire Gods Grace with great paſſion, and an appetite keen as a Wolf upon the void plains of the North; If you can delight in God's Love, and conſider concerning his Providence, and buſie your ſelves in the purſuit of the affairs of his Kingdom, then you have the grace of Devotion, and your evil nature ſhall be cured.

3. Becauſe this great Cure is to be wrought by the *Spirit of God*, which is *a new nature in us*, we muſt endeavour to abſtain from thoſe things, which by a ſpecial malignity are directly oppoſite to the ſpirit of Reaſon, and the ſpirit of Grace; and thoſe are *Drunkenneſs* and *Luſt*. He that is full of Wine cannot be full of the Spirit of God; Saint *Paul* noteth the hoſtility, *Be not drunk with Wine, but be filled with the Spirit*: A man that is a Drunkard does *perire citò*, he periſhes quickly, his temptations that come to him make but ſhort work with him; a drunkard is ἄσωτος; our Engliſh well expreſſes it, it is *a ſottiſhneſs*, and the man is ἀκόλαστος, ἄχρηστος, ἄχρηστος, an uſeleſs, ſenſeleſs perſon, ἔστ' ἐχ' ἁπάντων δεῖ τὸ μεθύειν κακὸν μέγιστον ἀνθρώποισι καὶ βλαβερώτατον; Of all the evils of the world, nothing is worſe to a mans ſelf, nothing is more harmful than this; ἀποσυλῶντα ἑαυτὸν τὸ φρονεῖν, ὃ μέγιστον ἡμῖν ἀγαθὸν ἔχων ἡ φύσις, ſaid *Crobilus*, it deprives a wiſe man of his Counſel and his underſtanding: Now, becauſe it is the greateſt good that Nature hath, that which takes it away muſt needs be our greateſt Enemy. Nature is weak enough of it ſelf, but Drunkenneſs takes from it all the little ſtrengths that are left to it, and deſtroys the Spirit; and the man can neither have the ſtrengths of Nature, nor the ſtrengths of Grace; and how then can the man do wiſely or vertuouſly? *Spiritus ſanctus amat ſicca corda*, *The Spirit of God loves dry hearts*, ſaid the Chriſtian Proverb; and *Joſephus* ſaid of *Samſon*, δῆλον ἦν προφητεύσων ἀπὸ τῆς περὶ τὴν δίαιταν σωφροσύνης, *It appears he was a Prophet*, or a man full of the Spirit, *by the temperance of his diet*; and now that *all the people are holy unto the Lord*, they muſt ἀοίνους ἁγνείας ἔχειν, as *Plutarch* ſaid of their conſecrated perſons; they muſt have *dry and ſober purities*: for by this means their Reaſon is uſeful, and their Paſſions not violent, and their Diſcourſe united, and the precious things of their Memory at hand, and they can pray, and read, and they can meditate, and practiſe, and then they can learn, where their natural weakneſſes are moſt urgent, and how they can be tempted, and can ſecure their aids accordingly; but how is it poſſible, that ſuch a man ſhould cure all the evils of his Nature, and repair the breaches of *Adam*'s ſin, and ſtop all the Effect which is upon him from all the Evils of the World, if he delights in Seas of drink, and is pleaſed with the Follies of diſtemper'd perſons, and laughs loud at the childiſh humours and weak diſcourſes of the man, that can do nothing but that for which *Dionyſius* ſlew *Antiphon*, and *Timagenes* did fall from *Cæſar*'s friendſhip; that is, play the Fool and abuſe his Friend; He cannot give good Counſel or ſpend an hour in wiſe Sayings; but half a day they can talk, *ut foret, unde corona cachinnum tollere poſſit*, to make the croud laugh, and conſider not.

3.

Eph. 5. 18.

And the ſame is the caſe of Luſt; becauſe it is exactly contrary to Chriſt the King of Virgins, and his holy Spirit, who is the Prince of Purities and holy Thoughts; it is a captivity of the Reaſon, and an inraging of the Paſſions, it wakens every night, and rages every day, it deſires paſſionately, and proſecutes violently, it hinders Buſineſs and diſtracts Counſel, it brings Jealouſies and enkindles Wars, it ſins againſt the Body, and weakens the Soul, it defiles a Temple, and drives the holy Spirit forth, and it is ſo entire a proſecution of the follies and weakneſſes of Nature; ſuch a ſnare and a bait to weak and eaſie Fools, that it prevails infinitely, and rages horribly, and rules tyrannically; it is a very Fever in the reaſon, and a Calenture in the paſſions; and therefore either it muſt be quenched, or it will be impoſſible to cure our evil Natures: The curing of

SERM. XI. this is not the remedy of a ſingle evil, but it is a doing violence to our whole nature; and therefore hath in it the greateſt courage and an equal conduct, and ſuppoſes ſpiritual ſtrengths great enough to conteſt againſt every enemy.

4. 4. Hitherto is to be reduced, that we avoid all Flatterers and evil Company; for it was impoſſible that *Alexander* ſhould be wiſe and cure his Pride and his Drunkenneſs, ſo long as he entertain'd *Ageſius* and *Agnon*, *Bagoas* and *Demetrius*, and ſlew *Parmenio* and *Philotas*, and murder'd wiſe *Caliſthenes*; for he that loves to be flattered, loves not to change his pleaſure; but had rather to hear himſelf *call'd wiſe*, than to be ſo. Flattery does bribe an evil nature, and corrupt a good one; and make it love to give wrong judgment, and evil ſentences: he that loves to be flatter'd can never want ſome to abuſe him, but he ſhall always want one to counſel him, and then he can never be wiſe.

5. 5. But I muſt put theſe Advices into a heap; he therefore that will cure his evil Nature, muſt ſet himſelf againſt his chiefeſt Luſt, which when he hath overcome, the leſſer enemies will come in of themſelves. He muſt endeavour to reduce his Affections to an indifferency; for all Violence is an enemy to Reaſon and Counſel, and is that ſtate of Diſeaſe, for which he is to inquire Remedies.

6. 6. It is neceſſary that in all actions of choice he deliberate and conſider, that he may never do that, for which he muſt ask a pardon, and he muſt ſuffer ſhame and ſmart: and therefore *Cato* did well reprove *Aulus Albinus* for writing the *Roman* ſtory in the Greek tongue, of which he had but imperfect knowledge; and himſelf was put to make his Apology for ſo doing: *Cato* told him that he was mightily in love with a Fault, that had rather beg a Pardon than be Innocent; Who forc'd him to need the Pardon? And when before-hand we know we muſt change from what we are or do worſe, it is a better *Compendium* not to enter in from whence we muſt uneaſily retire.

7. 7. In all the contingencies of chance and variety of action, remember that thou art the maker of thy own fortune and of thy own ſin; charge not God with it either before or after; The violence of thy own Paſſion is no ſuperinduced neceſſity from him, and the events of Providence in all its ſtrange variety can give no Authority or Patronage to a foul forbidden action, though the next chance of War or Fortune be proſperous and rich. An *Egyptian* Robber ſleeping under a rotten wall was awaken'd by *Serapis*, and ſent away from the ruine; but being quit from the danger, and ſeeing the wall to ſlide, he thought that the *Dæmon* lov'd his Crime, becauſe he had ſo ſtrangely preſerved him from a ſudden and a violent Death. But *Serapis* told him, Θάνατον μὲν ἄλυπον νῦν ἔφυγες, σαυτῷ δ' ἴσθι φυλατόμενος, *I ſaved you from the wall, to reſerve you for the wheel*; from a ſhort and private death, to a painful and diſgraceful; and ſo it is very frequently in the event of humane affairs: men are ſaved from one death, and reſerved for another; or are preſerved here, to be deſtroyed hereafter; and they that would judge of actions by events, muſt ſtay till all events are paſſed; that is, till all their poſterity be dead, and the ſentence is given at Dooms-day; in the mean time, the evils of our Nature are to be look'd upon without all accidental Appendages; as they are in themſelves, as they have an irregularity and diſorder, an unreaſonableneſs and a ſting; and be ſure to rely upon nothing, but the truth of Laws and Promiſes; and take ſevere accounts by thoſe Lines, which God gave us on purpoſe to reprove our evil Habits and filthy Inclinations. Men that are not willing to be cured are glad of any thing to cozen them; but the body of Death cannot be taken off from us, unleſs we be honeſt in our Purpoſes, and ſevere in our Counſels, and take juſt Meaſures, and glorifie God, and ſet our ſelves againſt our ſelves, that we may be changed into the likeneſs of the Sons of God.

8. 8. Avoid all Delay in the counſels of Religion. Becauſe the averſation and perverſeneſs of a childs nature may be corrected eaſily; but every day of indulgence and excuſe increaſes the evil, and makes it ſtill more natural, and ſtill more neceſſary.

9. 9. Learn to deſpiſe the World; or, which is a better compendium in the duty, learn but truly to underſtand it; for it is a cozenage all the way; the head of it is a Rainbow, and the face of it is Flattery; its words are Charms, and all its ſtories are Falſe; its body is a Shadow, and its hands do knit Spiders webs; it is an image and a noiſe, with a *Hyæna*'s lip and a Serpents tail; it was given to ſerve the needs of our Nature; and inſtead of doing it, it creates ſtrange Appetites, and nouriſhes Thirſts and Fevers; it brings care, and debauches our nature, and brings ſhame and death as the reward of all our cares. Our Nature is a Diſeaſe, and the World does nouriſh it; but if you leave to feed upon ſuch unwholeſome Diet, your Nature reverts to its firſt Purities, and to the entertainments of the Grace of God.

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4. I am now to conſider, how far the infirmities of the Fleſh can be innocent, and conſiſt with the Spirit of grace. For all theſe counſels are to be entertain'd into a willing ſpirit, and not only ſo, but into an active: and ſo long as the ſpirit is only willing, the weakneſs of the Fleſh will in many inſtances become ſtronger than the ſtrengths of the Spirit. For he that hath a good will, and does not do good actions, which are required of him, *is hindred*, but not by God that requires them, and therefore by himſelf, or his worſt enemy. But the meaſures of this queſtion, are theſe:

1. If the fleſh hinders us of our Duty, it is our Enemy; and then our Miſery is not, that the fleſh is Weak, but that it is too Strong; But 2. when it abates the Degrees of duty and ſtops its growth, or its paſſing on to action and effect, then *it is weak, but not directly, nor always criminal.* But to ſpeak particularly.

1. If our fleſh hinders us of any thing, that is a direct duty, and prevails upon the ſpirit to make it do an evil action, or contract an evil habit, the man is in a ſtate of bondage and ſin: his Fleſh is the Mother of corruption and an enemy to God. It is not enough to ſay, I deſire to ſerve God, and cannot as I would: I would fain love God above all the things in the world, but the fleſh hath appetites of its own that muſt be obſerved: *I pray* to be forgiven as I forgive others; but fleſh and bloud cannot put up ſuch an injury: for know that no infirmity, no unavoidable accident, no neceſſity, no poverty, no buſineſs can hinder us from the love of God, or forgiving Injuries, or being of a religious and a devout Spirit; Poverty and the intrigues of the world are things, that can no more hinder the ſpirit in theſe duties, than a ſtrong Enemy can hinder the Sun to ſhine, or the Clouds to drop rain. Theſe things which God requires of us, and exacts from us with mighty penalties, theſe he hath made us able to perform; for he knows, that we have no ſtrength, but what he gives us; and therefore, as he binds burdens upon our ſhoulders, ſo he gives us ſtrength to bear them; and therefore he that ſays he cannot forgive, ſays only that his Luſt is ſtronger than his Religion; his Fleſh prevails upon his Spirit. For what neceſſity can a man have to curſe him, whom he calls enemy? or to ſue him, or kill him, or do him any ſpite? A man may ſerve all his needs of Nature, though he does nothing of all this; and if he be willing, what hinders him to love, to pardon, to wiſh well, to deſire? The willing is the doing in this caſe; and he that ſays he is willing to do his duty, but he cannot, does not underſtand what he ſays. For all the Duty of the inner man conſiſts in the actions of the Will, and there they are ſeated, and to it all the inferior Faculties obey in thoſe things which are direct emanations, and effects of Will. He that deſires to love God, does love him; indeed men are often cozened with pretences, and in ſome good mood or warm'd with a holy paſſion, but it ſignifies nothing; becauſe they will not quit the love of Gods enemies; and therefore they do not deſire what they ſay they do: but if the Will and Heart be right, and not falſe and diſſembling, this Duty is, or will be done infallibly.

2. If the Spirit and the Heart be willing, it will paſs on to outward actions in all things, where it ought, or can. He that hath a charitable Soul, will have a charitable hand; and will give his money to the Poor, as he hath given his heart to God. For theſe things which are in our Hand are under the power of the Will, and therefore are to be commanded by it. He that ſays to the naked, *Be warm and cloathed*, and gives him not the garment that lies by him, or money to buy one, mocks *God*, and the *Poor*, and *Himſelf*. *Nequam illud verbum eſt*, Bene vult, *niſi qui bene facit*, *Trinummus.* ſaid the Comedy; *It is an evil ſaying, he wiſhes well, unleſs he do well.*

3. Thoſe things which are not in our power, that is, ſuch things in which the fleſh is inculpably weak, or naturally, or politically diſabled, the will does the work of the outward and of the inward man; we cannot cloath Chriſts Body, he needs it not, and we cannot approach ſo ſacred and ſeparate a Preſence; but if we deſire to do it, it is accounted as if we had. The ignorant man cannot diſcourſe wiſely and promote the intereſt of Souls, but he can love Souls, and deſire their Felicity; though I cannot build Hoſpitals and Colledges, or pour great ſums of Money into the lap of the Poor, yet if I incourage others and exhort them, if I commend and promote the work, I have done the work of a holy Religion. For in theſe and the like caſes, the outward work is not always ſet in our power, and therefore without our fault is omitted, and can be ſupplied by that which is in our power.

4. For that is the laſt caution concerning this queſtion. *No man is to be eſteemed of a willing ſpirit, but he that endeavours to do the outward work, or to make all the ſupplies that he can*; not only by the forwardneſs of his Spirit, but by the compenſation

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penſation of ſome other Charities, or Devotion, or Religion. *Silver and gold have I none*, and therefore I can give you none: But I wiſh you well; How will that appear? why thus, *Such as I have, I will give you: Riſe up and walk.* I cannot give you Gold, but I can give you Counſel; I cannot relieve your Need, but I can relieve your Sadneſs; I cannot cure you, but I can comfort you; I cannot take away your Poverty, but I can eaſe your Spirit; and *God accepts us* (ſaith the Apoſtle) *according to what a man hath, and not according to what he hath not.* Only as our deſires are great, and our ſpirits are willing, ſo we ſhall find ways to make ſupply of our want of ability and expreſſed liberality.

Et labor ingenium miſero dedit, & ſua quemque
Advigilare ſibi juſſit fortuna premendo.

What the poor man's Need will make him do, that alſo the good man's Charity will; it will find out ways and artifices of Relief, in kind or in value; in comfort or in prayers; in doing it himſelf or procuring others:

Πάντα ὑ ταῦτ' ἐδίδαξε πικρὴ πάντολμος ἀνάγκη.

The neceſſity of our Fortune, and the willingneſs of our Spirits will do all this; all that it can, and ſomething that it cannot; *You have relieved the Saints* (ſaith S. *Paul*) *according to your power, yea and beyond your power*; Only let us be careful in all inſtances, that we yield not to the weakneſs of the fleſh, nor liſten to its fair pretences; for the fleſh can do more than it ſays, we can do more than we think we can; and if we do ſome violence to the Fleſh, to our affairs, and to the circumſtances of our fortune, for the Intereſt of our Spirit, we ſhall make our Fleſh uſeful, and the Spirit ſtrong, the Fleſh and its weakneſs ſhall no more be an Objection, but ſhall comply, and co-operate, and ſerve all the Neceſſities of the Spirit.

SER-

SERMON XII.

Of Lukewarmneſs, and Zeal:

OR,

SPIRITUAL FERVOUR.

Part I.

Jer. 48. 10. verſ. firſt part.

Curſed be he that doth the work of the Lord deceitfully.

CHriſts Kingdom being in order to the Kingdom of his Father, which ſhall be manifeſt at the day of Judgment, muſt therefore be Spiritual; becauſe then it is, that all things muſt become ſpiritual, not only by way of Eminency, but by intire Conſtitution and perfect Change of Natures. Men ſhall be like Angels, and Angels ſhall be comprehended in the lap of ſpiritual and eternal Felicities; the Soul ſhall not underſtand by material phantaſms, neither be ſerved by the proviſions of the body, but the Body it ſelf ſhall become ſpiritual, and the Eye ſhall ſee intellectual objects, and the Mouth ſhall feed upon hymns and glorifications of God, the Belly ſhall be then ſatisfied by the fulneſs of righteouſneſs, and the Tongue ſhall ſpeak nothing but praiſes, and the propoſitions of a celeſtial wiſdom, the Motion ſhall be the ſwiftneſs of an Angel, and it ſhall be clothed with white as with a garment: Holineſs is the Sun, and Righteouſneſs is the Moon in that region; our ſociety ſhall be Quires of ſingers, and our converſation wonder; contemplation ſhall be our Food, and love ſhall be *the Wine of elect ſouls.* And, as to every natural appetite there is now proportion'd an object, craſs, material, unſatisfying, and allayed with ſorrow and uneaſineſs: ſo there be new capacities and equal objects; the deſires ſhall be fruition, and the appetite ſhall not ſuppoſe want, but a faculty of delight, and an unmeaſurable complacency: the Will and the Underſtanding, Love and Wonder, Joys every day and the ſame for ever; this ſhall be their ſtate who ſhall be accounted worthy of the Reſurrection to this life; where the Body ſhall be a partner, but no ſervant; where it ſhall have no work of its own, but it ſhall rejoyce with the ſoul; where the Soul ſhall rule without reſiſtance or an enemy, and we ſhall be fitted to enjoy God who is the Lord and Father of ſpirits. In this world, we ſee it is quite contrary: we long for periſhing Meat and fill our ſtomachs with Corruption; we look after white and red and the weaker beauties of the night; we are paſſionate after rings and ſeals, and enraged at the breaking of a Cryſtal; we delight in the ſociety of fools and weak perſons; we laugh at ſin and contrive miſchiefs; and the body rebels againſt the ſoul and carries the cauſe againſt all its juſt pretences; and our Soul it ſelf is above half of it earth, and ſtone in its affections and diſtempers; our Hearts are hard and inflexible to the ſofter whiſpers of Mercy and Compaſſion, having no love for any thing but ſtrange fleſh, and heaps of Money, and popular noiſes, for miſery and folly; and therefore we are a huge way off from the Kingdom of God, whoſe excellencies, whoſe deſigns, whoſe ends, whoſe conſtitution is ſpiritual and holy, and ſeparate and ſublime and perfect. Now between theſe two ſtates of *natural fleſh*, and *heavenly ſpirit*, that is, the Powers of darkneſs, and the Regions of light, the Miſeries of man, and the Perfections of God; the imperfection of nature where we ſtand by our creation, and ſupervening follies, and that State of felicities, whither we are deſigned by the mercies of God, there is a middle ſtate; *the Kingdom of grace*, wrought for us by our Mediator, *the Man Chriſt Jeſus*, who came to perfect the vertue of Religion, and the deſigns of God, and to reform

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reform our Nature, and to make it poſſible for us to come to that ſpiritual ſtate, where all felicity does dwell. The Religion that Chriſt taught is a *ſpiritual Religion*, it deſigns (ſo far as this ſtate can permit) to make us *ſpiritual*; that is, ſo as the ſpirit be the prevailing Ingredient. *God muſt* now *be worſhipped in ſpirit*, and not only ſo, but with a *fervent ſpirit*; and though God in all Religions did ſeiſe upon the ſpirit, and even under *Moſes* Law did by the ſhadow of the Ceremony, require the ſubſtantial Worſhip; by cutting off the fleſh intended the circumciſion of the heart: yet becauſe they were to mind the outward action, it took off much from the intention, and activity of the ſpirit; Man could not do both buſily. And then they fail'd alſo in the other part of a ſpiritual Religion; for the nature of a ſpiritual Religion is, that in it we ſerve God with our hearts and affections; and becauſe while the Spirit prevails, we do not to evil purpoſes of abatement converſe with fleſh and Blood, this ſervice is alſo *fervent*, *intenſe*, *active*, *wiſe*, and *buſie*, according to the nature of things ſpiritual. Now becauſe God always perfectly intended it, yet becauſe he leſs perfectly required it in the Law of *Moſes*, I ſay they fell ſhort in both.

For, 1. They ſo reſted in the outward action, that they thought themſelves Chaſte, if they were no Adulterers, though their Eyes were wanton as Kids, and their Thoughts polluted as the Springs of the Wilderneſs when a Panther and a Lioneſs deſcend to drink and luſt; and if they did not rob the Temple, they accounted it no ſin if they murmur'd at the riches of Religion; and *Joſephus* reproves *Polybius*, for ſaying that *Antiochus* was puniſhed for having a deſign of Sacriledge; and therefore *Tertullian* ſays of them, they were *nec plenæ*, *nec adeò timendæ diſciplinæ ad innocentiæ veritatem*, this was *their righteouſneſs* which Chriſt ſaid unleſs we will *exceed*, *we ſhall not enter into the Kingdom of Heaven*, where all ſpiritual Perfections are in *ſtate* and *excellency*.

2. The other part of a ſpiritual Worſhip is a *fervour* and a *holy zeal* of Gods glory, Greatneſs of deſire, and Quickneſs of action; of all this the Jews were not careful at all, excepting the Zelots amongſt them, and they were not only fervent but inflamed; and they had the earneſtneſs of Paſſion for the holy warmth of Religion, and inſtead of an earneſt Charity they had a cruel Diſcipline, and for fraternal Correction they did deſtroy a ſinning Iſraelite: and by both theſe evil ſtates of Religion they did *the work of the Lord deceitfully*; they either gave him the action without the Heart, or zeal without Charity, or religion without Zeal, or ceremony without Religion, or indifferency without Deſires; and then God is ſerved by the outward man and not the inward; or by part of the inward and not all; by the Underſtanding and not by the Will; or by the will when the Affections are cold and the body unapt, and the lower faculties in rebellion, and the ſuperior in diſorder, and the work of God is left imperfect, and our perſons ungracious, and our ends unacquired, and the ſtate of a ſpiritual Kingdom not at all ſet forward towards any hope or poſſibility of being obtained. All this Chriſt came to mend, and by his Laws did make proviſion that God ſhould be ſerved intirely, according as God always deſigned, and accordingly required by his Prophets, and particularly in my Text, that *his* Work be done *ſincerely*, and our Duty *with great affection*; and by theſe two proviſions, both the *intenſion* and the *extenſion* are ſecured; our duty ſhall be intire, and it ſhall be perfect, we ſhall be neither lame nor cold, without a limb, nor without natural heat, and then *the work of the Lord will proſper in our hands*: but if we fail in either, we do *the Lords work deceitfully*, and then we are accurſed. For ſo ſaith the Spirit of God; *Curſed be he that doth the work of the Lord deceitfully*.

1. Here then is the Duty of us all: 1. God requires of us to ſerve him with an integral, intire, or a whole Worſhip and Religion, 2. God requires of us to ſerve him with earneſt and intenſe Affections; The intire purpoſe of both which, I ſhall repreſent in its ſeveral parts by ſo many propoſitions. 3. I ſhall conſider concerning the meaſures of Zeal and its inordinations.

1. *He that ſerves God with the body without the ſoul, ſerves God deceitfully. My ſon give me thy heart*; and though I cannot think that Nature was ſo ſacramental, as to point out the holy and myſterious Trinity by the triangle of the Heart, yet it is certain that the Heart of man is Gods ſpecial Portion, and every angle ought to point out towards him directly; that is, the Soul of man ought to be preſented to God, and given him as an Oblation to the intereſt of his Service.

1. For, to worſhip God with our ſouls confeſſes one of his glorious Attributes; it declares him to be the ſearcher of Hearts, and that he reads the ſecret Purpoſes, and beholds the ſmalleſt arreſts of Fancy, and bends in all the flexures and intrigues of crafty

crafty people; and ſearches out every Plot and trifling Conſpiracy againſt him, and againſt our ſelves, and againſt our brethren.

2. It advances the powers and concernments of his Providence, and confeſſes all the affairs of men, all their cabinets and their nightly counſels, their ſnares and two-edged miſchiefs to be over-rul'd by him; for what he ſees he judges, and what he judges he rules, and what he rules muſt turn to his glory; and of this glory he reflects rays and influences upon his ſervants, and it ſhall alſo turn to their good.

3. This ſervice diſtinguiſhes our Duty towards God from all our Converſation with man, and ſeparates the divine Commandments from the imperfect Decrees of Princes and Republiques; for theſe are ſatisfied by the outward work, and cannot take any other cognizance of the heart, and the will of man, but as himſelf is pleaſed to ſignifie. He that wiſhes the *fiſcus* empty, and that all the revenues of the Crown were in his counting-houſe, cannot be puniſhed by the Laws, unleſs himſelf become his own Traitor and Accuſer; and therefore what man cannot diſcern, he muſt not judge, and muſt not require. But God ſees it, and judges it, and requires it, and therefore reſerves this as his own Portion, and the chiefeſt feudal Right of his Crown.

4. He that ſecures the Heart, ſecures all the reſt; becauſe this is the Principle of all the moral actions of the whole man, and the Hand obeys this, and the Feet walk by its Preſcriptions; we eat and drink by meaſures which the Soul deſires and limits; and though the natural actions of men are not ſubject to choice and rule, yet the animal actions are under diſcipline; and although it cannot be helped but we ſhall deſire, yet our deſires can receive Meaſures, and the Laws of circumſtances, and be reduced to Order, and Nature be changed into Grace, and the actions Animal (ſuch as are, eating, drinking, laughing, weeping, *&c.*) ſhall become actions of Religion; and thoſe that are ſimply Natural (ſuch as, being hungry and thirſty) ſhall be adopted into the retinue of Religion, and become religious by being order'd or chaſtis'd, or ſuffered, or directed; and therefore God requires the heart, becauſe he requires all; and all cannot be ſecured without the principle be incloſed. But he that ſeals up a Fountain, may drink up all the waters alone, and may beſt appoint the Channel where it ſhall run, and what grounds it ſhall refreſh.

5. That I may ſum up many Reaſons in one; God by requiring the Heart ſecures the *perpetuity* and *perſeverance* of our duty, and its *ſincerity*, and its *integrity*, and its *perfection*: for ſo alſo God takes account of little things; it being all one in the heart of man, whether maliciouſly it omits a duty in a ſmall inſtance or in a great; for although the expreſſion hath variety and degrees in it, in relation to thoſe purpoſes of uſefulneſs and charity whither God deſigns it, yet the obedience and diſobedience is all one, and ſhall be equally accounted for; and therefore the Jew *Triphon* diſputed againſt *Juſtin*, that the precepts of the Goſpel were impoſſible to be kept, becauſe it alſo requiring the heart of man did ſtop every egreſſion of diſorders: for making the root holy and healthful, as the Balſom of *Judæa*, or the drops of Manna in the evening of the Sabbath; it alſo cauſes that nothing ſpring thence but Gums fit for Incenſe, and Oblations for the Altar of propoſition, and a Cloud of perfume fit to make Atonement for our ſins; and being united to the great Sacrifice of the world, to reconcile God and man together. Upon theſe reaſons you ſee it is highly fit that God ſhould require it, and that we ſhould pay the *ſacrifice of our hearts*; and not at all think that God is ſatisfied with the work of the hands, when the affections of the heart are abſent. He that prays becauſe he would be quiet, and would fain be quit of it, and Communicates for fear of the Laws, and comes to Church to avoid Shame, and gives Alms to be eaſed of an importunate begger, or relieves his old Parents becauſe they will not die in their time, and provides for his Children leſt he be compell'd by Laws and ſhame, but yet complains of the charge of Gods bleſſings; this man is a ſervant of the eyes of men, and offers parchment or a white skin in ſacrifice, but the fleſh and the inwards he leaves to be conſumed by a ſtranger fire. And therefore this is a Deceit that robs God of the beſt, and leaves that for Religion which men pare off: It is Sacriledge, and brings a double Curſe.

2. *He that ſerves God with the ſoul without the body, when both can be conjoyned, doth the work of the Lord deceitfully.* *Paphnutius*, whoſe knees were cut for the teſtimony of *Jeſus*, was not obliged to worſhip with the humble flexures of the bending penitents: and blind *Bartimeus* could not read the holy lines of the Law, and therefore that part of the work was not his duty; and God ſhall not call *Lazarus* to account for not giving Alms, nor S. *Peter* and S. *John* for not giving Silver and Gold to the lame man, nor *Epaphroditus* for not keeping his Faſting days when he had his

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ſickneſs. But when God hath made the Body an apt miniſter to the Soul, and hath given Money for alms, and Power to protect the oppreſſed, and knees to ſerve in prayer, and hands to ſerve our needs, then the Soul alone is not to work; but as *Rachel* gave her maid to *Jacob*, and ſhe bore children to her Lord upon her Miſtreſs knees; and the children were reckoned to them both, becauſe the one had fruitful Deſires, and the other a fruitful Womb: ſo muſt the Body ſerve the needs of the Spirit; that what the one deſires the other may effect, and the conceptions of the ſoul may be the productions of the body, and the body muſt bow when the ſoul worſhips, and the hand muſt help when the ſoul pities, and both together do the work of a holy Religion; the body alone can never ſerve God without the conjunction and preceding act of the ſoul; and ſometimes the ſoul without the body is imperfect and vain; for in ſome actions there is *a body* and *a ſpirit*, *a material* and *a ſpiritual* part: and when the action hath the ſame conſtitution that a man hath, without the act of both it is as imperfect as a dead man; the ſoul cannot produce the body of ſome actions any more than the body can put life into it; and therefore an ineffective Pity and a lazy Counſel, an empty Bleſſing and gay Words, are but deceitful Charity.

Quod peto, da, Cai; non peto conſilium.

He that gave his friend counſel to ſtudy the Law, when he deſired to borrow 20 *l.* was not ſo friendly in his counſel as he was uſeleſs in his charity; Spiritual acts can cure a ſpiritual malady, but if my body needs relief, becauſe you cannot feed me with Diagrams, or cloath me with *Euclid's* Elements, you muſt miniſter a real ſupply by a corporal Charity to my corporal Neceſſity. This propoſition is not only uſeful in the doctrine of Charity, and the vertue of Religion, but in the profeſſions of Faith, and requires that it be publick, open, and ingenuous. In matters of neceſſary duty it is not ſufficient to *have it to our ſelves*, but we muſt alſo *have it to God*, and all the world; and as *in the heart we believe*, ſo *by the mouth we confeſs unto ſalvation*: He is an ill man that is only a Chriſtian in his Heart, and is not ſo in his Profeſſion and Publications; and as your Heart muſt not be wanting in any good profeſſions and pretences, ſo neither muſt publick Profeſſion be wanting in every good and neceſſary perſwaſion. The faith and the cauſe of God muſt be owned publickly; for if it be the Cauſe of God, it will never bring us to Shame. I do not ſay, what ever we think we muſt tell it to all the world, much leſs at all times, and in all circumſtances; but we muſt never deny that, which we believe to be the cauſe of God in ſuch circumſtances, in which we can and ought to glorifie him. But this extends alſo to other Inſtances. He that ſwears a falſe Oath with his Lips, and unſwears it with his Heart, hath deceived one more than he thinks for; himſelf is the moſt abuſed perſon: and when my action is contrary to men, they will reprove me; but when it is againſt my own perſwaſion, I cannot but reprove my ſelf; and am witneſs, and accuſer, and party, and guilty, and then God is the Judge, and his Anger will be a fierce Executioner, becauſe *we do the Lords work deceitfully.*

3. *They are deceitful in the Lords work, that reſerve one faculty for ſin, or one ſin for themſelves, or one action to pleaſe their Appetite, and many for Religion.* *Rabbi Kimchi* taught his Scholars, *Cogitationem pravam Deus non habet vice facti, niſi concepta fuerit in Dei fidem & Religionem*; That God is never angry with an evil thought unleſs it be a thought of Apoſtaſie from the Jews Religion; and therefore, provided that men be ſevere and cloſe in their ſect and party, they might roll in luſtful thoughts; and the Torches they light up in the Temple, might ſmoke with *anger* at one end, and *luſt* at the other, ſo they did not flame out in egreſſions of Violence and injuſtice, in Adulteries and fouler complications: nay they would give leave to ſome degrees of evil actions; for *R. Moſes* and *Selomoh* taught, that if the moſt part of a mans actions were holy and juſt, though in one he ſinned often, yet the greater ingredient ſhould prevail, and the number of good works ſhould out-weigh the leſſer account of evil things; and this *Phariſaical righteouſneſs* is too frequent even among Chriſtians. For who almoſt is there that does not count fairly concerning himſelf, if he reckons many Vertues upon the ſtock of his Religion, and but one Vice upon the ſtock of his Infirmity; half a dozen to God and one for his Company or his Friend; his Education, or his Appetite? And if he hath parted from his Folly, yet he will remember the fleſh-pots, and pleaſe himſelf with a phantaſtick Sin, and call it home through the gates of his Memory, and place it at the door of Fancy, that there he may behold it, and conſider concerning what he hath parted withal, out of the fears and terrors of Religion, and a neceſſary unavoidable

unavoidable Conſcience. Do not many men go from ſin to ſin, even in their Repentance? they go backward from ſin to ſin, and change their crime as a man changes his uneaſie load, and ſhakes it off from one ſhoulder to ſupport it with the other. How many ſevere perſons, Virgins, and Widows are ſo pleaſed with their Chaſtity, and their Abſtinence even from lawful mixtures, that by this means they fall into a worſe, Pride? inſomuch that I remember S. *Auſtin* ſaid, *Audeo dicere ſuperbis continentibus expedit cadere*, they that are chaſte and proud, it is ſometimes a Remedy for them to fall into ſin, and by the Shame of Luſt to cure the Devil of Pride, and by the ſin of the Body, to cure the worſer evils of the Spirit; and therefore he adds, that he did believe, God in a ſevere mercy did permit the Barbarous nations, breaking in upon the *Roman* Empire, to violate many Virgins profeſſed in Cloiſters and religious Families to be as a mortification of their Pride, leſt the accidental advantages of a continent Life ſhould bring them into the certain miſeries of a ſpiritual Death, by taking away their Humility, which was more neceſſary than their Virgin-ſtate; It is not a cure that men may uſe, but God permits it ſometimes with greater ſafety through his wiſe conduct and over-ruling Providence; St. *Peter* was ſafer by his Fall (as it fell out in the event of things) than by his former Confidence. Man muſt never cure a ſin by a ſin; but he that brings good out of our evil, he can when he pleaſe. But I ſpeak it, to repreſent how deceitfully many times we do the work of the Lord. We reprove a ſinning Brother, but do it with a pompous ſpirit; we ſeparate from ſcandal, and do it with glory, and a gaudy heart; we are charitable to the poor, but will not forgive our unkind enemies; or, we pour relief into their bags, but we pleaſe our ſelves and drink drunk, and hope to commute with God, giving the fruit of our labours or effluxes of money for the ſin of our Souls: And upon this account it is, that two of the nobleſt Graces of a Chriſtian are to very many perſons made *a ſavour of death*, though they were intended for the beginning and the promotion of an eternal Life; and thoſe are *faith* and *charity*; ſome men think if they have *faith*, it is enough to anſwer all the accuſations of ſin, which our Conſciences or the Devils make againſt us: If I be a Wanton perſon, yet my Faith ſhall hide it, and Faith ſhall cover the follies of Drunkenneſs, and I may all my life rely upon *faith*, at laſt to quit my ſcores. For he that is moſt careful is not innocent, but muſt be ſaved by *Faith*; and he that is leaſt careful may have *faith*, and that will ſave him. But becauſe theſe men miſtake concerning Faith, and conſider not, that Charity or a good life is a part of that faith that ſaves us, they hope to be ſaved by the *Word*, they fill their bellies with the ſtory of *Trimalcion*'s banquet, and drink drunk with the news of wine; they eat ſhadows, and when they are drowning, catch at the image of the trees, which hang over the water, and are reflected from the bottom.

But thus many men do with Charity, [*Give alms and all things ſhall be clean unto you*, ſaid our *bleſſed Saviour:*] and therefore, many keep a ſin alive, and make account to pay for it, and God ſhall be put to relieve his own poor at the price of the ſin of another of his ſervants; Charity ſhall take luſt or intemperance into protection, and men will not be kind to their Brethren, unleſs they will be alſo at the ſame time unkind to God. I have underſtood concerning divers vicious perſons, that none have been ſo free in their donatives and offerings to Religion and the Prieſt as they: and the Hoſpitals that have been built, and the High-ways mended at the price of Souls, are too many for Chriſtendom to boaſt of in behalf of Charity. But as others miſtake concerning faith, ſo theſe do concerning its twin-ſiſter. The firſt had *faith without charity*, and theſe have *charity without hope*; *for every one that hath this hope*, that is, the hope of receiving the glorious things of God promiſed in the Goſpel, *purifies himſelf even as God is pure*; Faith and Charity too, muſt both ſuppoſe Repentance; and Repentance is the Abolition of the whole Body of ſin, the Purification of the whole man. But the ſum of the Doctrine and caſe of conſcience in this particular is this.

1. *Charity is a certain cure of ſins that are paſt, not that are preſent.* He that repents and leaves his ſin, and then relieves the poor, and pays for his folly by a diminution of his own eſtate, and the ſupplies of the poor, and his miniſtring to Chriſts poor members, turns all his former crimes into holineſs; he purges the ſtains and makes amends for his folly, and commutes for the baſer pleaſure with a more noble uſage: ſo ſaid *Daniel* to *Nebuchadnezzar*, [*Break off thy ſins by righteouſneſs, and thine iniquities by ſhewing mercy to the poor:*] firſt be juſt, and then be charitable; for it is pity, Alms, which is one of the nobleſt Services of God, and the greateſt Mercy to thy Brother, ſhould be ſpent upon Sin, and thrown away upon Folly. Dan. 4. 27.

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2. *Faith is* the remedy of all our evils; but then, it is never *of force, but when we either have endeavoured or undertaken to do all good; this* in Baptiſm, *that* after: *faith* and *repentance* at firſt; and *faith* and *charity* at laſt; and becauſe we fail often by infirmity, and ſometimes by inadvertency; ſometimes by a ſurprize and often by omiſſion; and all this even in the midſt of a ſincere endeavour to live juſtly, and perfectly; therefore the Paſſion of our Lord pays for *this*, and *faith* lays hold upon *that*. But without a hearty and ſincere intent, and vigorous proſecution of all the parts of our duty, *faith is but a word*, not ſo much as a cover to a naked boſom, nor a pretence big enough to deceive perſons, that are not willing to be cozened.

3. *The bigger ingredient of vertue and evil actions will prevail*, but it is only *when vertue is habitual, and ſins are ſingle, interrupted, caſual and ſeldom, without choice and without affection*; that is, when our repentance is ſo timely, that it can work for God more than we ſerved under the Tyranny of ſin; ſo that if you will account the whole Life of man, the Rule is good, and the greater Ingredient ſhall prevail; and he ſhall certainly be pardoned and accepted, whoſe Life is ſo reformed, whoſe Repentance is ſo active, whoſe Return is ſo early, that he hath given bigger portions to God than to Gods enemy. But if we account ſo, as to divide the meaſures in preſent poſſeſſion, the bigger part cannot prevail; A ſmall or a ſeldom Sin ſpoils not the ſea of Piety; but when the affection is divided, a little ill deſtroys the whole body of good; the cup in a mans right hand muſt be ὄκρατον κιρνάμενον, it muſt be pure although it be mingled; that is, the whole Affection muſt be for God, *that* muſt be pure and unmingled; if ſin mingles in ſeldom and unapproved inſtances, the drops of water are ſwallowed up with a whole vintage of piety, and the bigger ingredient is the prevailing; in all other caſes it is not ſo: for one Sin that we chuſe and love and delight in, will not be excuſed by twenty Vertues: and as one broken Link diſſolves the union of the whole Chain, and one jarring untuned String ſpoils the whole Muſick; ſo is every ſin that ſeiſes upon a portion of our affections; if we love one, that one deſtroys the acceptation of all the reſt: And as it is in Faith, ſo it is in Charity. He that is a Heretick in one Article, hath no ſaving Faith in the whole; and ſo does every vicious Habit, or unreformed ſin deſtroy the excellency of the grace of Charity; a wilful error in one article is Hereſie, and every vice in one inſtance is Malice, and they are perfectly contrary, and a direct darkneſs to the two Eyes of the Soul, *faith* and *charity*.

4. There is one Deceit more yet, in the matter of the extenſion of our duty, deſtroying the integrity of its conſtitution: for they do the work of God deceitfully, who think God ſufficiently ſerved with *abſtinence from evil*, and converſe not in the acquiſition and purſuit of holy Charity and Religion. This *Clemens Alexandrinus* affirms of the Phariſees, they were μετὰ ἀποχὴν κακῶν δικαιούμενοι, they hoped to be juſtified by Abſtinence from things forbidden; but if we will be βασιλικοὶ, ſons of the Kingdom, we muſt μετὰ τῆς ἐν τούτοις τελειώσεως καὶ τὸ πλησίον ἀγαπᾶν, καὶ εὐεργετεῖν. Beſides this, and ſuppoſing a proportionable perfection in ſuch an innocence, we muſt love our Brother and do good to him, and glorifie God by a holy Religion, in the Communion of Saints, in Faith and Sacraments, in Alms and Counſel, in Forgiveneſſes and Aſſiſtances. *Flee from evil, and do the thing that is good, and dwell for evermore*, ſaid the Spirit of God in the Pſalms: and S. *Peter* [*Having eſcaped the corruption that is in the world through luſt, give all diligence to add to your faith vertue, to vertue patience, to patience godlineſs, and brotherly kindneſs, and charity.*] Many perſons think themſelves fairly aſſoiled, becauſe they are no Adulterers, no Rebels, no Drunkards, not of ſcandalous Lives; In the mean time like the *Laodiceans*, they are *naked and poor*; they have no catalogue of good things regiſtred in Heaven, no treaſures in the repoſitories of the Poor, neither have the poor often prayed concerning them, *Lord remember thy ſervants for this thing at the day of Judgment*. A negative Religion is in many things the effects of Laws, and the appendage of Sexes, the product of Education, the iſſues of Company and of the publick, or the daughter of Fear and natural Modeſty, or their temper and Conſtitution, and civil Relations, common Fame, or neceſſary Intereſt. Few Women ſwear and do the debaucheries of Drunkards; and they are guarded from adulterous complications by ſpies and ſhame, by fear and jealouſie, by the concernment of families, and reputation of their kindred, and therefore they are to account with God beyond this civil and neceſſary innocence, for humility and patience, for religious fanſies and tender conſciences, for tending the ſick and dreſſing the poor, for governing their houſe and nurſing their children; and ſo it is in every ſtate of life. When a Prince or Prelate, a noble

noble and a rich Perſon hath reckon'd all his immunities and degrees of innocence from thoſe evils that are incident to inferior perſons, or the worſer ſort of their own order, they do *the work of the Lord*, and their own too, very *deceitfully*, unleſs they account correſpondencies of piety to all their powers and poſſibilities: they are to reckon and conſider concerning what Oppreſſions they have relieved, what Cauſes and what Fatherleſs they have defended, how the work of God and of Religion, of Juſtice and Charity hath thriv'd in their hands. If they have made Peace, and encouraged Religion by their example and by their Laws, by rewards and collateral incouragements, if they have been zealous for God and for Religion, if they have imployed ten talents to the improvement of Gods bank, then they have done Gods work faithfully; if they account otherwiſe, and account only by ciphers and negatives, they can expect only the rewards of innocent ſlaves; they ſhall eſcape the *furca* and the *wheel*, the torments of luſtful perſons, and the crown of flames, that is reſerved for the ambitious; or they ſhall not be gnawn with the Vipers of the envious, or the Shame of the ingrateful; but they can never upon this account hope for the Crowns of Martyrs, or the honourable Rewards of Saints, the Coronets of Virgins, and Chaplets of Doctors and Confeſſors: And though Murderers and Luſtful perſons, the Proud and the Covetous, the Heretick and Schiſmatick are to expect flames and ſcorpions, pains and ſmart, (*pœnam ſenſus*, the Schools call it:) yet the lazy and the imperfect, the harmleſs ſleeper and the idle worker ſhall have *pœnam damni*, the loſs of all his hopes, and the diſhonours of the loſs; and in the ſum of affairs it will be no great difference whether we have *loſs* or *pain*, becauſe there can be no greater *pain* imaginable than to loſe the ſight of God to eternal ages.

5. Hither are to be reduced as deceitful workers, thoſe that promiſe to God, but mean not to pay what they once intended; * people that are confident in the day of eaſe, and fail in the danger; they that pray paſſionately for a grace, and if it be not obtained at that price go no farther, and never contend in Action for what they ſeem to contend in Prayer; * ſuch as delight in Forms and out-ſides, and regard not the Subſtance and deſign of every inſtitution; * that think it a great Sin to taſte bread before the receiving the holy Sacrament, and yet come to communicate with an ambitious and revengeful Soul; * that make a conſcience of eating Fleſh, but not of Drunkenneſs; * that keep old Cuſtoms and old Sins together; * that pretend one Duty to excuſe another; Religion againſt Charity, or Piety to Parents againſt duty to God, private Promiſes againſt publick Duty, the keeping of an Oath againſt breaking of a Commandment, Honour againſt Modeſty, Reputation againſt Piety, the Love of the world in civil inſtances to countenance Enmity againſt God; theſe are the deceitful workers of Gods work; they make a ſchiſm in the duties of Religion, and a war in Heaven worſe than that between *Michael* and the Dragon; for they divide the Spirit of God, and diſtinguiſh his Commandments into parties and factions; by ſeeking an excuſe, ſometimes they deſtroy the integrity and perfect conſtitution of duty, or they do ſomething whereby the effect and uſefulneſs of the duty is hindred: concerning all which this only can be ſaid, they who ſerve God with a lame Sacrifice and an imperfect Duty, a duty defective in its conſtituent parts, can never enjoy God; becauſe he can never be divided: and though it be better to enter into Heaven with one foot, and one eye, than that both ſhould be caſt into Hell, becauſe Heaven can make recompence for this loſs; yet nothing can repair his loſs who for being lame in his duty ſhall enter into Hell, where nothing is perfect, but the meaſures and duration of torment, and they both are next to infinite.

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Part II.

2. 2. THE next Enquiry, is into the *intention of our duty*: and here it will not be amiſs to change the word *fraudulenter*, or *doloſè*, into that which ſome of the *Latine* Copies do uſe, *Maledictus, qui facit opus Dei* [*negligenter,*] *Curſed is he, that doth the work of the Lord negligently*, or *remiſſly*: and it implies, that as our Duty muſt be whole, ſo it muſt be fervent; for a languiſhing Body may have all its Parts, and yet be Uſeleſs to many purpoſes of Nature: and you may reckon all the joynts of a dead Man, but the Heart is cold, and the Joynts are ſtiff and fit for nothing but for the little people that creep in Graves: And ſo are very many men; if you ſum up the accounts of their Religion, they can reckon days and months of Religion, various offices, charity and prayers, reading and meditation, Faith and Knowledge, Catechiſm and Sacraments, duty to God, and duty to Princes, paying debts and proviſion for children, confeſſions and tears, diſcipline in families, and love of good people; and, it may be, you ſhall not reprove their numbers, or find any lines unfill'd in their tables of accounts; but when you have handled all this and conſider'd, you will find at laſt you have taken a dead man by the hand, there is not a finger wanting, but they are ſtiff as Icecicles, and without flexure as the legs of Elephants; ſuch are they whom St. *Bernard* deſcribes, "Whoſe ſpiritual Joy is allay-"ed with tediouſneſs, whoſe Compunction for ſins is ſhort and ſeldom, whoſe "Thoughts are animal and their Deſigns ſecular, whoſe Religion is lukewarm; their "Obedience is without devotion, their Diſcourſe without profit, their Prayer with-"out intention of heart, their Reading without inſtruction, their Meditation is with-"out ſpiritual advantages, and is not the commencement and ſtrengthening of holy purpoſes; and they are ſuch whom Modeſty will not reſtrain, nor Reaſon bridle, nor Diſcipline correct, nor the fear of Death and Hell can keep from yielding to the imperiouſneſs of a fooliſh Luſt, that diſhonours a mans Underſtanding, and makes his Reaſon, in which he moſt glories, to be weaker than the Diſcourſe of a girl, and the Dreams of the night. In every action of Religion God expects ſuch a warmth, and a holy fire to go along, that it may be able to enkindle the wood upon the Altar, and conſume the Sacrifice; but God hates an indifferent Spirit. Earneſtneſs and vivacity, quickneſs and delight, perfect choice of the ſervice, and a delight in the proſecution, is all that the Spirit of a man can yield towards his Religion: the outward Work is the effect of the Body; but if a man does it heartily and with all his mind, then Religion hath wings and moves upon wheels of fire; and therefore when our Bleſſed Saviour made thoſe *capitulars* and *canons* of Religion, to *love God*, and to *love our neighbour*; beſides, that the material part of the duty [*love*] is founded in the ſpirit, as its natural ſeat, he alſo gives *three words* to involve the *ſpirit* in the action, and *but one* for the *body*: *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind*; *and* laſtly, *with all thy ſtrength*; this brings in the body too; becauſe it hath ſome ſtrength, and ſome ſignifications of its own; but *heart* and *ſoul* and *mind* mean all the ſame thing in a ſtronger and more earneſt expreſſion; that is, that we do it hugely, as much as we can, with a clear Choice, with a reſolute Underſtanding, with ſtrong Affections, with great Diligence: *Enerves animos odiſſe virtus ſolet*, Vertue hates weak and ineffective minds, and tame eaſie proſecutions; *Loripedes*, people whoſe arm is all Fleſh, whoſe foot is all Leather, and an unſupporting Skin; they creep like Snakes, and purſue the nobleſt myſteries of Religion, as *Naaman* did the myſteries of *Rimmon*, only in a complement, or for ſecular regards; but without the *mind*, and therefore without *zeal*: *I would thou wert either hot or cold*, ſaid the Spirit of God to the Angel or Biſhop of *Laodicea*. In feaſts or ſacrifices the Ancients did uſe *apponere frigidam*, or *calidan*; ſometimes they drank hot drink, ſometimes they poured cold upon their graves or in their wines, but no ſervices of Tables or Altars were ever with lukewarm. God hates it worſe than ſtark cold; which expreſſion is the more conſiderable, be-

cauſe

cauſe in natural and ſuperinduc'd progreſſions, from extreme to extreme, we muſt neceſſarily paſs thorow the midſt; and therefore it is certain, a lukewarm Religion is better than none at all, as being the doing ſome parts of the work deſigned, and nearer to perfection than the utmoſt diſtance could be; and yet that God hates it more, muſt mean, that there is ſome appendant evil in this ſtate which is not in the other, and that *accidentally* it is much worſe: and ſo it is, if we rightly underſtand it; that is, if we conſider it, not as a *being in*, or *paſſing through* the middle way, but as a *ſtate* and a *period* of Religion. If it be in motion, a lukewarm Religion is pleaſing to God; for God hates it not for its imperfection, and its natural meaſures of proceeding; but if it ſtands ſtill and reſts there, it is a ſtate againſt the deſigns, and againſt the perfection of God: and it hath in it theſe Evils:

1. It is a ſtate of the greateſt Imprudence in the world; for it makes a man to ſpend his Labour for that which profits not, and to deny his Appetite for an unſatisfying intereſt; he puts his Moneys in a napkin, and he that does ſo, puts them into a broken bag; he loſes the Principal for not encreaſing the Intereſt. He that dwells in a ſtate of life that is unacceptable, loſes the money of his Alms, and the rewards of his Charity, his hours of Prayer, and his parts of Juſtice, he confeſſes his ſins and is not pardoned, he is patient but hath no hope, and he that is gone ſo far out of his country, and ſtands in the middle way, hath gone ſo far out of his way; he had better have ſtayed under a dry roof, in the houſe of baniſhment, than to have left his *Gyarus*, the Iſland of his ſorrow, and to dwell upon the *Adriatick*: So is he that begins a ſtate of Religion, and does not finiſh it; he abides in the high-way, and though he be nearer the Place, yet is as far from the Reſt of his Countrey as ever; and therefore all that beginning of labour was in the prejudice of his Reſt, but nothing to the advantages of his Hopes. He that hath never begun, hath loſt no labour; *Jactura præteritorum*, the loſs of all that he hath done, is the firſt evil of the negligent and lukewarm Chriſtian; according to the ſaying of *Solomon*: *He that is remiſs or idle in his labour, is the brother of him that ſcattereth his goods.* Prov. 18. 9.

2. The ſecond appendant Evil is, that *lukewarmneſs is the occaſion of greater evil*; becauſe the remiſs eaſie Chriſtian ſhuts the gate againſt the heavenly breathings of Gods holy Spirit; he thinks every breath, that is fann'd by the wings of the holy Dove, is not intended to encourage his Fires, which burn, and ſmoak, and peep through the cloud already; it tempts him to ſecurity; and, if an evil Life be a certain in-let to a ſecond Death, *deſpair* on one ſide, and *ſecurity* on the other are the bars and locks to that door, he can never paſs forth again while that ſtate remains; whoever ſlips in his ſpiritual walking does not preſently fall; but if that ſlip does not awaken his deligence, and his caution, then his ruine begins, *vel pravæ inſtitutionis deceptus exordio, aut per longam mentis incuriam, & virtute animi decidente*, as S. *Auſtin* obſerves; either upon the purſuit of his firſt Error, or by a careleſs Spirit, or a decaying ſlackned Reſolution; all which are the direct Effects of lukewarmneſs. But ſo have I ſeen a fair Structure begun with art and care, and raiſed to half its ſtature, and then it ſtood ſtill by the misfortune or negligence of the owner, and the rain deſcended, and dwelt in its joynts, and ſupplanted the contexture of his pillars, and having ſtood a while like the antiquated Temple of a deceaſed Oracle, it fell into a haſty Age, and ſunk upon its own Knees, and ſo deſcended into Ruine: So is the imperfect, unfiniſhed Spirit of a man; it lays the Foundation of a holy reſolution, and ſtrengthens it with vows and arts of proſecution, it raiſes up the Walls, Sacraments, and Prayers, Reading, and holy Ordinances; and holy actions begin with a ſlow motion, and the building ſtayes, and the Spirit is weary, and the Soul is naked, and expoſed to temptation, and in the days of ſtorm take in every thing that can do it miſchief; and it is faint and ſick, liſtleſs and tired, and it ſtands till its own weight wearies the foundation, and then declines to death and ſad diſorder, being ſo much the worſe, becauſe it hath not only returned to its firſt Follies, but hath ſuperadded Unthankfulneſs and Careleſneſs, a poſitive Neglect and a Deſpite of holy things, a ſetting a low price to the things of God, Lazineſs and Wretchleſneſs; all which are evils ſuperadded to the firſt ſtate of coldneſs, whither he is with all theſe loads and circumſtances of death eaſily revolv'd.

3. A ſtate of lukewarmneſs is more incorrigible than a ſtate of coldneſs; while men flatter themſelves, that their ſtate is good, that they are rich and need nothing, that their lamps are dreſſed, and full of ornament. There are many, that think they are in their Countrey, as ſoon as ever they are weary, and meaſure not the End of their hopes by the Poſſeſſion of them, but by their precedent Labour; which they over-value,

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over-value, becauſe they have eaſie and effeminate Souls. S. *Bernard* complains of ſome that ſay, *Sufficit nobis, nolumus eſſe meliores quàm Patres noſtri:* It is enough for us to be as our fore-fathers, who were honeſt and uſeful in their generations, but *be not over-righteous:* Theſe men are ſuch as think, they have Knowledge enough to need no teacher, Devotion enough to need no new fires, Perfection enough to need no new progreſs, Juſtice enough to need no repentance; and then becauſe the ſpirit of a man and all the things of this world are in perpetual variety and change, theſe men decline, when they have gone their Period; they ſtand ſtill, and then revert; like a Stone returning from the boſome of a Cloud, where it reſted as long as the thought of a child, and fell to its natural bed of Earth, and dwelt below for ever. He that ſays, he will take care he be no Worſe, and that he deſires to be no Better, ſtops his journey into Heaven, but cannot be ſecure againſt his deſcending into Hell: and *Caſſian* ſpake a hard ſaying, *Frequenter vidimus de frigidis & carnalibus ad ſpiritualem veniſſe fervorem, de tepidis & animalibus omnino non vidimus:* Many perſons from vicious, and dead, and cold, have paſſed into life and an excellent grace, and a ſpiritual warmth and holy fires; but from *lukewarm* and *indifferent* never any body came to an excellent condition, and ſtate of holineſs: *rariſſimè*, S. *Bernard* ſayes, very extremely ſeldom; and our bleſſed Saviour ſaid ſomething of this, *The Publicans and the Harlots go before you into the Kingdom of Heaven*; they are moved by ſhame, and puniſhed by diſgrace, and remarked by puniſhments, and frighted by the circumſtances and notices of all the world, and ſeparated from ſober perſons by laws and an intolerable character, and the ſenſe of honour, and the care of their perſons, and their love of civil ſociety, and every thing in the world can invite them towards Vertues. But the man that is accounted honeſt, and does Juſtice, and ſome things of Religion, unleſs he finds himſelf but upon his way, and feels his wants, and groans under the ſenſe of his infirmities, and ſighs under his imperfections, and accounts himſelf *not to have comprehended*, but *ſtill preſſes towards the mark of his calling*, unleſs (I ſay) he ſtill increaſes in his appetites of Religion, as he does in his Progreſſion, he will think he needs no counſellor, and the Spirit of God whiſpers to an Ear, that is already fill'd with noiſes, and cannot attend to the heavenly Calling. The Stomach, that is already full, is next to loathing; and that's the prologue to ſickneſs, and a rejecting the firſt wholſome nutriment, which was entertained to relieve the firſt natural neceſſities: *Qui non proficit, vult deficere*, ſaid S. *Bernard:* He that goes not forward in the love of God, and of Religion, does not ſtand ſtill, but goes for all that; but whither ſuch a motion will lead him, himſelf without a timely care ſhall feel by an intolerable experiment.

In this ſenſe and for theſe reaſons it is, that although a lukewarm Chriſtian hath gone forward ſome ſteps towards a ſtate of Holineſs, and is advanced beyond him that is cold, and dead, and unconcerned; and therefore ſpeaking *abſolutely* and *naturally*, is nearer the Kingdom of God than he that is not yet ſet out; yet *accidentally*, and by reaſon of theſe ill appendages, he is worſe, in greater danger, in a ſtate equally unacceptable, and therefore muſt either go forward, and ſtill do the Work of God carefully, and diligently, with a Fervent ſpirit, and an Active hand, with a Willing heart, and a Chearful eye, or it had been better he had never begun.

2. It concerns us next to inquire concerning the Duty in its proper inſtances, that we may perceive to what parts and degrees of duty it amounts; we ſhall find it eſpecially in the duties of *faith*, of *prayer*, and of *charity*.

1. Our Faith muſt be ſtrong, vigorous, active, confident, and patient, reaſonable, and unalterable, without doubting, and fear, and partiality. For the faith of very many men ſeems a duty ſo weak and indifferent, is ſo often untwiſted by violence, or ravel'd and intangled in weak diſcourſes, or ſo falſe and fallacious by its mixture of intereſt, that though men uſually put moſt confidence in the pretences of faith, yet no pretences are more unreaſonable.

1. 1. Our faith and perſwaſion in Religion is moſt commonly imprinted in us by our Countrey, and we are Chriſtians at the ſame rate as we are *Engliſh* or *Spaniards*, or of ſuch a Family; our Reaſon is firſt ſtained and ſpotted with the Dye of our Kinred, and Countrey, and our Education puts it in grain, and whatſoever is againſt this we are taught to call a Temptation: in the mean time, we call theſe accidental and artificial Perſwaſions by the name of *faith*, which is only the Air of the Country, or an Heir-loom of the family, or the Daughter of a preſent intereſt. What ever it was that brought us in, we are to take care, that when we are in, our Faith be noble, and ſtand upon its moſt proper and moſt reaſonable Foundation; it concerns us better to underſtand that Religion, which we call Faith, and that Faith whereby we hope to be ſaved.

2. The

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2. The Faith and the whole Religion of many men is the production of Fear. Men are threatned into their perſwaſions, and the Iron Rod of a Tyrant converts whole Nations to his principles, when the wiſe diſcourſes of the Religion ſeem dull as ſleep, and unprevailing as the talk of childhood. That's but a deceitful faith, which our timorouſneſs begot, and our weakneſs nurſes, and brings up. The Religion of a Chriſtian is immortal, and certain, and perſwaſive, and infallible, and unalterable, and therefore needs not be received by humane and weak Convoys, like worldly and mortal Religions: That Faith is lukewarm, and eaſie, and trifling, which is only a Belief of that, which a man wants courage to diſbelieve. 2.

3. The faith of many men is ſuch, that they dare not truſt it: they will talk of it, and ſerve vanity, or their luſt, or their company, or their intereſt by it, but when the matter comes to a pinch, they dare not truſt it. When *Antiſthenes* was initiated into the myſteries of *Orpheus*, the Prieſt told him, that all that were of that Religion immediately after death ſhould be perfectly happy; the Philoſopher asked him, Why he did not die, if he believed what he ſaid? Such a Faith as that, was fine to talk of at Table, or eating the ſacrifices of the Religion, when the Myſtick man was ἐνθεος full of Wine and Fleſh, of Confidence and Religion; but to die, is a more material conſideration, and to be choſen upon no grounds, but ſuch a Faith, which really comes from God, and can ſecure our Reaſon, and our Choice, and perfect our Intereſt and Deſigns. And it hath been long obſerved concerning thoſe bold people, that uſe their reaſon againſt God that gave it; they have one perſwaſion in their health, and another in their ſickneſs and fears; when they are well, they blaſpheme; when they die, they are ſuperſtitious. It was *Bias* his caſe, when he was poyſon'd by the Atheiſms of *Theodorus*, no man died more like a Coward and a Fool; *as if the Gods were to come and go as* Bias *pleaſed to think and talk:* ſo one ſaid of his folly. If God be to be feared when we die, he is alſo to be feared in all our life, for he can for ever make us die; he that will do it once, and that when he pleaſe, can always. And therefore all thoſe Perſwaſions againſt God, and againſt Religion, are only the Production of vicious paſſions, of drink or fancy, of confidence and ignorance, of boldneſs or vile appetites, of vanity or fierceneſs, of pride or flatteries; and Atheiſm is a proportion ſo unnatural and monſtrous, that it can never dwell in a mans heart *as faith does*, in health and ſickneſs, in peace and war, in company and alone, at the beginning and at the end of a deſign; but comes from weak Principles, and leaves ſhallow and ſuperficial Impreſſions; but when men endeavour to ſtrengthen and confirm it, they only ſtrive to make themſelves worſe than they can. Naturally a man cannot be an Atheiſt: for he that is ſo, muſt have ſomething within him that is worſe either than Man or Devil. 3.

His qui ſacris viſis abeunt ad Inferos Homines beati ſunt, ſolis quia vivere, Contingit illic iſtis, turba cætera Omnium malorum generi incidit.

4. Some meaſure their faith by ſhews and appearances, by ceremonies and names, by profeſſions and little inſtitutions. *Diogenes* was angry at the ſilly Prieſt, that thought he ſhould be immortal becauſe he was a Prieſt, and would not promiſe ſo concerning *Ageſilaus*, and *Epaminondas*, two noble *Greeks*, that had preſerved their Countrey, and lived vertuouſly. The faith of a Chriſtian hath no ſignification at all but obedience and charity; if men be juſt, and charitable, and good, and live according to their faith, then only they are Chriſtians; whatſoever elſe is pretended is but a ſhadow and the image of a Grace; for ſince in all the Sects and inſtitutions of the world, the Profeſſors did in ſome reaſonable ſort conform to the rules of the Profeſſion (as appears in all the Schools of Philoſophers, and Religions of the World, and the Practices of the *Jews*, and the uſages and the Countrey-cuſtoms of the *Turks*) it is a ſtrange diſhonour to Chriſtianity, that in it alone men ſhould pretend to the faith of it, and do nothing of what it perſwades, and commands upon the account of thoſe promiſes, which it makes us to believe. * He that means to pleaſe God by his faith, muſt have his Faith begotten in him by the Spirit of God, and proper Arguments of Religion; he muſt profeſs it without fear, he muſt dare to die for it, and reſolve to live according to its inſtitution; he muſt grow more confident, and more holy, have fewer doubtings and more vertues, he muſt be reſolute and conſtant, far from indifferency, and above ſecular regards; he muſt by it regulate his life, and value it above his life; he muſt *contend earneſtly for the faith*, by the moſt prevailing arguments, by the Arguments of holy living and ready dying, by Zeal and Patience, by Conformity and Humility, by reducing words to actions, fair diſcourſes to perfect perſwaſions, by loving the Article, and *encreaſing in the knowledge and love of God and his Son Jeſus Chriſt*; and then his faith is not *negligent*, *deceitful*, *artificial* and *improper*; but *true*, and *holy*, and *reaſonable*, and *uſeful*, *zealous* and *ſufficient*, and therefore can never be reproved. 4.

2. Our

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See Sermons of the *Return of Prayer*, Part 2.

2. Our Prayers and Devotions muſt be fervent and zealous, not cold, patient, eaſie, and ſoon rejected; but ſupported by a patient Spirit, ſet forwards by Importunity, continued by Perſeverance, waited on by Attention and a preſent mind, carried along with holy but ſtrong Deſires; and ballaſted with Reſignation, and Conformity to the Divine will; and then it is, as God likes it, and does the work to Gods glory and our intereſt effectively. He that asks with a doubting Mind, and a lazy deſire, begs for nothing but to be denied; we muſt in our prayers be earneſt and fervent, or elſe we ſhall have but a cold anſwer; for God gives his grace according as we can receive it, and whatſoever evil Returns we meet in our prayers, when we ask for good things, is wholly by reaſon of our wandring Spirits and cold Deſires; we have reaſon to complain that our Minds wander in our prayers, and our Diverſions are more prevailing than all our arts of application, and detention; and we wander ſometimes even when we pray againſt wandring: and it is in ſome degrees natural, and unevitable: but although the Evil is not wholly to be cured, yet the Symptoms are to be eaſed; and if our deſires were ſtrong, and fervent, our minds would in the ſame proportion be preſent: we ſee it by a certain and regular Experience; what we love paſſionately, we perpetually think on, and it returns upon us whether we will or no; and in a great fear the apprehenſion cannot be ſhaken off; and therefore if our deſires of holy things were ſtrong and earneſt, we ſhould moſt certainly attend our prayers: It is a more violent affection to other things, that carries us off from this; and therefore if we lov'd paſſionately, what we ask for daily, we ſhould ask with hearty deſires, and an earneſt appetite, and a preſent ſpirit; and however it be very eaſie to have our thoughts wander, yet it is our indifferency and lukewarmneſs that makes it ſo natural: and you may obſerve it, that ſo long as the Light ſhines bright, and the Fires of devotion, and deſires flame out, ſo long the Mind of a man ſtands cloſe to the Altar, and waits upon the Sacrifice; but as the fires die and deſires decay, ſo the mind ſteals away and walks abroad to ſee the little images of beauty and pleaſure, which it beholds in the falling Stars and little Glow-worms of the world. The River that runs ſlow and creeps by the banks, and begs leave of every turf to let it paſs, is drawn into little hollowneſſes, and ſpends it ſelf in ſmaller portions, and dies with diverſion; but when it runs with vigorouſneſs and a full ſtream, and breaks down every obſtacle, making it even as its own brow, it ſtays not to be tempted with little avocations, and to creep into holes, but runs into the Sea through full and uſeful Channels: So is a mans Prayer, if it moves upon the feet of an abated appetite, it wanders into the ſociety of every trifling accident, and ſtays at the Corners of the fancy, and talks with every Object it meets, and cannot arrive at Heaven; but when it is carried upon the wings of paſſion and ſtrong deſires, a ſwift motion and a hungry appetite, it paſſes on through all the intermedial regions of Clouds, and ſtays not till it dwells at the foot of the Throne, where Mercy ſits, and thence ſends holy Showers of refreſhment. I deny not but ſome little drops will turn aſide, and fall from the full chanel by the weakneſs of the banks, and hollowneſs of the paſſage; but the main courſe is ſtill continued: and although the moſt earneſt and devout perſons feel and complain of ſome looſeneſs of ſpirit, and unfixed attentions, yet their love and their deſire ſecure the main portions, and make the prayer to be ſtrong, fervent, and effectual. Any thing can be done by him, that earneſtly deſires what he ought; ſecure but your Affections and Paſſions, and then no Temptation will be too ſtrong; *A wiſe man, and a full reſolution, and an earneſt ſpirit can do any thing of duty*; but every temptation prevails, when we are willing to die; and we uſually lend nothing to devotion but the offices that flatter our paſſions; we can deſire and pray for any thing, that may ſerve our Luſt, or promote thoſe Ends which we covet, but ought to fear and flee from: but the ſame earneſtneſs, if it were tranſplanted into Religion and our Prayers, would ſerve all the Needs of the Spirit, but for want of it we do *the Lords work deceitfully*.

3. Our Charity alſo muſt be fervent: *Malus eſt miles qui ducem ſuum gemens ſequitur*, He that follows his General with a heavy march, and a heavy heart is but an ill Souldier; but our duty to God ſhould be hugely pleaſing, and we ſhould rejoyce in it: it muſt paſs on to action, and do the action vigorouſly; it is called in Scripture κόπος ἀγάπης, *the labour*, and travail *of love*; *A friend at a ſneeſe and an almsbasket full of prayers*, a love that is lazy, and a ſervice that is uſeleſs, and a pity without ſupport, are the images and colours of that grace, whoſe very conſtitution and deſign is, *beneficence* and well doing. He that loves paſſionately will not only do all that his friend needs, but all that himſelf can; for although the Law of Charity is fulfilled by Acts of profit, and bounty, and obedience, and labour, yet *it hath no*

other

other meaſures but the proportions and abundance of a good mind; and according to this God requires that we be περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου, *abounding*, and that *alwayes in the work of the Lord*; if we love paſſionately, we ſhall do all this, for Love endures Labour and calls it Pleaſure, it ſpends all and counts it a gain, it ſuffers inconveniencies and is quickly reconciled to them; if diſhonours and affronts be to be endured, love ſmiles and calls them favours, and wears them willingly. SERM. XIII.

> ——— *alii jacuêre ligati*
> *Turpiter, atque aliquis de Diis non triſtibus optat*
> *Sic fieri turpis,* ———

It is the Lord, ſaid *David*, and *I will yet be more vile, and it ſhall be honour unto me*; thus did the Diſciples of our Lord go *from tribunals rejoycing, that they were accounted worthy to ſuffer ſtripes for that beloved Name*; and we are commanded *to rejoyce in perſecutions, to reſiſt unto bloud, to ſtrive to enter in at the ſtrait gate, not to be weary of well doing*; do it hugely, and do it always. *Non enim votis neque ſuppliciis muliebribus auxilia Deorum parantur; ſed vigilando, agendo, bene conſulendo omnia proſperè cedunt.* No man can obtain the Favour of God by words and imperfect Reſolutions, by lazy actions and a remiſs Piety; but by ſevere counſels and ſober Actions, by watchfulneſs and Prudence, by doing excellent things with holy intentions and vigorous Proſecutions. *Ubi ſocordiæ & ignaviæ te tradideris, nequicquam Deos implorabis:* If your Virtues be lazy, your Vices will be bold and active: and therefore *Democritus* ſaid well, that the *painful* and the *ſoft-handed* people in Religion differ juſt as *good* men and *bad*; *nimirum ſpe bona*, the labouring Charity hath a good Hope, but a cool Religion hath none at all; and the diſtinction will have a ſad effect to eternal Ages.

Theſe are the great Scenes of Duty, in which we are to be fervent and zealous; but becauſe earneſtneſs and zeal are circumſtances of a great latitude, and the zeal of the preſent Age is ſtark cold, if compared to the fervors of the Apoſtles, and other holy Primitives; and in every age a good mans care may turn into ſcruple, if he ſees that he is not the beſt man, becauſe he may reckon his own eſtate to ſtand in the confines of darkneſs, becauſe his ſpark is not ſo great as his neighbours fires, therefore it is fit that we conſider concerning the degrees of the intention and forward heats; for when we have found out the loweſt degrees of zeal, and a holy fervour, we know that *duty* dwells there, and whatſoever is above it, is a degree of excellence; but all that is leſs than it, is *lukewarmneſs*, and the ſtate of an ungracious and an unaccepted perſon.

1. No man is fervent and zealous as he ought, but he that prefers Religion before buſineſs, Charity before his own eaſe, the Relief of his Brother before money, Heaven before ſecular regards, and God before his friend or intereſt. Which rule is not to be underſtood *abſolutely*, and *in particular inſtances*, but alwayes *generally*; and when it deſcends to particulars, it muſt be in proportion to circumſtances, and by their proper meaſures: for,

1. *In the whole courſe of life it is neceſſary that we prefer Religion before any ſtate that is either contrary to it, or a leſſening of its duties.* He that hath a ſtate of life, in which he cannot at all in fair proportions tend to Religion, muſt quit great proportions of *that*, that he may enjoy more of *this*; this is that which our Bleſſed Saviour calls *pulling out the right eye, if it offend thee.* 1.

2. *In particular actions, when the neceſſity is equal, he, that does not prefer Religion, is not at all zealous*; for although all natural Neceſſities are to be ſerved before the circumſtances and order of Religion, yet our belly and our back, our liberty and our life, our health and a friend, are to be neglected rather than a Duty, when it ſtands in its proper place, and is requir'd. 2.

3. Although *the things of God are by a neceſſary zeal to be preferred before the things of the world*; yet we muſt take heed, that we do not reckon Religion, and orders of worſhipping, only to be *the things of God*, and all other duties to be *the things of the world*; for it was a Phariſaical device to cry *Corban*, and to refuſe to relieve their aged Parents: it is good to give to a Church, but it is better to give to the Poor; and though they muſt be both provided for, yet in caſes of diſpute Mercy carries the cauſe againſt Religion and the Temple. And although *Mary* was commended for chuſing the better part, yet *Mary* had done worſe, if ſhe had been at the foot of her Maſter, when ſhe ſhould have relieved a periſhing Brother. *Martha* was troubled 3.

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bled with much ſerving; that was *more than need*, and therefore ſhe was to blame; and ſometimes *hearing* in ſome circumſtances may be *more than needs*; and ſome women are *troubled with overmuch hearing*, and then they had better have been ſerving the neceſſities of their Houſe.

4. 4. This rule is *not to be extended to the Relatives of Religion*; for although the things of the Spirit are better than the things of the World, yet a Spiritual man is not in humane regards to be preferred before Princes and Noble Perſonages. Becauſe a man is called ſpiritual in ſeveral regards, and for various meaſures and manners of partaking of the Spirit of grace, or co-operating toward the works of the Spirit. * A King and a Biſhop both, have Callings in order to Godlineſs, and Honeſty, and ſpiritual effects, towards the advancement of Chriſts Kingdom, whoſe repreſentatives ſeverally they are. * But whether of theſe two works more *immediately*, or more *effectively*, cannot at all times be known; and therefore from hence no argument can be drawn concerning doing them civil regards; * and poſſibly, *the partaking the ſpirit* is a nearer Relation to him, than doing his Miniſteries, and ſerving his Ends upon others; * and if relations to God and Gods Spirit could bring an obligation of giving proportionable civil honour, every holy man might put in ſome pretence for dignities above ſome Kings and ſome Biſhops. * But as the things of the Spirit are in order to the affairs of another World, ſo they naturally can inferr only ſuch a relative dignity, as can be expreſſed in ſpiritual manners. But becauſe ſuch relations are ſubjected in men of this life, and we now converſe eſpecially in material and ſecular ſignifications, therefore we are to expreſs our regards to men of ſuch relations by proportionable expreſſions: but becauſe *civil excellencies* are the proper ground of receiving and exacting *civil honours*, and ſpiritual excellencies do only claim them accidentally, and indirectly, therefore in titles of honour and humane regards the *civil præeminence* is the appendix of the greateſt *civil power* and *imployment*, and is to deſcend in proper meaſures; and for a ſpiritual Relation to challenge a temporal Dignity, is as if the beſt Muſick ſhould challenge the beſt Clothes, or a Lute-ſtring ſhould contend with a Roſe for the honour of the greateſt Sweetneſs. * Add to this, that although temporal things are in order to ſpiritual, and therefore are leſs perfect, yet this is not ſo naturally; for temporal things are properly in order to the felicity of man in his proper and preſent conſtitution; and it is by a ſupernatural grace, that now they are thruſt forward to a higher end of grace and glory; and therefore temporal *things*, and *perſons*, and *callings* have properly the chiefeſt temporal Regard; and Chriſt took nothing of this away from them, but put them higher, by ſanctifying and ennobling them. * But then the higher calling can no more ſuppoſe the higher man, than the richeſt trade can ſuppoſe the richeſt man. From callings to men, the argument is fallacious; and a Smith is a more uſeful man than he that teaches Logick, but not always to be more eſteemed, and called to ſtand at the Chairs of Princes and Nobles. * Holy perſons and holy things and all great Relations are to be valued by general proportions to their Correlatives, but if we deſcend to make minute and exact proportions, and proportion an inch of temporal to a minute of ſpiritual, we muſt needs be hugely deceived, unleſs we could meaſure the motion of an Angel by a ſtring, or the progreſſions of the Spirit by weight and meaſure of the Staple. * And yet if theſe meaſures were taken, it would be unreaſonable that the lower of the higher Kind ſhould be preferred before the moſt perfect and excellent in a lower Order of things. A man generally is to be eſteemed above a Woman, but not the meaneſt of her ſubjects before the moſt excellent Queen; not always this man before this woman. Now Kings and Princes are the beſt in all temporal Dignities, and therefore if they had in them no ſpiritual Relations and conſequent excellencies (as they have very many) yet are not to be undervalued to ſpiritual relations, which in this World are very imperfect, weak, partial; and muſt ſtay till the next World, before they are in a ſtate of excellency, propriety and perfection; and then alſo all ſhall have them, according to the worth of their Perſons, not of their Calling.

* But laſtly, what men may not challenge is not their juſt and proper due; but ſpiritual perſons and the neareſt relatives to God ſtand by him but ſo long as they dwell low and ſafe in Humility, and riſe high in nothing but in Labours, and Zeal of Souls, and Devotion. * In proportion to this Rule, a Church may be pull'd down to ſave a Town, and the Veſſels of the Church may be ſold to redeem Captives, when there is a great calamity imminent, and prepared for relief and no other way to ſuccour it.

But in the whole, the duty of Zeal requires, that we neglect an ordinary viſit rather than an ordinary Prayer, and a great profit rather than omit a required Duty.

No

No excuſe can legitimate a ſin; and he that goes about to diſtinguiſh between his duty and his profit, and if he cannot reconcile them, will yet tie them together like a Hyæna and a Dog, this man pretends to Religion but ſecures the World, and is indifferent and lukewarm towards that, ſo he may be warm and ſafe in the poſſeſſion of this. SERM. XIII.

2. To that fervour and zeal that is neceſſary and a duty, *it is required that we be conſtant and perſevering. Eſto fidelis ad mortem*, ſaid the Spirit of God to the Angel of the Church of *Smyrna*, *Be faithful unto death, and I will give thee a crown of life.* For he that is warm to Day and cold to Morrow, zealous in his Reſolution and weary in his Practices, fierce in the Beginning, and ſlack and eaſie in his Progreſs, hath not yet well choſen, what ſide he will be of; he ſees not reaſon enough for Religion, and he hath not confidence enough for its Contrary; and therefore he is *duplicis animi*, as S. *James* calls him, *of a doubtful mind.* For Religion is worth as much to day as it was yeſterday, and that cannot change though we do; and if we do, we have left God, and whither he can go that goes from God, his own ſorrows will ſoon enough inſtruct him. This Fire muſt never go out, but it muſt be like the fire of Heaven, it muſt ſhine like the Stars, though ſometimes covered with a Cloud or obſcur'd by a greater light; yet they dwell for ever in their Orbs, and walk in their Circles, and obſerve their Circumſtances, but go not out by day nor night, and ſet not when Kings die, nor are extinguiſh'd when Nations change their Government: So muſt the zeal of a Chriſtian be, a conſtant incentive of his duty, and though ſometimes his hand is drawn back by violence or need, and his prayers ſhortned by the importunity of buſineſs, and ſome parts omitted by neceſſities, and juſt compliances, yet ſtill the fire is kept alive, it burns within when the light breaks not forth, and is eternal as the orb of Fire, or the embers of the Altar of Incenſe.

3. No man is zealous as he ought, but *he that delights in the ſervice of* God: without this no man can perſevere, but muſt faint under the continual preſſure of an uneaſie load. If a man goes to his Prayers as children go to School, or give Alms as thoſe that pay Contribution, and Meditate with the ſame willingneſs, with which young men die, this man does *perſonam ſuſtinere*, he acts a Part which he cannot long perſonate, but will find ſo many excuſes and ſilly devices to omit his duty, ſuch tricks to run from that which will make him happy; he will ſo watch the eyes of men, and be ſo ſure to do nothing in private; he will ſo often diſtinguiſh and mince the Duty into Minutes and little Particles, he will ſo tie himſelf to the letter of the Law and be ſo careleſs of the intention and ſpiritual Deſign, he will be punctual in the Ceremony and trifling in the Secret, and he will be ſo well pleaſed when he is hindred by an accident not of his own procuring, and will have ſo many devices to defeat his duty, and to couzen himſelf, that he will certainly manifeſt, that he is afraid of Religion, and ſecretly hates it; he counts it a Burthen, and an Objection, and then the man is ſure to leave it, when his circumſtances are ſo fitted. But if we delight in it, we enter into a portion of the Reward, as ſoon as we begin the Work, and the very Grace ſhall be ſtronger than the Temptation in its very pretence of Pleaſure; and therefore it muſt needs be pleaſing to God becauſe it confeſſes God to be the beſt Maſter, Religion the beſt work, and it ſerves God with choice, and will, and reconciles our nature to it, and entertains our appetite; and then there is no *anſa* or handle left, whereby we can eaſily be drawn from duty, when all parties are pleaſed with the imployment. But this delight is not to be underſtood as if it were always required, that we ſhould feel an actual Cheerfulneſs, and ſenſible Joy; ſuch as was that of *Jonathan*, when he had newly taſted Honey, and the light came into his eyes, and he was refreſhed and pleaſant. This happens ſometimes, when God pleaſes to intice, or reward a mans Spirit, with little Antepaſts of Heaven; but ſuch a delight only is neceſſary, and a duty, that we always chuſe our Duty regularly, and undervalue the pleaſures of Temptation, and proceed in the work of Grace with a firm choice and unabated election; our joy muſt be a joy of hope, a joy at the leaſt of confident ſufferers, the joys of faith and expectation; *rejoycing in hope*, ſo the Apoſtle calls it; that is, a going forward upon ſuch a perſwaſion as ſees the Joyes of God laid up for the Children of men: and ſo the Sun may ſhine under a cloud; and a man may *rejoyce in perſecution*, and *delight in loſſes*; that is, though his Outward man groans, and faints, and dies, yet his ſpirit, ὁ ἔσω ἄνθρωπος, the Inner man, is confident and induſtrious, and hath a hope by which it lives and works unto the end: It was the caſe of our bleſſed Saviour in his agony; his *ſoul was exceeding ſorrowful unto death*, and the load of his Fathers anger cruſhed his Shoulder, and bowed his Knees to the ground;

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and yet he choſe it, and ſtill went forward, and reſolved to die, and did ſo; and what we chuſe we delight in; and we think it to be *eligible*, and therefore *amiable*, and fit by its proper excellencies and appendages to be delighted in; it is not pleaſant to the fleſh at all times, for its dignity is ſpiritual and heavenly; but therefore it is proportioned to the Spirit, which is as heavenly as the reward, and therefore can feel the joyes of it, when the Body hangs the head, and is uneaſie and troubled.

Theſe are the neceſſary parts of Zeal, of which if any man fails, he is in a ſtate of Lukewarmneſs, and that is a ſpiritual Death. As a baniſhed man or a condemned perſon is *dead civilly*; he is *diminutus capite*, he is not reckoned in the *cenſus*, nor partakes of the priviledges, nor goes for a perſon, but is reckoned among things in the poſſeſſion of others: ſo is a lukewarm perſon; he is *corde diminutus*, he is ſpiritually dead, his heart is eſtranged from God, his affections are leſſened, his hope diminiſhed, and his title cancell'd; and he remains ſo, unleſs, 1. he prefer Religion before the World, and 2. ſpiritually rejoice in doing his Duty, and 3. do it conſtantly, and with perſeverance. Theſe are the heats and warmth of Life; whatſoever is leſs than this, is a Diſeaſe, and leads to the coldneſs and diſhonours of the Grave.

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Part III.

3. SO long as our zeal and forwardneſs in Religion hath only theſe conſtituent parts, it hath no more than can keep the duty alive: but beyond this, there are many Degrees of earneſtneſs and vehemence, which are progreſſions towards the ſtate of perfection, which every man ought to deſign and deſire to be added to his Portion: of this ſort I reckon *frequency in prayer*, and *alms above our eſtate*. Concerning which two inſtances, I have theſe two cautions to inſert.

1. Concerning *frequency in prayer*, it is an Act of zeal ſo ready and prepared for the ſpirit of a man, ſo eaſie and uſeful, ſo without objection, and ſo fitted for every mans affairs, his neceſſities and poſſibilities, that he that prayes but ſeldom, cannot in any ſenſe pretend to be *a religious perſon*. For in Scripture there is no other rule for the frequency of prayer given us, but by ſuch words which ſignifie we ſhould do it *alwayes*, *Pray continually*: and, *Men ought alwayes to pray, and not to faint*. And then, men have ſo many neceſſities, that if we ſhould eſteem our needs to be the circumſtances and poſitive determination of our times of prayer, we ſhould be very far from admitting limitation of the former words, but they muſt mean, that we ought to pray frequently every day. For in danger and trouble, natural religion teaches us to pray; In a feſtival fortune our Prudence, and our Needs inforce us equally. For though we feel not a preſent Smart, yet we are certain then is our biggeſt danger: and if we obſerve how the World treats her darlings, men of riches and honour, of proſperity and great ſucceſs, we cannot but confeſs them to be the moſt miſerable of all men, as being in the greateſt danger of loſing their biggeſt intereſt. For they are bigger than the iron hand of Law, and *they cannot be reſtrain'd with fear*: the hand graſps a power of doing all that, which their evil Heart can deſire, and *they cannot be reſtrained with diſability to ſin*; they are flatter'd by all mean, and baſe, and indiligent perſons, which are the greateſt part of mankind; but few men dare reprove a potent Sinner; *he ſhall every day be flatter'd and ſeldom counſelled*: and his great reflections and opinions of his condition make him impatient of reproof, and ſo *he cannot be reſtrain'd with modeſty*: and therefore as the Needs of the Poor man, his rent-day, and the cries of his children, and the oppreſſion he groans under, and his δυσκολόκοιτος μέριμνα, his uneaſie, ill-ſleeping care will make him run to his Prayers, that in heaven a new decree may be paſſed every day for the proviſions of his daily bread: ſo the greater Needs of the Rich, their temptations, and their dangers, the flattery and the vanity, the power and the pride, their buſineſs and evil eſtate of the whole world upon them, calls upon them to be zealous in this inſtance that they *pray often*, that

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that they *pray without ceaſing*; For there is great reaſon they ſhould do ſo, and great ſecurity and advantage, if they do; For *he that prays well and prays often, muſt needs be a good and a bleſſed man*; and truly he that does not, deſerves no pity for his miſery. For when all the troubles and dangers of his condition may turn into his good, if he will but deſire they ſhould; when upon ſuch eaſie terms he may be happy, for there is no more trouble in it than this, *Ask and ye ſhall receive*; that's all that is required; no more turnings and variety in their road; when (I ſay) at ſo cheap a rate, a poor man may be provided for, and a rich man may eſcape damnation, he that refuſes to apply himſelf to this remedy, *quickly, earneſtly, zealouſly, and conſtantly*, deſerves the ſmart of his poverty, and the care of it, and the ſcorn, *if he be poor*; and *if he be rich*, it is fit he ſhould (becauſe he deſires it) die by the evils of his proper danger. *It was obſerved by *Caſſian*; *Orationibus maximè inſidiantur Dæmones*, The Devil is more buſie to diſturb our Prayers, than to hinder any thing elſe. For elſe it cannot be imagined, why we ſhould be brought to pray ſo ſeldom; and to be ſo liſtleſs to them, and ſo trifling at them. No, *The Devil knows, upon what hard terms he ſtands with the praying man*; he alſo knows, that it is a mighty emanation of Gods infinite goodneſs and a ſtrange deſire of ſaving mankind, that he hath to ſo eaſie a Duty promiſed ſuch mighty Bleſſings. For God knowing, that upon hard terms we would not accept of Heaven it ſelf, and yet Hell was ſo intolerable a ſtate, that God who loved us would affix Heaven to a ſtate of prayer and devotion; this, becauſe the Devil knows to be one of the greateſt arts of the Divine mercy, he labours infinitely to ſupplant; and if he can but make men unwilling to pray, or *to pray coldly*, or *to pray ſeldom*, he ſecures his intereſt, and deſtroyes the man's; and it is infinitely ſtrange, that he can and doth prevail ſo much in this ſo unreaſonable temptation. *Oppoſuiſti nubem ne tranſiret oratio*, the mourning Prophet complained, there was a Cloud paſſed between Heaven and the prayer of *Judah*; a little thing God knows; it was a Wall, which might have been blown down with a few hearty ſighs, and a few penitential tears; or if the prayers had aſcended in a full and numerous body, themſelves would have broken thorow that little partition; but ſo the Devil prevails often; *opponit nubem*, he claps a Cloud between; ſome little Objection; *a ſtranger is come*, or, *my head akes*; or *the Church is too cold*; or, *I have Letters to write*; or, *I am not diſpoſed*; or, *it is not yet time*; or, *the time is paſt:* Theſe, and ſuch as theſe are the *clouds*, the Devil claps betwen Heaven and Us; but theſe are ſuch impotent objections, that they were as ſoon confuted as pretended, by all men that are not fools, or profeſſed enemies of Religion, but that they are clouds, which ſometimes look like Lions and Bears, Caſtles and walls of fire, Armies and Horſes; and indeed are any thing that a man will fancy; and the ſmalleſt Article of objection managed and conducted by the Devils arts, and meeting with a wretchleſs, careleſs, indevout ſpirit is a Lion in the way, and a deep River; it is impaſſable, and it is impregnable. Γίνονται πάνθ' ὅ,τι ἂν βέλονται νεφέλαι, λύκοι ἐὰν Σίμωνα εἰσίδωσι, ἔλαφοι τῷ Κλεωνύμῳ; as the Sophiſter ſaid in the Greek Comedy, *Clouds become any thing as they are repreſented*; *Wolves to* Simon, *Harts to* Cleonymus; For the Devil fits us with Clouds, according as we can be abuſed; and if we love Affairs of the world, he can contrive its circumſtances ſo, that they ſhall croſs our Prayers; and ſo it is in every inſtance: and the beſt way to cure this evil is *prayer*; *Pray often*, and *pray zealouſly*, and the Sun of righteouſneſs will ſcatter theſe Clouds, and warm our Hearts with his holy fires: But it is in this, as in all acquired habits; the habit makes the actions eaſie and pleaſant; but this habit cannot be gotten without frequent actions: *habits* are the Daughters of *action*; but then they nurſe their Mother, and produce daughters after her image, but far more beautiful and proſperous. For in frequent prayer there is ſo much reſt and pleaſure, that as ſoon as ever it is perceived, the contrary temptation appears unreaſonable; none are ſo unwilling to pray, as they that pray ſeldom; for they that do pray often, and with zeal, and paſſion, and deſire, feel no trouble ſo great, as when they are forced to omit their holy offices and hours of prayer. It concerns the Devils intereſt to keep us from all the Experience of the Rewards of a frequent and holy Prayer; and ſo long as you will not try and *taſte how good and gracious the Lord is* to the praying man, ſo long you cannot ſee the evil of your coldneſs and lukewarm ſtate; but if you would but try, though it be but for curioſity ſake, and inform your ſelves in the Vanity of things, and the Truth of pretences, and the Certainty of Theological propoſitions, you ſhould find your ſelves taken ina golden Snare, which will tie you to nothing but *felicity*, and *ſafety*, and *holineſs*, and *pleaſure*. But then the caution, which I intended to inſert, is this; that *frequency in prayers*, and that part of zeal which relates to it, is to be upon no account

Lam. 3.

*Ariſt. Νεφέλαι.

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but of an *holy ſpirit*, *a wiſe heart*, and *reaſonable perſwaſion*; for if it begin upon paſſion or fear, in imitation of others, or deſires of reputation, honour and phantaſtick principles, it will be unbleſſed and weary, unproſperous and without return of ſatisfaction: therefore if it happen to begin upon a weak principle, be very curious to change the motive, and with all ſpeed let it be turned into Religion and the love of holy things, then let it be as frequent as it can prudently, it cannot be amiſs.

When you are entred into a ſtate of zealous Prayer, and a regular Devotion, whatever interruption you can meet with, obſerve their cauſes, and be ſure to make them irregular, ſeldom, and contingent, that your omiſſions may be ſeldom and caſual, as a bare accident; for which no proviſions can be made: for if ever it come, that you take any thing *habitually* and *conſtantly* from your prayers, or that you diſtract from them *very frequently*, it cannot be but you will become troubleſome to your ſelf; your prayers will be uneaſie, they will ſeem hindrances to your more neceſſary affairs of paſſion and intereſt, and the things of the world: and it will not ſtand ſtill, till it comes to *Apoſtaſie*, and a direct diſpute and contempt of holy things. For it was an old Rule, and of a ſad Experience, *Tepiditas, ſi callum obduxerit, fiet Apoſtaſia*, If your Lukewarmneſs be habitual and *a ſtate* of life, if it once be hardned by the uſages of many days, it changes the whole ſtate of the man, it makes him an Apoſtate to devotion. Therefore be infinitely careful in this particular, always remembring the ſaying of S. *Chryſoſtome*; *Docendi, prædicandi officia & alia ceſſant ſuo tempore, precandi autem nunquam*; there are ſeaſons for Teaching, and Preaching, and other outward offices; but Prayer is the Duty of all times, and of all perſons, and in all contingences: From other things in many caſes we may be excuſed, but from prayer never. In this therefore καλὸν ζηλοῦσθαι, it is good to be zealous.

2. Concerning the ſecond inſtance I named, *viz.* To give Alms above our eſtate, it is an excellent Act of zeal, and needs no other caution to make it ſecure from illuſion and danger, but that *our egreſſions of charity do not prejudice juſtice*. See that your alms do not other men wrong; and let them do what they can to thy ſelf, they will never prejudice thee by their abundance; but then be alſo careful, that the pretences of Juſtice do not couzen thy ſelf of thy Charity, and the poor of thine Alms, and thy Soul of the Reward. He that is in debt is not excuſed from giving alms, till his debts are paid; but only from giving away ſuch portions which ſhould and would pay them, and ſuch which he intended ſhould do it: There are *lacernæ divitiarum*, and crumbs from the Table, and the gleanings of the Harveſt, and the ſcatterings of the Vintage, which in all eſtates are the Portions of the poor, which being collected by the hand of Providence, and united wiſely, may become conſiderable to the poor, and are the neceſſary Duties of Charity; but beyond this alſo, every conſiderable relief to the poor is not a conſiderable diminution to the eſtate; and yet if it be, it is not always conſiderable in the accounts of Juſtice; for Nothing ought to be pretended againſt the zeal of Alms, but the certain Omiſſions, or the very probable retarding the doing that, to which we are otherwiſe obliged. He that is going to pay a debt, and in the way meets an indigent perſon that needs it all, may not give it to him unleſs he knows by other means to pay the debt; but if he can do both, he hath his liberty to lay out his money for a Crown. But then in the caſe of proviſion for Children, our reſtraint is not ſo eaſie, or diſcernable; 1. Becauſe we are not bound to provide for them in a certain Portion, but may do it by the Analogies and Meaſures of prudence, in which there is a great latitude. 2. Becauſe our Zeal of Charity is a good Portion for them, and lays up a Bleſſing for inheritance. 3. Becauſe the faireſt portions of charity are uſually ſhort of ſuch ſumms, which can be conſiderable in the duty of proviſion for our children. 4. If we for them could be content to take any meaſure leſs than all, any thing under every thing that we can, we ſhould find the portions of the poor made ready to our hands ſufficiently to miniſter to zeal, and yet not to entrench upon this caſe of conſcience; But the truth is, we are ſo careleſs, ſo unskill'd, ſo unſtudied in Religion, that we are only glad to make an Excuſe, and to defeat our Souls of the reward of the nobleſt Grace: we are contented, if we can but make a pretence; for we are highly pleaſed if our Conſcience be quiet, and care not ſo much, that our Duty be performed; much leſs that our eternal Intereſt be advanced in bigger Portions. We care not, we ſtrive not, we think not of getting the greater rewards of Heaven; and he whoſe deſires are ſo indifferent for the greater, will not take pains to ſecure the ſmalleſt portion; and it is obſervable, that ἐλάχιστος ἐν τῇ βασιλείᾳ the leaſt in the Kingdom of Heaven, is as much as οὐδείς, as good as none; if a man will be content with his hopes of the loweſt place there, and will not labour for

Mat. 5. 16.

ſomething

ſomething beyond it, he does not value it at all, and it is ten to one, but he will loſe that for which he takes ſo little pains, and is content with ſo eaſie a ſecurity. He that does his Alms, and reſolves that in no caſe he will ſuffer Inconvenience for his Brother, whoſe caſe it may be is intolerable, ſhould do well to remember that God in ſome caſes requires a greater Charity; and it may be, we ſhall be called to die for the good of our Brother; and that although it always ſuppoſes a Zeal, and a holy Fervour, yet ſometimes it is alſo a Duty, and we loſe our lives if we go to ſave them; and ſo we do with our eſtates, when we are ſuch good husbands in our Religion, that we will ſerve all our own conveniences before the great needs of a hungry and afflicted brother, God oftentimes takes from us that which with ſo much curioſity we would preſerve, and then we loſe our money, and our Reward too. SERM. XIV.

3. Hitherto is to be reduced * the accepting and chuſing the Counſels Evangelical: * the virgin or widow eſtate in order to Religion: * ſelling all, and giving it to the poor: * making our *ſelves Eunuchs for the Kingdom of Heaven:* * offering our ſelves to death voluntarily, in exchange or redemption of the life of a moſt uſeful perſon, as *Aquila* and *Priſcilla*, *who ventur'd their lives for* S. *Paul:* * the ſeal of Souls: * S. *Paul's* preaching to the *Corinthian* Church without wages: remitting of Rights and forgiving of Debts, when the obliged perſon could pay, but not without much trouble: * protection of calamitous perſons with hazard of our own intereſt and a certain trouble; concerning which and all other Acts of Zeal, we are to obſerve the following Meaſures, by which our zeal will become ſafe and holy, and by them alſo we ſhall perceive the exceſſes of zeal, and its inordinations: which is the next thing I am to conſider.

1. The firſt Meaſure, by which our zeal may comply with our Duty, and its actions become laudable, is *charity to our neighbour.* For ſince God receives all that glorification of himſelf, whereby we can ſerve and miniſter to his glory, reflected upon the foundation of his own *goodneſs*, and *bounty*, and *mercy*, and all the *Allelujahs* that are or ever ſhall be ſung in Heaven are Praiſes and Thankſgivings; and that God himſelf does not receive glory from the acts of his Juſtice, but then when his Creatures will not rejoice in his Goodneſs and Mercy: it follows that we imitate this original excellency, and purſue Gods own method, that is, glorifie him *in via miſericordiæ*, in the way of *mercy* and *bounty*, *charity* and *forgiveneſs*, *love* and *fair compliances*; There is no greater Charity in the world than to ſave a Soul, nothing that pleaſes God better, nothing that can be in our hands greater or more noble, nothing that can be a more laſting and delightful Honour, than that a periſhing Soul, ſnatched from the flames of an intolerable Hell, and born to Heaven upon the wings of Piety and Mercy by the Miniſtry of Angels, and the Graces of the holy Spirit, ſhall to eternal ages bleſs God and bleſs thee; *Him*, for the *Author and finiſher* of Salvation, and *Thee* for the Miniſter and charitable inſtrument: That bright Star muſt needs look pleaſantly upon thy face for ever, which was by thy hand plac'd there, and had it not been for thy Miniſtry might have been a ſooty Coal, in the regions of ſorrow. Now in order to this, God hath given us all ſome powers, and miniſteries, by which we may by our charity promote this Religion, and the great Intereſt of Souls: *Counſels* and *Prayers*, *preaching* and *writing*, *paſſionate deſires* and *fair examples*, *going before others* in the way of godlineſs, and bearing the torch before them, that they may ſee the way and walk in it. This is a Charity, that is prepared more or leſs for every one; and *by the way* we ſhould do well to conſider, what we have done towards it. For as it will be a ſtrange arreſt at the day of Judgment to *Dives*, that he fed high and ſuffered *Lazarus* to ſtarve, and every Garment that lies by thee and periſhes while thy naked brother does ſo too for want of it, ſhall be a bill of Indictment againſt thy unmerciful Soul; ſo it will be in every inſtance: in what thou couldeſt profit thy brother and didſt not, thou art accountable; and then tell over the times, in which thou haſt prayed for the Converſion of thy ſinning brother; and compare the times together, and obſerve, whether thou haſt not tempted him or betrayed him to Sin, or encourag'd him in it, or didſt not hinder him, when thou mighteſt, *more frequently* than thou haſt *humbly* and *paſſionately*, and *charitably*, and *zealouſly* bowed thy head, and thy heart, and knees to God to redeem that poor Soul from Hell, whither thou ſeeſt him deſcending with as much indifferency as a ſtone into the bottom of the Well. In this thing καλὸν ζηλοῦσθαι, it is a good thing to be zealous, and put forth all your ſtrength, for you can never go too far. But then be careful, that this zeal of thy neighbours amendment be only expreſſed in ways of Charity, not of Cruelty, or importune Juſtice. *He that ſtrikes the Prince for Juſtice*, as *Solomon's* expreſſion

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is, *is a companion of murderers*; and he that out of zeal of Religion ſhall go to convert Nations to his opinion by deſtroying Chriſtians, whoſe Faith is *intire* and *ſumm'd up by the Apoſtles*; this man breaks the ground with a ſword, and ſows tares, and waters the ground with bloud, and miniſters to envy and cruelty, to errors and miſtake, and there comes up nothing but poppies to pleaſe the eye and fancy, *diſputes* and *hypocriſie*, new ſummaries of Religion eſtimated by meaſures of anger, and accurſed principles; and ſo much of the Religion as is neceſſary to Salvation is laid aſide, and that brought forth that ſerves an Intereſt, not Holineſs; that fills the Schools of a proud man, but not that which will fill Heaven. Any zeal is proper for Religion, but the zeal of the Sword and the zeal of Anger; this is πικρία ζήλυ, *the bitterneſs of zeal*: and it is a certain temptation to every man againſt his duty; for if the Sword turns Preacher, and dictates propoſitions by Empire inſtead of arguments, and ingraves them in mens hearts with a Ponyard, that it ſhall be death to believe what I innocently and ignorantly am perſwaded of, it muſt needs be unſafe to *try the ſpirits*, to *try all things*, to make inquiry; and yet without this liberty, no man can juſtifie himſelf before God or Man, nor confidently ſay that his Religion is beſt; ſince he cannot without a final danger make himſelf able to give a right ſentence, and to follow that which he finds to be the beſt; this may ruine Souls by making Hypocrites, or careleſs and compliant againſt conſcience or without it; but it does not ſave Souls, though peradventure it ſhould force them to a good opinion: This is *inordination of zeal*; for Chriſt by reproving S. *Peter* drawing his Sword, even in the cauſe of Chriſt, for his ſacred, and yet injured perſon, διδάσκει μὴ χρῆσθαι μαχαίρᾳ κἂν τὸν θεὸν δοκῇ τις ἀδικεῖν. (ſaith *Theophylact*) teaches us not to uſe the ſword though in the cauſe of God, or for God himſelf; becauſe he will ſecure his own intereſt, only let him be ſerved as himſelf is pleaſed to command: and it is like *Moſes* paſſion, it throws the Tables of the Law out of our hands, and breaks them in pieces out of indignation to ſee them broken. This is Zeal, that is now in faſhion, and hath almoſt ſpoil'd Religion; men like the Zelots of the Jews cry up their Sect, and in it their Intereſt, ζηλοῦσι μαθητὰς, καὶ μαχαίρας ἀνασύρονται; they affect Diſciples and fight againſt the Opponents; and we ſhall find in Scripture, that when the Apoſtles began to preach the meekneſs of the Chriſtian inſtitution, ſalvations and promiſes, charity and humility; there was a zeal ſet up againſt them; the Apoſtles were zealous for the Goſpel, the Jews were zealous for the Law: and ſee what different effects theſe two zeals did produce; the zeal of the Law came to this, ἐθορύβουν τὴν πόλιν, and ἐδίωξαν μέχρι θανάτου, and ἀνασύρονται, and ὀχλοποιήσαντες, *they ſtirred up the City, they made tumults, they perſecuted this way unto the death, they got letters from the high Prieſt, they kept* Damaſcus *with a Garriſon*, they ſent parties of Souldiers to ſilence and to impriſon the Preachers, and thought they did God ſervice, when they put the Apoſtles to death, and they ſwore *neither to eat nor to drink, till they had killed* Paul. It was an old trick of the Jewiſh zeal,

Jam. 3. 14.

Non monſtrare vias eadem niſi ſacra colenti,
Quæſitum ad fontem ſolos deducere verpos.

They would not ſhew the way to a *Samaritan*, nor give a cup of cold water but to a circumciſed Brother; *That was their zeal.* But the zeal of the Apoſtles was this; they preached publickly and privately, they prayed for all men, they wept to God for the hardneſs of mens hearts, they *became all things to all men, that they might gain ſome*, they travell'd through Deeps and Deſarts, they endured the heat of the *Syrian Star* and the violence of *Euroclydon*, winds and tempeſts, ſeas and priſons, mockings and ſcourgings, faſtings and poverty, labour and watching, they endured every man and wronged no man, they would *do any good thing* and *ſuffer any evil*, if they had but Hopes to prevail upon a Soul; they perſwaded men Meekly, they intreated them Humbly, they convinced them Powerfully, they watched for their good, but medled not with their intereſt; and *this is the Chriſtian zeal*, the *zeal of meekneſs*, the *zeal of charity*, the *zeal of patience*, ἐν τούτοις καλὸν ζηλοῦσθαι, In theſe it is good to be zealous, for you can never go far enough.

2. The next Meaſure of zeal is *prudence*. For, as *charity* is *the matter of zeal*, ſo is *diſcretion the manner*. It muſt always be for good to our neighbour, and there need no rules for the conducting of that, provided the End be conſonant to the Deſign, that is, the charity be intended, and charity be done. But there is *a zeal* alſo *of Religion* or worſhipping, and this hath more need of meaſures and proper cautions. For, Religion can turn into a Snare; it may be abuſed into *ſuperſtition*, it

may

may become wearineſs in the ſpirit, and tempt to tediouſneſs, to hatred, and deſpair: and many perſons through their indiſcreet conduct and furious marches and great loads taken upon tender ſhoulders and unexperienced, have come to be perfect haters of their Joy, and deſpiſers of all their Hopes; being like dark Lanthorns, in which a Candle burns bright, but the body is incompaſſed with a cruſt and a dark cloud of iron; and theſe men keep the fires and light of holy Propoſitions within them, but the darkneſs of Hell, the hardneſs of a vexed heart hath ſhaded all the Light, and makes it neither apt to warm nor to enlighten others, but it turns to fire within, a fever and a diſtemper dwells there, and Religion is become their Torment.

1. Therefore *our zeal muſt never carry us beyond that which is profitable.* There are many inſtitutions, cuſtoms, and uſages introduced into Religion upon very fair motives, and adapted to great neceſſities; but to imitate thoſe things, when they are diſrobed of their proper Ends is an importune Zeal, and ſignifies nothing but a forward Mind, and an eaſie Heart, and an imprudent Head; unleſs theſe actions can be inveſted with other ends and uſeful purpoſes. The primitive Church were ſtrangely inſpired with a zeal of Virginity, in order to the neceſſities of preaching and travelling, and eaſing the troubles and temptations of perſecution; but when the neceſſity went on, and drove the holy men into deſarts, that made Colledges of Religious, and their manner of life was ſuch, ſo united, ſo poor, ſo dreſſed, that they muſt love *more non ſeculari*, after the manner of men divorc'd from the uſual entercourſes of the world: ſtill their deſire of ſingle life increaſed, becauſe the old neceſſity laſted, and a new one did ſupervene. Afterwards, the caſe was altered, and then the ſingle life was not to be choſen for it ſelf, nor yet in imitation of the firſt precedents; for it could not be taken out from their circumſtances and *be uſed alone.* He therefore that thinks he is a more Holy perſon for being a Virgin or a Widower, or that he is bound to be ſo, becauſe they were ſo; or that he cannot be a religious perſon, becauſe he is not ſo, hath Zeal indeed, but not according to knowledge. But now if the ſingle ſtate can be taken out and put to new appendages, and fitted to the end of another grace or eſſential duty of Religion, it will well become a Chriſtian zeal to chuſe it ſo long, as it can ſerve the end with advantage and ſecurity. Thus alſo a zealous perſon is to chuſe his Faſtings, while they are Neceſſary to him, and are Acts of proper mortification, while he is tempted, or while he is under diſcipline, while he repents, or while he obeys; but ſome perſons faſt in zeal, but for nothing elſe; faſt when they have no need, when there is need they ſhould not; but call it Religion to be miſerable or ſick; here their zeal is Folly, for it is neither an act of Religion nor of Prudence, to faſt when faſting probably ſerves no end of the Spirit; and therefore in the faſting-days of the Church, although it is Warrant enough to us to faſt, if we had no end to ſerve in it but the mere Obedience, yet it is neceſſary that the *Superiors* ſhould not think the Law obeyed, unleſs the end of the firſt Inſtitution be obſerved: A Faſting-day is a day of Humiliation, and Prayer; and faſting being nothing it ſelf, but wholly the Handmaid of a further Grace, ought not to be deveſted of its holineſs and ſanctification, and left like the walls of a ruinous Church, where there is no duty performed to God, but there remains ſomething of that, which uſed to miniſter to Religion. The want of this conſideration hath cauſed ſo much ſcandal and diſpute, ſo many ſnares and ſchiſms concerning Eccleſiaſtical Faſts. For when it was undreſſed and ſtripp'd of all the ornaments and uſeful appendages, when from a ſolemn day it grew to be common; from thence to be leſs devout by being leſs ſeldom and leſs uſeful; and then it paſſed from a day of Religion to be a day of Order, and from faſting till night, to faſting till Evening-ſong, and evening-ſong to be ſung about twelve a Clock; and from faſting it was changed to a choice of Food, from eating nothing to eating Fiſh, and that the letter began to be ſtood upon, and no uſefulneſs remained but what every one of his own piety ſhould put into it, but nothing was enjoin'd by the Law, nothing of that exacted by the Superiors, then the Law fell into diſgrace, and the deſign became ſuſpected, and men were firſt inſnared and then ſcandalized, and then began to complain without remedy, and at laſt took remedy themſelves without authority; the whole Affair fell into a Diſorder and miſchief; and Zeal was buſie on both ſides, and on both ſides was miſtaken, becauſe they fell not upon the proper remedy, which was to reduce the Law to the uſefulneſs and advantages of its firſt intention. But this I intended not to have ſpoken.

2. *Our zeal muſt never carry us beyond that which is ſafe.* Some there are, who in their firſt attempts and entries upon Religion, while the Paſſion, that brought them

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them in, remains, undertake things as great as their higheſt thoughts; no Repentance is ſharp enough, no Charities expenſive enough, no Faſtings afflictive enough, then *totis Quinquatribus orant*; and finding ſome deliciouſneſs at the firſt conteſt, and in that activity of their Paſſion, they make vows to bind themſelves for ever to this ſtate of delicacies. The onſet is fair: but the Event is this. The Age of a Paſſion is not long, and the flatulent Spirit being breathed out, the Man begins to abate of his firſt Heats, and is aſhamed: but then he conſiders that all that was not neceſſary, and therefore he will abate ſomething more, and *from ſomething to ſomething, at laſt it will come to juſt nothing*, and the proper effect of this is, *indignation*, and *hatred of holy things*, *an imprudent ſpirit*, *careleſneſs* or *deſpair*. Zeal ſometimes carries a man into Temptation: and he that never thinks he loves God dutifully or acceptably, becauſe he is not impriſon'd for him or undone, or deſign'd to martyrdom, may deſire a Trial that will undo him. It is like fighting of a Duel to ſhew our valour. Stay till the King commands you to fight and die, and then let Zeal do its nobleſt offices. This irregularity and miſtake was too frequent in the Primitive Church, when men and women would ſtrive for death, and be ambitious to feel the hangmans ſword; ſome miſcarried in the attempt, and became ſad examples of the unequal yoking a frail ſpirit with a zealous driver.

3. Let *Zeal never tranſport us to attempt any thing but what is poſſible*. *M. Tereſa* made a Vow, that ſhe would do always that, which was abſolutely the beſt. But neither could *her underſtanding* always tell her which was ſo, nor *her will* alwayes have the ſame fervors: and it muſt often breed ſcruples, and ſometimes tediouſneſs, and wiſhes that the vow were unmade. He that vows never to have an ill thought, never to commit an error, hath taken a courſe, that his little infirmities ſhall become crimes, and certainly be imputed by changing his unavoidable infirmity into vow-breach. Zeal is a Violence to a mans ſpirit, and unleſs the Spirit be ſecured by the proper nature of the duty, and the circumſtances of the action, and the poſſibilities of the man; it is like a great Fortune in the meaneſt perſon, it bears him beyond his limit, and breaks him into dangers and paſſions, tranſportations and all the furies of diſorder that can happen to an abuſed perſon.

4. Zeal is not ſafe unleſs it be *in re probabili* too, it muſt be in a likely matter. For we that find ſo many Excuſes to untie all our juſt Obligations, and diſtinguiſh our Duty into ſo much Fineneſs, that it becomes like Leaf-gold apt to be gone at every Breath; it cannot be prudent that we zealouſly undertake, what is not probable to be effected: If we do, the event can be nothing but portions of the former evil, *ſcruple* and *ſnares*, *ſhameful retreats* and *new fantaſtick principles*. In all our Undertakings we muſt conſider what is our ſtate of Life, what our natural Inclinations, what is our Society, and what are our Dependencies; by what Neceſſities we are born down, by what Hopes we are byaſſed; and by theſe let us meaſure our heats and their proper buſineſs. A zealous man runs up a ſandy Hill; the violence of Motion is his greateſt hinderance, and a Paſſion in Religion deſtroys as much of our evenneſs of ſpirit, as it ſets forward any outward work; and therefore although it be a good circumſtance and degree of a ſpiritual duty, ſo long as it is within, and relative to God and our ſelves, ſo long it is a holy Flame; but if it be in an outward duty, or relative to our neighbours, or in an inſtance not neceſſary, it ſometimes ſpoils the Action, and always endangers it. But I muſt remember, we live in an age, in which men have more need of new fires to be kindled within them, and round about them, than of any thing to allay their forwardneſs: there is little or no Zeal now but the zeal of Envy, and killing as many as they can, and damning more than they can; πύρωσις & καπνὸς πυρώσεως, *ſmoak and lurking fires* do corrode and ſecretly conſume: therefore this diſcourſe is leſs neceſſary. A Phyſician would have but ſmall imployment near the *Riphæan Mountains*, if he could cure nothing but Calentures; Catarrhes, and dead Palſies, Colds, and Conſumptions are their evils, and ſo is Lukewarmneſs and Deadneſs of ſpirit, the proper maladies of our age: for though ſome are hot, when they are miſtaken, yet men are cold in a righteous cauſe; and the nature of this evil is to be inſenſible; and the men are farther from a cure, becauſe they neither feel their evil, nor perceive their danger. But of this I have already given account: and to it, I ſhall only add what an old Spiritual perſon told a Novice in Religion, asking him the cauſe why he ſo frequently ſuffered tediouſneſs in his religious offices; *Nondum vidiſti requiem quam ſperamus, nec tormenta quæ timemus*; Young man, thou haſt not ſeen the Glories which

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are laid up for the zealous and devout, nor yet beheld the Flames which are prepared for the lukewarm, and the haters of ſtrict devotion. But the *Jews* tell, that *Adam* having ſeen the Beauties, and taſted the delicacies of Paradiſe, repented and mourned upon the *Indian Mountains* for three hundred years together: and we who have a great ſhare in the cauſe of his Sorrows, can by nothing be invited to a perſevering, a great, a paſſionate Religion, more than by remembring what he loſt, and what is laid up for them whoſe Hearts are burning Lamps, and are all on fire with Divine love, whoſe Flames are fann'd with the wings of the holy Dove, and whoſe Spirits ſhine and burn with that Fire, which the holy *Jeſus* came to enkindle upon the Earth.

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SERMON XV.

THE HOUSE of FEASTING: OR, THE EPICURES MEASURES.

PART I.

1 COR. 15. 32. last part.

Let us eat and drink, for to morrow we die.

THIS is the Epicure's Proverb, begun upon a weak Miſtake, ſtarted by chance from the diſcourſes of Drink, and thought witty by the undiſcerning company, and prevail'd infinitely, becauſe it ſtruck their fancy luckily, and maintain'd the merry-meeting; but, as it happens commonly to ſuch diſcourſes, ſo this alſo, when it comes to be examined by the conſultations of the morning, and the ſober hours of the day, it ſeems the moſt witleſs, and the moſt unreaſonable in the world. When *Seneca* deſcribes the ſpare diet of *Epicurus* and *Metrodorus*, he uſes this expreſſion; *Liberaliora ſunt alimenta carceris: ſepoſitos ad capitale ſupplicium, non tam anguſtè, qui occiſurus eſt, paſcit.* The Priſon keeps a better Table, and he that is to kill the criminal to morrow morning, gives him a better ſupper over-night. By this he intended to repreſent his meal to be very ſhort: for as dying Perſons have but little ſtomach to feaſt high; ſo they that mean to cut their Throat will think it a vain expence to pleaſe it with Delicacies, which after the firſt alteration muſt be poured upon the ground, and looked upon as the worſt part of the accurſed thing. And there is alſo the ſame proportion of unreaſonableneſs, that becauſe men ſhall *die to morrow*, and by the Sentence and unalterable Decree of God, they are now deſcending to their Graves, that therefore they ſhould firſt deſtroy their Reaſon, and then force dull Time to run faſter, that they may die ſottiſh as Beaſts, and ſpeedily as a Flie: But they thought there was no Life after this; or if there were, it was without Pleaſure, and every ſoul thruſt into a hole, and a dorter of a ſpans length allowed for his reſt, and for his walk; and in the ſhades below no numbring of healths by the numeral Letters of *Philenium*'s name, no fat Mullets, no Oyſters of *Lucrinus*, no *Lesbian* or *Chian* Wines. Τῦτο σαφῶς ἄνθρωπε μαθῶν ὕυφεγιν σεαυτόν. Therefore now enjoy the delicacies of Nature, and feel the deſcending Wines diſtilling through the limbeck of thy Tongue, and *Larynx*, and ſuck the delicious juice of Fiſhes, the Marrow of the laborious Oxe, and the tender Lard of *Apulian* Swine, and the condited Bellies of the *Scarus*; but loſe no time, for the Sun drives hard, and the ſhadow is long, and *the days of mourning are at hand*, but the number of the days of darkneſs and the grave cannot be told.

Thus they thought they diſcourſed wiſely, and their Wiſdom was turned into Folly; for all their arts of Providence, and witty ſecurities of Pleaſure were nothing, but unmanly Prologues to *death*, *fear*, and *folly*, *ſenſuality* and *beaſtly pleaſures*. But they are to be excuſed rather than we. They placed themſelves in the order of Beaſts and Birds, and eſteemed their Bodies nothing but Receptacles of fleſh and wine, larders and pantries; and their Soul the fine Inſtrument of pleaſure and brisk Perception of reliſhes and guſts, reflexions and duplications of delight; and therefore they treated themſelves accordingly. But then why we ſhould do the ſame things, who are led by other

other principles, and a more severe institution, and better notices of immortality, who understand what shall happen to a soul hereafter, and know that this *time* is but a Passage to *eternity*, this *body* but a Servant to the *Soul*, this *soul* a Minister to the *Spirit*, and the whole man in order to God and to Felicity; this, I say, is more unreasonable, than to eat *aconita* to preserve our Health, and to enter into the Floud that we may die a dry Death; this is a perfect contradiction to the state of good things, whither we are designed, and to all the principles of a wise Philosophy, whereby we are instructed that we may become *wise unto salvation.* That I may therefore do some assistances towards the curing the Miseries of mankind, and reprove the Follies and improper Motions towards Felicity, I shall endeavour to represent to you,

1. That, Plenty and the Pleasures of the world are no proper Instruments of Felicity.
2. That, Intemperance is a certain Enemy to it; making life unpleasant, and death troublesome and intolerable.
3. I shall add the Rules and Measures of temperance in eating and drinking, that Nature and Grace may join to the constitution of mans felicity.

1. Plenty and the Pleasures of the world are no proper Instruments of Felicity. It is necessary that a man have some violence done to himself before he can receive them: for Nature's bounds are, *non esurire, non sitire, non algere*, to be quit from hunger, and thirst, and cold, that is, to have nothing upon us that puts us to pain; against which she hath made provisions by the Fleece of the Sheep, and the skins of the Beasts, by the waters of the Fountain, and the herbs of the Field, and of these no good man is destitute, for that share that he can need to fill those appetites and necessities, he cannot otherwise avoid: ἀδ ἀρκόντων ἐδεῖς πένης ἐστί. For it is unimaginable that Nature should be a Mother, natural and indulgent to the Beasts of the Forest, and the Spawn of Fishes, to every Plant and *fungus*, to Cats and Owls, to Moles and Bats, making her storehouses always to stand open to them; and that, for the Lord of all these, even to the noblest of her productions, she should have made no provisions, and only produc'd in us Appetites sharp as the stomach of Wolves, troublesome as the Tyger's hunger, and then run away, leaving *art* and *chance*, *violence* and *study*, to feed us and to cloath us. This is so far from Truth, that we are certainly more provided for by Nature than all the World besides; for every thing can minister to us; and we can pass into none of Nature's cabinets, but we can find our table spread: so that what *David* said to God, *Whither shall I go from thy presence? If I go to Heaven, thou art there; If I descend to the deep, thou are there also; If I take the wings of the morning, and flee into the uttermost parts of the wilderness, even there thou wilt find me out, and thy right hand shall uphold me*, we may say it concerning our *table*, and our *wardrobe*; If we go into the Fields, we find them till'd by the Mercies of Heaven, and water'd with Showers from God to feed us and to cloath us; if we go down into the Deep, there God hath multiplied our stores, and fill'd a Magazine which no hunger can exhaust; the Air drops down delicacies, and the Wilderness can sustain us, and all that is in nature, that which feeds Lions, and that which the Oxe eats, that which the Fishes live upon, and that which is the provision for the Birds, all that can keep us alive; and if we consider, that of the Beasts and Birds, for whom Nature hath provided but one dish, it may be flesh or fish, or herbs or flies, and these also we secure with guards from them, and drive away birds and beasts from that provision which Nature made for them, yet seldom can we find that any of these perish with hunger: much rather shall we find that we are secured by the securities proper for the more noble Creatures, by that Providence that disposes all things, by that Mercy that gives us all things, which to other creatures are ministred singly; by that Labour, that can procure what we need; by that Wisdom, that can consider concerning future necessities; by that power, that can force it from inferiour creatures, and by that Temperance, which can fit our meat to our necessities. For if we go beyond what is needful, as we find sometimes more than was promised, and very often more than we need, so we disorder the certainty of our felicity, by putting that to hazard which Nature hath secur'd. For it is not certain, that if we desire to have the wealth of *Susa*, or garments stain'd with the bloud of the *Tyrian* Fish, that if we desire to feed like *Philoxenus*, or to have tables loaden like the boards of *Vitellius*, that we shall never want. It is not *Nature* that desires these things, but *lust* and *violence*; and by a disease we enter'd into the passion and the necessity, and in that state of trouble it is likely we may dwell for ever, unless we reduce our appetites to Nature's measures.

1.

Si ventri bene, si lateri est, pedibusque tuis, nil
Divitiæ poterunt Regales addere majus.

Horace.

And

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And therefore it is, that Plenty and Pleaſures are not the proper Inſtruments of Felicity. Becauſe Felicity is not a jewel that can be lock'd in one mans cabinet. God intended that all men ſhould be made happy, and he, that gave to all men the ſame natural deſires, and to all men proviſion of ſatisfactions by the ſame meats and drinks, intended, that it ſhould not go beyond that Meaſure of good things, which correſponds to thoſe deſires which all men naturally have.

He that cannot be ſatisfied with common proviſion, hath a bigger need than he that can; it is harder, and more contingent, and more difficult, and more troubleſome, for him to be ſatisfied; βρυάζω πᾶ κατὰ τὸ σωμάτιον ἡδεῖ, ὕδατι καὶ ἄρτῳ χρώμενος, πρὸς τὰς ἐκ πολυτελείας ἡδονὰς, ſaid *Epicurus*, I feed ſweetly upon Bread and Water, thoſe ſweet and eaſie proviſions of the body, and I defie the pleaſures of coſtly proviſions; And the man was ſo confident that he had the advantage over wealthy tables, that he thought himſelf happy as the immortal Gods, ἑτοίμως ἔρχειν πᾶ Διὶ ὑπὲρ εὐδαιμονίας διαγωνίζεσθαι, μάζαν ἔχων, καὶ ὕδωρ: For theſe proviſions are eaſie, they are to be gotten without amazing cares; no man needs to flatter, if he can live as Nature did intend: *Magna pars libertatis eſt bene moratus venter:* he need not ſwell his accounts, and intricate his ſpirit with arts of ſubtilty and contrivance, he can be free from fears; and the chances of the world cannot concern him. And this is true, not only in thoſe ſevere and *Anchoretical* and *Philoſophical* perſons, who lived meanly as a Sheep, and without variety as the *Baptiſt*, but in the ſame proportion it is alſo true in every man that can be contented with that which is honeſtly ſufficient. *Maximus Tyrius* conſiders concerning the felicity of *Diogenes*, a poor *Synopean*, having not ſo much nobility as to be born in the better parts of *Greece*; but he ſaw that he was compell'd by no Tyrant to ſpeak or do ignobly; he had no Fields to till, and therefore took no care to buy Cattel, and to hire Servants; he was not diſtracted when a Rent-day came, and fear'd not when the wiſe *Greeks* play'd the fool and fought who ſhould be Lord of that field that lay between *Thebes* and *Athens*; he laugh'd to ſee men ſcramble for dirty Silver, and ſpend 10000 *Attick talents* for the getting the revenues of 200 *Philippicks*; he went with his ſtaffe and bag into the camp of the *Phocenſes*, and the ſouldiers reverenc'd his perſon and deſpiſed his poverty, and it was *truce* with him whoſoever had wars; and the *Diadem* of *Kings*, and the *Purple* of the *Emperors*, the *Mitre* of high *Prieſts*, and the *divining-Staff* of *Soothſayers* were things of Envy and Ambition, the purchaſe of Danger, and the rewards of a mighty Paſſion: and men enter'd into them by trouble and extreme difficulty, and dwelt under them as a man under a falling Roof, or as *Damocles* under the tyrants ſword,

Sener.

Nunc lateri incumbens —— mox deinde ſupinus,
Nunc cubat in faciem, nunc recto pectore ſurgens.

Sleeping like a condemned man; and let there be what pleaſure men can dream of in ſuch broken ſlumbers, yet the fear of waking from this illuſion, and parting from this phantaſtick pleaſure, is a pain and torment which the imaginary felicity cannot pay for. *Cui cum paupertate bene convenit, dives eſt: non qui parum habet, ſed qui plus cupit, pauper eſt.* All our trouble is from within us; and if a diſh of Lettice and a clear Fountain can cool all my Heats, ſo that I ſhall have neither *thirſt* nor *pride*, *luſt* nor *revenge*, *envy* nor *ambition*, I am lodg'd in the boſom of Felicity; and indeed no men ſleep ſo ſoundly, as they that lay their head upon Nature's lap. For a ſingle Diſh and a clean Chalice lifted from the ſprings can cure my Hunger and Thirſt: but the meat of *Ahaſuerus* feaſt cannot ſatisfie my Ambition and my Pride. *Nulla re egere, Dei proprium; quam pauciſſimis autem, Deo proximum*, ſaid *Socrates*. He therefore that hath the feweſt deſires and the moſt quiet paſſions, whoſe wants are ſoon provided for, and whoſe poſſeſſions cannot be diſturbed with violent fears, he that dwells next door to ſatisfaction, and can carry his needs and lay them down where he pleaſe, this man is the happy man, and this is not to be done in great deſigns, and ſwelling fortunes. *Dives jam factus deſiit gaudere lente. Carius edit & bibit, & lætatur dives, quam pauper, qui in quolibet, in parato, inempto gaudet, & facile epulari poteſt, dives nunquam.* For as it is in Plants which Nature thruſts forth from her navel, ſhe makes regular proviſions, and dreſſes them with ſtrength and ornament, with eaſineſs and full ſtature; but if you thruſt a Jeſſamine there where ſhe would have had a Daiſie grow, or bring the tall Firr from dwelling in his own country, and tranſport the Orange or the Almond-tree near the fringes of the North-ſtar, Nature is diſpleaſed, and becomes unnatural, and ſtarves her ſucklings, and renders you a return leſs than your charge and expectation: ſo it is in all our Appetites; when they are natural

and

and proper, Nature feeds them and makes them healthful and luſty, as the coarſe iſſue of the *Scythian* Clown; ſhe feeds them and makes them eaſie without cares and coſtly paſſion; but if you thruſt an appetite into her, which ſhe intended not, ſhe gives you ſickly and uneaſie banquets, you muſt ſtruggle with her for every drop of Milk ſhe gives beyond her own needs; you may get Gold from her entrails, and at a great charge provide ornaments for your Queens and princely women: but our lives are ſpent in the purchaſe; and when you have got them, you muſt have more: for theſe cannot content, nor nouriſh the ſpirit. *Ad ſupervacua ſudatur.* A man muſt labour infinitely to get more than he needs; but to drive away thirſt and hunger, a man needs not ſit in the Fields of the oppreſſed poor, nor lead Armies, nor break his Sleep, *& contumelioſam humanitatem pati*, and to ſuffer ſhame and danger, and envy, and affront, and all the retinue of Infelicity. SERM. XV.

——— *Quis non Epicurum*
Suſpicit, exigui lætum plantaribus horti?

If men did but know, what Felicity dwells in the Cottage of a vertuous poor man, how ſound his Sleeps, how quiet his Breaſt, how compoſed his Mind, how free from Care, how eaſie his Proviſion, how healthful his Morning, how ſober his Night, how moiſt his Mouth, how joyful his Heart, they would never admire the noiſes, and the diſeaſes, the throng of paſſions, and the violence of unnatural appetites, that fill the houſes of the luxurious and the heart of the ambitious.

Nam neque divitibus contingunt gaudia ſolis.

Theſe which you call Pleaſures are but the imagery and fantaſtick Appearances, and ſuch appearances even Poor men may have. *It is like* felicity, that the *King of Perſia* ſhould come to *Babylon* in the Winter, and to *Suſa* in the Summer; and be attended with all the ſervants of 127 Provinces, and with all the Princes of *Aſia*. *It is like this*, that *Diogenes* went to *Corinth* in the time of vintage, and to *Athens* when winter came; and inſtead of Courts, viſited the Temples and the Schools, and was pleaſed in the ſociety of Scholars and learned men, and converſed with the Students of all *Aſia* and *Europe*. If a man loves Privacy, the poor Fortune can have that when Princes cannot; if he loves noiſes, he can go to *Markets* and to *Courts*, and may glut himſelf with ſtrange faces, and ſtrange voices, and ſtranger manners, and the wild deſigns of all the world: and when that day comes in which we ſhall die, nothing of the eating and drinking remains, nothing of the pomp and luxury, but the ſorrow to part with it, and ſhame to have dwelt there where wiſdom and vertue ſeldom comes, unleſs it be to call men to ſober counſels, to a plain and a ſevere and more natural way of living; and when *Lucian* derides the dead Princes and Generals, and ſays that in Hell they go up and down ſelling ſalt Meats and crying Muſcles, or Begging; and he brings in *Philip* of *Macedon*, ἐν γωνιδίῳ τινὶ μιδῦ ἀκάμψιον τὰ σαθρὰ τῶν ὑποδημάτων, mending of ſhooes in a little ſtall; he intended to repreſent, that in the Shades below, and in the ſtate of the Grave, the *Princes* and *Voluptuous* have a being different from their preſent plenty; but that their condition is made contemptible and miſerable by its diſproportion to their loſt and periſhing voluptuouſneſs. The reſult is this, that *Tireſias* told the Ghoſt of *Menippus*, inquiring what State of life was neareſt to Felicity, ὁ ἄφρ ἰδιωτῶν ἄδεις & βίος & σωφρονέστερος, The private life, that which is freeſt from tumult and vanity, noiſe and luxury, buſineſs and ambition, neareſt to Nature and a juſt entertainment to our neceſſities; that life is neareſt to felicity. Τοιαῦτα λῆρον ἡγησάμενος τὰτο μόνον ἐξέπαυλ θυμάῃ, ὅπως τὸ παρὸν εὖ θέμενος, παραδείγμασι γελῶν τὰ πολλὰ & σπεὶ μηδὲν ἐσπουδακώς. Therefore deſpiſe the ſwellings and the Diſeaſes of a diſordered life, and a proud Vanity; be troubled for no outward thing beyond its merit, enjoy the preſent temperately, and you cannot chuſe but be pleaſed to ſee, that you have ſo little ſhare in the follies and miſeries of the intemperate world.

2. *Intemperance in eating and drinking is the moſt contrary courſe to the Epicures deſign in the world*; and *the voluptuous man hath the leaſt of pleaſure*; and upon this propoſition, the Conſideration is more material and more immediately reducible to Practice, becauſe in eating and drinking, men pleaſe themſelves ſo much, and have the neceſſities of Nature to uſher in the inordination of Gluttony and Drunkenneſs, and our need leads in vice by the hand, that we know not how to diſtinguiſh our Friend from our Enemy; and St. *Auguſtine* is ſad upon this point; *Thou O Lord* 2.

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hast taught me that I should take my meat as I take my Physick, but while I pass from the trouble of hunger to the quietness of satisfaction, in the very passage I am insnared by the cords of my own concupiscence. Necessity bids me pass, but I have no way to pass from Hunger to Fulness, but over the bridge of Pleasure; and although health and life be the cause of eating and drinking, yet pleasure, a dangerous pleasure, thrusts her self into attendance, and sometimes endeavours to be the principal, and I do that for pleasures sake which I would only do for health; and yet they have distinct measures, whereby they can be separated, and that which is enough for Health, is too little for Delight, and that which is for my Delight destroys my Health, and still it is uncertain for what end I do indeed desire: and the worst of the evil is this, that the Soul is glad because it is uncertain, and that an excuse is ready, that under the pretence of health, Obumbret negotium voluptatis, the design of pleasure may be advanced and protected. How far the ends of natural pleasure may lawfully be enjoyed, I shall afterwards consider; In the mean time, if we remember that the Epicure's design is pleasure *principally*, we may the better reprove his Folly by considering, that Intemperance is a plain Destruction to all that, which can give real and true Pleasure.

1. It is an Enemy to health, without which it is impossible to feel any thing of corporal pleasure. 2. A constant full Table hath in it less pleasure than the temperate provisions of the Hermite, or the Labourer, or the Philosophical table of Scholars, and the just pleasures of the Vertuous. 3. Intemperance is an impure Fountain of vice, and a direct Nurse of uncleanness. 4. It is a Destruction of wisdom. 5. It is a Dishonour and disreputation to the person and the nature of the man.

1. *It is an Enemy to health:* which is, as one calls it, *ansa voluptatum & condimentum vitæ*; it is that handle by which we can apprehend, and perceive pleasures, and that sauce that only makes life delicate; for what content can a full Table administer to a man in a Fever? and he that hath a sickly Stomach admires at his happiness, that can feast with Cheese and Garlick, *unctious brewüages* and the low-tasted *spinage:* Health is the opportunity of Wisdom, the fairest scene of Religion, the advantages of the Glorifications of God, the charitable ministeries to Men; it is a state of Joy and Thanksgiving, and in every of its periods feels a pleasure from the blessed emanations of a merciful providence. The World does not minister, does not feel a greater Pleasure, than to be newly delivered from the racks of the gratings of the Stone, and the torments and convulsions of a sharp Colick: and no Organs, no Harp, no Lute can sound out the praises of the Almighty Father so spritefully, as the Man that rises from his bed of sorrows, and considers what an excellent difference he feels from the groans and intolerable accents of yesterday. Health carries us to Church, and makes us rejoice in the communion of Saints; and an intemperate Table makes us to lose all this. For this is one of those sins, which Saint *Paul* affirms to be πρόδηλοι, προάγουσαι εἰς κρίσιν, manifest, leading before unto judgment. It bears part of its Punishment in this life, and hath this appendage, like the sin against the Holy Ghost, that it is not remitted in this world, nor in the world to come; that is, if it be not repented of, it is punished here and hereafter, which the Scripture does not affirm concerning all sins, and all cases.

But in this the Sinner gives sentence with his Mouth, and brings it to execution with his Hands;

Pœna tamen præsens, cum tu deponis amictum
Turgidus, & crudum pavonem in balnea portas.

The old Gluttons among the *Romans*, *Heliogabalus*, *Tigellius*, *Crispus*, *Montanus*, *notæque per oppida buccæ*, famous Epicures, mingled their meats with vomitings; so did *Vitellius*, and enter'd into their baths to digest their Pheasants, that they might speedily return to the Mullet and the Eeles of *Syene*, and then they went home and drew their breath short till the morning, and it may be not at all before night,

Hinc subitæ mortes, atque intestata senectus.

Their age is surprised at a feast, and gives them not time to make their Will, but either they are choked with a large Morsel, and there is no room for the breath of the lungs, and the motions of the heart; or a Fever burns their eyes out, or a Quinzy punishes that intemperate throat that had no Religion, but the eating of the fat Sacri-

fices,

fices, the portions of the Poor and of the Prieſt; or elſe they are condemned to a Lethargy if their conſtitutions be dull; and if active, it may be they are wild with watching. SERM. XV.

Plurimus hinc æger moritur vigilando: ſed illum
Languorem peperit cibus imperfectus, & hærens
Ardenti ſtomacho ——

So that the Epicures *genial* proverb may be a little alter'd, and ſay, ***Let us eat and drink, for by this means to morrow we ſhall die***; but that's not all, for theſe men live a healthleſs life; that is, are long, are every day dying, and at laſt die with Torment. *Menander* was too ſhort in his expreſſion, μόνος ἔτος φαίνεται ὠθάνατος; that it is indeed death, but Gluttony is a pleaſant Death.

—— Ἔχοντα πολλὴν ἡ χολάδα παχὺν
Καὶ μόλις λαλοῦντα, καὶ τὸ πνεῦμ' ἔχοντα πᾶν ἄνω,
Ἰδίοντα καὶ λέγοντα, Σήπομ' ὑπὸ τῆς ἡδονῆς.

For this is the Glutton's pleaſure, to breath ſhort and difficultly, ſcarce to be able to ſpeak, and when he does, he cries out, I die and rot with pleaſure. But the folly is as much to be derided as the Men to be pitied, that we daily ſee men afraid of Death with a moſt intolerable apprehenſion, and yet increaſe the Evil of it, the Pain, and the Trouble, and the Suddenneſs of its coming, and the Appendage of an unſufferable eternity.

Rem ſtruere exoptant cæſo bove, Mercuriumque
Arceſſunt fibra ——

They pray for Herds of cattle, and ſpend the breeders upon Feaſts and Sacrifices. For why do men go to Temples and Churches, and make vows to God and daily prayers, that God would give them a healthful body, and take away their Gout, and their Palſies, their Fevers and Apoplexies, the Pains of the head and the Gripings of the belly, and ariſe from their prayers and pour in Loads of fleſh and Seas of wine, leſt there ſhould not be matter enough for a luſty Diſeaſe?

Poſcis opem nervis, corpuſque fidele ſenectæ. *Perſ. ſat. 2.*
Eſto age, ſed grandes patinæ fruticetaque craſſa
Annuere his ſuperos vetuere, Jovemque morantur.

But this is enough that the rich Glutton ſhall have his dead body condited and embalmed; he may be allowed to ſtink and ſuffer corruption while he is alive; Theſe men are for the preſent *living ſinners* and *walking rottenneſs*, and hereafter will be *dying penitents* and *perfumed carcaſes*, and their whole felicity is loſt in the confuſions of their unnatural diſorder. When *Cyrus* had eſpied *Aſtyages* and his fellows coming drunk from a banquet loaden with variety of follies and filthineſs, their Legs failing them, their Eyes red and ſtaring, couſened with a moiſt Cloud and abuſed by a doubled Object, their Tongues full of ſpunges, and their Heads no wiſer, he thought they were *poyſoned*, and he had reaſon; For what malignant Quality can be more venomous and hurtful to a man than the effect of an intemperate Goblet, and a full Stomach? it poyſons both the Soul and Body. All poyſons do not kill preſently, and this will in proceſs of time, and hath formidable effects at preſent.

But therefore methinks the Temptations, which men meet withal from without, are in themſelves moſt unreaſonable and ſooneſt confuted by us. He that tempts me to drink beyond my Meaſure, civilly invites me to a Fever; and to lay aſide my Reaſon as the *Perſian* women did their Garments and their Modeſty at the end of feaſts: and all the queſtion then will be, which is the worſe evil, to refuſe your uncivil Kindneſs, or to ſuffer a violent Head-ach, or to lay up heaps big enough for an *Engliſh ſurfeit*. *Creon* in the Tragedy ſaid well.

Κρεῖσσον ἦ μοὶ νῦν πρὸς σ' ἀπεῖθεσθαι, ξένε,
Ἢ μαλακίσθην ὕστερον μέγα σθένειν,

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It is better for me to grieve thee O stranger, or to be affronted by thee, than to be tormented by thy kindness the next day and the morrow after; and the *freed man* of *Domitius* the Father of *Nero* suffered himself to be kill'd by his Lord; and the son of *Praxaspes* by *Cambyses*, rather than they would exceed their own measures up to a full intemperance, and a certain sickness, and dishonour. For, (as *Plutarch* said well) to avoid the Opinion of an uncivil man, or being clowniſh, to run into a Pain of thy sides or belly, into Madness or an Head-ach, is the part of a Fool and a Coward, and of one that knows not how to converse with men *citra pocula & nidorem*, in any thing but in the famelick smells of meat and vertiginous drinkings.

Ebrius & petulans, qui nullum forte cecîdit,
Dat pœnas, noctem patitur lugentis amicum
Pelidæ ———

A Drunkard and a Glutton feels the torments of a restless Night, although he hath not kill'd a man; that is, just like Murtherers and persons of an affrighting conscience; so wakes the glutton, so broken and sick, and disorderly are the slumbers of the drunkard. Now let the Epicure boast his pleasures, and tell how he hath swallowed the price of Provinces, and gobbets of delicious flesh, purchased with the reward of souls; let him brag *furorem illum conviviorum, & fœdissimum patrimoniorum exitium culinam*, of the madness of delicious feasts, and that his kitchin hath destroyed his Patrimony; let him tell that he takes in every day,

Quantum Lauscia bibebat.

As much Wine as would refresh the sorrows of 40 languishing Prisoners; or let him set up his vain-glorious triumph,

Ut quod multi Damalis meri
Bassum Threicia vicit amystide,

That he hath knock'd down *Damalis* with the 25th bottle, and hath out-feasted *Anthony* or *Cleopatra*'s luxury; it is a goodly pleasure and himself shall bear the honour.

——— *Rarum & memorabile magni*
Gutturis exemplum, conducenduſque magister.

But for the honour of his banquet he hath some Ministers attending that he did not dream of, and in the midst of his loud laughter, the gripes of the Belly, and the fevers of the Brain, *Pallor & genæ pendulæ, oculorum ulcera, tremulæ manus, furiales somni, inquies nocturna*, as *Pliny* reckons them, *paleness* and *hanging cheeks, ulcers of the eyes*, and *trembling hands, dead or distracted sleeps*, these speak aloud, that to day you *eat and drink*, that *to morrow you may die*, and die for ever.

It is reported concerning *Socrates*, that when *Athens* was destroyed by the Plague, he in the midst of all the danger escaped untouched by sickness, because by a spare and severe Diet, he had within him no tumult of disorderly Humours, no factions in his Bloud, no loads of Moisture prepared for charnel-houses, or the sickly Hospitals; but a vigorous Heat, and a well proportioned radical Moisture; he had enough for *Health* and *Study*, *Philosophy* and *Religion*, for the *Temples* and the *Academy*, but no superfluities to be spent in *groans and sickly nights*: and all the world of Gluttons is hugely convinced of the excellency of Temperance in order to our temporal felicity and health, because when themselves have left vertue, and sober diet, and counsels, and first lost their temperance, and then lost their health, they are forc'd to run to Temperance, and Abstinence for their Cure, *Vilis enim tenuisq; mensa (ut loquuntur pueri) sanitatis mater est*, Then, a thin diet and an humbled body, fasting and emptiness, and arts of scattering their sin and sickness, is in season; but by the same means they might preserve their health, by which they do restore it; but when they are well, if they return to their full tables and oppressing meals, their sickness was but like *Vitellius* vomiting, that they might eat again; but so they may entail a fit of sickness upon every full Moon, till both their Vertue and Themselves decrease into the Corruptions and Rottenness of the grave. But if they delight in sharp fevers and horrid potions, in sour palats and heaps of that which must be carried forth, they may reckon their

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their wealthy pleaſures to be very great and many, if they will but tell them one by one with their ſickneſſes and the multitude of thoſe evils they ſhall certainly feel before they have thrown their ſorrows forth. *Theſe men* (as S. *Paul*'s expreſſion is) *heap up wrath againſt the day of wrath, and the revelation of the day of Gods moſt righteous judgments.* Strange therefore it is that for the Stomach which is ſcarce a ſpan long, there ſhould be provided ſo many Furnaces and Ovens, huge Fires and an Army of Cooks, Cellars ſwimming with Wine, and Granaries ſweating with Corn; and that into one Belly ſhould enter the Vintage of many Nations, the Spoils of diſtant Provinces, and the ſhell-Fiſhes of ſeveral Seas. When the Heathens feaſted their Gods, they gave nothing but a fat Oxe, a Ram, or a Kid; they poured a little Wine upon the Altar, and burned a handful of Gum: but when they feaſted themſelves, they had many veſſels fill'd with *Campanian* Wine, turtles of *Liguria*, *Sicilian beeves*, and *wheat* from *Egypt*, wild boars from *Illyrium*, and *Orecian* ſheep, variety, and load, and coſt, and curioſity: and ſo do We. It is ſo little we ſpend in Religion, and ſo very much upon our ſelves, ſo little to the Poor, and ſo without meaſure to make our ſelves ſick, that we ſeem to be in love with our own Miſchief, and ſo paſſionate for neceſſity and want, that we ſtrive all the ways we can to make our ſelves need more than Nature intended. I end this conſideration with the ſaying of the *Cynick*; it is to be wondred at, that men eat ſo much for pleaſure ſake; and yet for the ſame pleaſure ſhould not give over eating, and betake themſelves to the delights of temperance, ſince to be *healthful* and *holy* is ſo great a Pleaſure. However, certain it is that no man ever repented, that he aroſe from the Table ſober, healthful, and with his wits about him; but very many have repented, that they ſat ſo long, till their Bellies ſwelled, and their *Health*, and their *Vertue*, and their *God* is departed from them.

SERMON XVI.

Part III.

2. *A Conſtant full Table is leſs pleaſant than the temperate Proviſions of the vertuous, or the natural Banquets of the poor.* Χάριν τῇ μακαρίᾳ φύσει, ὅτι τὰ ἀναγκαῖα ἑτοίμασεν εὐπόριστα, τὰ δὲ δυσπόριστα οὐκ ἀναγκαῖα, ſaid *Epicurus*, *Thanks be to the God of Nature, that he hath made that which is neceſſary to be ready at hand, and eaſie to be had; and that which cannot eaſily be obtained, is not neceſſary it ſhould be at all*; which in effect is to ſay, It cannot be conſtantly pleaſant: for *neceſſity* and *want* makes the Appetite, and the appetite makes the Pleaſure; and men are infinitely miſtaken when they deſpiſe the poor mans Table, and wonder how he can endure that life, that is maintain'd without the *exerciſe of pleaſure*, and that he can ſuffer his days Labour, and recompence it with unſavory Herbs, and potent Garlick, with water-Creſſes, and Bread colour'd like the aſhes that gave it hardneſs; he hath a Hunger that gives it deliciouſneſs; and we may as well wonder that a Lion eats raw fleſh, or that a Wolf feeds upon the turf, they have an appetite proportionable to this meat; and their *neceſſity*, and their *hunger*, and their *uſe*, and their *nature* are the Cooks that dreſs their proviſions, and make them delicate: And yet if water and pulſe, natural proviſion, and the ſimple diet were not pleaſant, as indeed they are not to them, who have been nurſed up and accuſtomed to the more delicious, ἔπειτα πλουτῶν οὐκ ἀθ' ἥδεται φακῶν. yet it is a very great Pleaſure to reduce our appetites to Nature, and to make our Reaſon rule our Stomach, and our Deſires comply with our Fortunes, and our Fortunes be proportionable to our Perſons. *Non eſt voluptas aqua & polenta* (ſaid a Philoſopher;) *ſed ſumma voluptas eſt, poſſe ex his capere voluptatem*, It is an excellent pleaſure to be able to take pleaſure in Worts and Water, in Bread and Onions; for then a man can never want pleaſure when it is ſo ready for him, that Nature hath ſpread it over all its proviſions. *Fortune and Art give delicacies*; *Nature gives meat and drink*; and what *nature* gives, *fortune* cannot take away; but every *change* can take away what only is given by the bounty of a full *fortune*; and if in ſatisfaction and freedom from care, and ſecurity and proportions to our own natural appetite, there can be pleaſure, then we may know how to value the ſober and natural Tables of

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the vertuous and wiſe, before that *ſtate of Feaſtings* which a War can leſſen, and a Tyrant can take away, or the Pirats may intercept, or a Blaſt may ſpoil, and is always contingent, and is ſo far from ſatisfying, that either it deſtroys the Appetite, and Capacity of pleaſure, or increaſes it beyond all the meaſures of good things.

He that feaſts every day, feaſts no day, ἐτρύφησεν, ὅτε μὴ πολὺν τρυφᾶν χρόνον. And however you treat your ſelves, ſometimes you will need to be refreſhed beyond it; but what will you have for a Feſtival, if you wear Crowns every day? even a perpetual fulneſs will make you glad to beg pleaſure from Emptineſs, and variety from Poverty or an humble Table.

Plerumque gratæ principibus vices.
Mundæque parvo ſub lare pauperum
Cœnæ, ſine aulæis, & oſtro,
Sollicitam explicuêre frontem.

But however, *Of all things in the world a man may beſt and moſt eaſily want pleaſure*, which if you have enjoyed, it paſſes away at the preſent, and leaves nothing at all behind it, but ſorrow and ſowr remembrances. No man felt a greater pleaſure in a Goblet of wine, than *Lyſimachus* when he fought againſt the *Getæ*; and himſelf and his whole Army were compell'd by thirſt to yield themſelves to bondage; but when the Wine was ſunk as far as his Navel, the Pleaſure was gone, and ſo was his Kingdom and his Liberty; for though the ſorrow dwells with a man pertinaciouſly, yet the pleaſure is ſwift as lightning, and more pernicious; but the pleaſures of a ſober and temperate Table are pleaſures till the next day, καὶ τῇ ὑστεραίᾳ ἡδέως γίνονται as *Timotheus* ſaid of *Plato*'s Scholars; they converſe ſweetly, and are of perfect temper and delicacy of ſpirit even the next morning; whereas the Intemperate man is forced to lie long in bed, and forget that there is a Sun in the Skie; he muſt not be call'd till he hath concocted, and ſlept his ſurfeit into a truce and a quiet reſpite; but whatſoever this man hath ſuffer'd, certain it is that the poor mans head did not ake, neither did he need the juice of Poppies, or coſtly Cordials, Phyſicians or Nurſes, to bring him to his right ſhape again, like *Apuleius*'s Aſs, with eating Roſes: and let him turn his hour-glaſs, he will find *his head akes longer than his throat was pleaſed*; and which is worſt, his glaſs runs out with joggings and violence, and every ſuch concuſſion with a ſurfeit makes his life look nearer its end, and ten to one but it will before its natural period be broken in pieces. If theſe be the pleaſures of an Epicure's Table, I ſhall pray that my friends may never feel them; but *he that ſinneth againſt his Maker ſhall fall* into the calamities of Intemperance.

3. Intemperance is the Nurſe of Vice; Ἀφροδίτης γάλα, *Venus* milk, ſo *Ariſtophanes* calls *Wine*, πάντων δεινῶν μητρόπολις, the Mother of all grievous things: ſo *Pontianus*. For by the experience of all the world, it is the Baud to luſt: and no man muſt ever dare to pray to God for a pure ſoul in a chaſt body, if himſelf does not live temperately, if himſelf *make proviſions for the fleſh, to fulfil the luſts of it*; for in this caſe he ſhall find *that which enters into him ſhall defile him* more than he can be cleanſed by thoſe vain Prayers that come from his Tongue, and not from his Heart. Intemperance makes rage and choler, pride and fantaſtick principles; it makes the body a ſea of Humours, and thoſe humours the ſeat of Violence: by faring deliciouſly every day men become Senſeleſs of the evils of Mankind, Inapprehenſive of the Troubles of their Brethren, Unconcerned in the changes of the World, and the cries of the Poor, the hunger of the Fatherleſs, and the thirſt of Widows: οὐκ ἐκ τῶν μαζοφάγων οἱ τύραννοι, ἀλλ' ἐκ τῶν τρυφώντων, ſaid *Diogenes*, Tyrants never come from the cottages of them that eat pulſe and coarſe fair, but from the delicious beds and banquets of the effeminate and rich feeders. For, to maintain Plenty and Luxury, ſometimes Wars are neceſſary, and Oppreſſions and Violence: but no Landlord did ever grind the face of his Tenants, no Prince ever ſuck'd bloud from his Subjects for the maintenance of a ſober and a moderate proportion of good things. And this was intimated by S. *James*, Jam. 2. 6. *Do not rich men oppreſs you, and draw you before the Judgment-ſeat?* For all men are paſſionate to live according to that ſtate in which they were born, or to which they are devolved, or which they have framed to themſelves; Thoſe therefore that love to live high and deliciouſly,

Et quibus in ſolo vivendi cauſa palato,

who

who live not to God, but to their Belly, not to ſober Counſels, but to an intemperate Table, have framed to themſelves a Manner of living, which oftentimes cannot be maintain'd but by Injuſtice and Violence, which coming from a man whoſe paſſions are made big with ſenſuality and an habitual folly, by pride and forgetfulneſs of the condition and miſeries of Mankind, are always *unreaſonable*, and ſometimes *intolerable.*

—— reguſtatum digito terebrare ſalinum
Contentus perages, ſi vivere cum Jove tendis.

Formidable is the ſtate of an intemperate man, whoſe ſin begins with *ſenſuality*, and grows up in *folly* and *weak diſcourſes*, and is fed by *violence*, and applauded by *fools* and *paraſites*, *full bellies* and *empty heads*, *ſervants* and *flatterers*, whoſe *hands* are full of *fleſh* and *bloud*, and their *hearts* empty of *pity* and *natural compaſſion*; where *religion* cannot inhabit, and *the love of God* muſt needs be a ſtranger; whoſe Talk is loud and trifling, injurious and impertinent; and whoſe Imployment is the ſame with the work of the Sheep or the Calf, always to eat; their loves are *the luſts of the lower belly*, and their portion is in the lower regions to eternal Ages, where their Thirſt and their Hunger, and their Torment ſhall be infinite.

4. Intemperance is a perfect deſtruction of Wiſdom. Παχεῖα γαστὴρ λεπτὸν οὐ τίκτει νόον, A full gorg'd Belly never produc'd a ſprightly Mind: and therefore theſe kind of men are called γαστέρες ἀργαὶ, *ſlow bellies*, ſo S. *Paul* concerning the intemperate *Cretians* out of their own Poet: they are like the Tygres of *Braſil*, which when they are empty are bold, and ſwift, and full of ſagacity, but being full, ſneak away from the barking of a village-Dog. So are theſe men, wiſe in the Morning, quick and fit for buſineſs; but when the Sun gives the ſign to ſpread the Tables, and intemperance brings in the Meſſes, and drunkenneſs fills the Bouls, then the Man falls away, and leaves a Beaſt in his room; nay worſe, νεκύας μισαυχένας, they are dead all but their throat and belly, ſo *Ariſtophanes* hath fitted them with a character, *Carcaſes above half way*. *Plotinus* deſcends one ſtep lower yet; affirming ſuch perſons, ἀποδενδροῦσθαι, *to be made trees*, whoſe whole imployment and life is nothing but to feed and ſuck juices from the bowels of their Nurſe and Mother; and indeed commonly they talk as Trees in a wind and tempeſt, the noiſe is great and querulous, but it ſignifies nothing but trouble and diſturbance. *A full meal is like Siſera's banquet*, at the end of which there is a nail ſtruck into a mans head: ὡς συγκολλῶσα τὴ οἷον καταλῦσα τὴν ψυχὴν πρὸς τῷ σώματι ἀπόλαυσιν, ſo *Porphyrie*; it knocks a man down, and nails his Soul to the ſenſual mixtures of the body. For what Wiſdom can be expected from them, whoſe Soul dwells in clouds of Meat, and floats up and down in Wine, like the ſpilled Cups which fell from their Hands, when they could lift them to their Heads no longer? πολλάκις γὰρ ἐν οἴνῳ νόμασι τὶς ναυαγεῖ: It is a perfect ſhipwrack of a Man, the *Pilot* is drunk, and the helm daſh'd in pieces, and the ſhip firſt reels and by ſwallowing too much is it ſelf ſwallowed up at laſt. And therefore the *Navis Agrigentina* the madneſs of the young fellows of *Agrigentum*, who being drunk, fancied themſelves in a ſtorm, and the houſe the ſhip, was more than the wild fancy of their cups, it was really ſo, *they were all caſt away*, they were broken in pieces by the foul diſorder of the ſtorm. 4.

Hinc vini atque ſomni degener diſcordia,
Libido ſordens, inverecundus lepos,
Variæque peſtes languidorum ſenſuum.
Hinc frequenti marcida oblectamine
Scintilla mentis intorpeſcit nobilis,
Animuſque pigris ſtertit in præcordiis.

Prudent. hym. de Jejun.

The Senſes languiſh, the ſpark of Divinity that dwells within is quenched; and the Mind ſnorts, dead with ſleep and fulneſs in the fouler regions of the belly.

So have I ſeen the Eye of the world looking upon a Fenny bottom, and drinking up too free draughts of moiſture, gathered them into a cloud, and that cloud crept about his face, and made him firſt look red, and then cover'd him with darkneſs and an artificial night: ſo is our Reaſon at a feaſt,

Putrem

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Putrem resudans crapulam
Obstrangulatæ mentis ingenium premit.

The clouds gather about the head, and according to the method and period of the children, and productions of darkness, it first grows red, and that redness turns into an obscurity, and a thick mist, and reason is lost to all use and profitableness of wise and
Clem. Alexand. sober discourses; ἀναθυμίασις δολωδέστερα ὅσα ὀπισκοτεῖ τῇ ψυχῇ, a cloud of Folly and distraction darkens the Soul, and makes it crass and material, polluted and heavy, clogg'd and loaden like the Body: ψυχὴ καθυβρίζεται ταῖς ἐκ τοῦ οἴνου ἀναθυμιάσεσι καὶ κεφαλαῖς δίκην σώματος ποιεμβύεται. And there cannot be any thing said worse, Reason turns into folly, Wine and Flesh into a knot of clouds, the Soul it self into a body, and the Spirit into corrupted meat; there is nothing left but the rewards and portions of a fool to be reaped and enjoyed there, where *flesh and corruption* shall dwell to eternal ages; and therefore in Scripture such men are called βαρυκάρδιοι. *Hesternis vitiis animum quoque prægravant:* Their Heads are gross, their Souls are emerged in matter, and drowned in the moistures of an unwholesome cloud; they are dull of hearing, slow in apprehension, and to action they are as unable as the hands of a child, who too hastily hath broken the inclosures of his first dwelling.

But Temperance is reasons Girdle; and passions Bridle, σῶα φρένησις so *Homer* in *Stobæus*, that's σωφροσύνη; *prudence is safe*, while the man is temperate, and therefore σώφρων is opposed τῷ χαλίφρονι, *a temperate man is no fool*, for temperance is the σωφρονιστήριον, such as *Plato* appointed to night-walkers, a prison to restrain their inordinations; it is ῥώμη ψυχῆς, as *Pythagoras* calls it; κρηπὶς ἀρετῆς, so *Socrates*; κόσμος ἀγαθῶν πάντων, so *Plato*; ἀσφάλεια τῶν καλλίστων ἕξεων, so *Iamblichus*, it is *the strength of the soul, the foundation of vertue, the ornament of all good things, and the corroborative of all excellent habits.*

5. 5. After all this, I shall the less need to add, that Intemperance is a Dishonour, and Disreputation to the nature, and the person, and the manners of a Man. But naturally men are ashamed of it, and the needs of nature shall be the vail for their Gluttony, and the night shall cover their Drunkenness. τοῖς πνεύμονα οἴνῳ, τὸ γὰρ ἄσχον πεπεισέλλεται,
Alcæus. which the Apostle rightly renders, *They that are drunk, are drunk in the night*; but the Priests of *Heliopolis* never did sacrifice to the *Sun* with *wine*; meaning, that this is so great a dishonour, that the Sun ought not to see it; and they that think there is no other eye but the Sun that sees them, may cover their shame by chusing their time; just as children do their danger by winking hard, and not looking on. Σκυθίζειν, καὶ ζωρότερον πιεῖν, καὶ δεινῶς φαγεῖν, To drink sweet drinks and hot, to quaff great draughts, and to eat greedily; *Theophrastus* makes them characters of a Clown.

3. 3. And now that I have told you the foulness of the Epicures feasts and principles, it will be fit that I describe the Measures of our eating and drinking, that the Needs of Nature may neither become the Cover to an intemperate dish, nor the freer Refreshment of our persons be changed into scruples, that neither our Vertue nor our Conscience fall into an evil snare.

1. 1. The first Measure of our eating and drinking, is our *natural needs*, ἀλγεῖν κατὰ σῶμα, μήτε παρατίθεσθαι κατὰ ψυχήν; these are the measures of nature, that the body be free from pain, and the soul from violence. *Hunger*, and *thirst*, and *cold* are the natural Diseases of the body; and food, and raiment, are their Remedies, and therefore are the Measures.

In quantum sitis atque fames, & frigora poscunt,
Quantum, Epicure, tibi parvis suffecit in hortis.

But in this there are two cautions. 1. Hunger and thirst are only to be extinguished while they are violent and troublesome, and are not to be provided-for to the utmost extent and possibilities of nature; a man is not hungry so long, till he can eat no more, but till its sharpness and trouble is over, and he that does not leave some reserves for Temperance, gives all that he can to *nature*, and nothing at all to *grace*; For God hath given a latitude in desires and degrees of appetite; and when he hath done, he laid restraint upon it in some whole instances, and of some parts in every instance; that man might have something to serve God of his own, and something to distinguish him from a beast in the use of their common faculties. Beasts cannot refrain but fill all the Capacity, when they can; and if a man does so, he does what becomes a beast,

and

and not a man. And therefore there are some little Symptoms of this inordination, by which a man may perceive himself to have transgressed his measures; *Ructation, uneasie loads, singing, looser pratings, importune drowsiness, provocation of others to equal and full chalices*; and though in every accident of this signification, it is hard for another to pronounce that the man hath sinned, yet by these he may suspect himself, and learn the next time to hold the bridle harder.

2. *This hunger must be natural*, not artificial and provoked; For many men make necessities to themselves, and then think they are bound to provide for them. It is necessary to some men to have garments made of the *Calabrian* fleece, stain'd with the bloud of the *murex*, and to get money to buy pearls round and orient; *scelerata hoc fecit culpa*; but it is the mans Luxury that made it so; and by the same principle it is, that in meats, what's abundant to Nature is defective and beggerly to Art, and when Nature willingly rises from Table, when the first Course of flesh, plain and natural is done, then Art, and Sophistry, and adulterate dishes invite him to taste and die, μέχει τίνος ἐσμὸν σάρκες, μέχει τίνος τῆς γῆς κύπλομεν; well may a sober man wonder that men should be so much in love with Earth and Corruption, the Parent of rottenness and a disease, that even then when by all Laws *witches* and *inchanters*, *murderers* and *man stealers* are chastised and restrain'd with the iron hands of Death; yet that men should at great charges give pensions to an order of men, whose trade it is to rob them of their Temperance, and wittily to destroy their health; καταφορεῖς καὶ χαμαιζήλους καὶ τὰς ἐπὶ τῆς γῆς κενολογίας, the *Greek* Fathers call such persons;

——— *curvæ in terris animæ & cœlestium inanes.*

People bowed down to the earth; *lovers of pleasures more than lovers of God*: * *Aretinas mentes*, so *Antidamus* calls them, men framed in the furnaces of *Etruria*, *Aretine spirits*, beginning and ending in the flesh and filthiness; dirt and clay all over. But go to the Crib thou Glutton, and there it will be found that when the charger is clean, yet nature's rules were not prevaricated; the Beast eats up all his provisions because they are natural and simple; or if he leaves any, it is because he desires no more than till his needs be served; and neither can a man (unless he be diseased in body or in spirit, in affection or in habit) eat more of natural and simple food than to the satisfaction of his natural necessities. He that drinks a draught or two of Water, and cools his thirst, drinks no more till his thirst returns; but he that drinks Wine, drinks again longer than it is needful, even so long as it is pleasant. Nature best provides for her self, when she spreads her own Table; but when men have gotten superinduced habits, and new necessities, Art that brought them in must maintain them, but *wantonness and folly wait at the Table, and sickness and death take away.*

* *Viz. ab Areto, unde sicut ex aliis Etruria figulinis testacea vasa Romam deferebant.*

2. *Reason* is the second Measure, or rather the *rule* whereby we judge of Intemperance: For whatsoever loads of meat and drink make the Reason useless, or troubled, are effects of this deformity; not that Reason is the adequate measure; for a man may be intemperate upon other causes, though he do not force his understanding, and trouble his head. Some are strong to drink, and can eat like a Wolf, and love to do so, as Fire to destroy the stubble; such were those Harlots in the Comedy, *Quæ cum amatore suo cum cœnant, liguriunt*: These persons are to take their accounts from the measures of Religion, and the Spirit: though they can talk still or transact the affairs of the world, yet if they be not fitted for the things of the Spirit, they are too full of flesh or wine, and cannot or care not to attend to the things of God. But Reason is the Limit, beyond which Temperance never wanders; and in every degree in which our discourse is troubled, and our Soul is lifted from its wheels, in the same degree the sin prevails. *Dum sumus in quadam delinquendi libidine, nebulis quibusdam insipientiæ mens obducitur*, saith S. *Ambrose*, When the Flesh-pots reek, and the uncovered dishes send forth a *nidor* and *hungry smells*, that Cloud hides the Face, and puts out the Eye of Reason; and then tell them, *Mors in olla*, that *death is in the pot*, and *folly is in the chalice*, that those smells are fumes of Brimstone, and vapours of *Egypt*; that they will make their Heart easie, and their Head sottish, and their Colour pale, and their Hands trembling, and their Feet tormented:

(Mullorum, leporumque & suminis exitus hic est,
Sulphureusque color, carnificesque pedes.)

For

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For that is the end of delicacies, δυσωδία, λευκὸς ἰδεῖν, ἐντευτεῖς αἰθέας καὶ πόνων ἄπειρος, as *Dio Chrysostom*, paleness and effeminacy, and laziness, and folly; yet under the dominion of the pleasures of Sensuality, men are so stript of the use of Reason, that they are not only useless in wise Counsels and assistances, but they have not reason enough to avoid the evils of their own Throat and Belly; when once their Reason fails, we must know, that their Temperance and their Religion went before.

3. 3. Though Reason be so strictly to be preserved at our Tables as well as at our prayers, and we can never have leave to do any violence to it; yet the measures of Nature may be enlarged beyond the bounds of prime and common necessity. For besides Hunger and Thirst, there are some labours of the Body, and others of the Mind, and there are sorrows and loads upon the Spirit by its communications with the indispositions of the Body; and as the labouring man may be supplied with bigger Quantities, so the *Student* and *contemplative* man with more delicious and spriteful Nutriment: For as the tender and more delicate easily-digested meats will not help to carry burthens upon the neck, and hold the plough in society and yokes of the laborious Oxen; so neither will the pulse and the leeks, *Lavinian* sausages, and the *Cisalpine* suckets or gobbets of condited Bulls-flesh minister such delicate spirits to the *thinking man*; but his Notion will be flat as the noise of the *Arcadian* porter, and thick as the first juice of his country lard, unless he makes his Body a fit Servant to the Soul, and both fitted for the Imployment.

But in these cases *necessity*, and *prudence*, and *experience* are to make the Measures and the Rule; and so long as the just end is fairly designed, and aptly ministred to, there ought to be no scruple concerning the quantity or quality of the provision: and he that would stint a Swain by the commons of a Student, and give *Philotas* the Candian, the leavings of *Plato*, does but ill serve the ends of Temperance, but worse of Prudence and Necessity.

4. 4. Sorrow and a wounded Spirit may as well be provided for in the quantity and quality of meat and drink, as any other Disease; and this disease by this remedy as well as by any other. For, great Sorrow and importune Melancholy may be as great a sin as great Anger; and if it be a sin in its Nature, it is more malignant and dangerous in its Quality; as naturally tending to murmur and despair, weariness of Religion and hatred of God, timorousness and jealousies, fantastick images of things and superstition; and therefore as it is necessary to restrain the Fevers of anger, so also to warm the Freezings and dulness of melancholy by prudent and temperate, but proper and apportion'd Diets; and if some meats and drinks make men lustful, or sleepy, or dull, or lazy, or spritely, or merry; so far as meats and drinks can minister to the passion, and the passion minister to vertue, so far by this means they may be provided for. *Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts, let him drink and forget his poverty, and remember his misery no more*, said King *Lemuel's* Mother. But this is not intended to be an habitual cure, but single and occasional; for he that hath a pertinacious sorrow is beyond the cure of meat and drink, and if this becomes every days Physick, it will quickly become every days Sin. Then, It must always keep within the bounds of reason, and never seize upon any portions of affection: The *Germans* use to mingle Musick with their Bowls, and drink by the measures of the six Notes of Musick:

Prov. 31. 6.

Ut re*levet* mi*serum* fa*tum*, sol*itosque* la*bores*:

But they sing so long, that they forget not their Sorrow only, but their Virtue also, and their Religion: and there are some men, that fall into Drunkenness, because they would forget a lighter Calamity, running into the Fire to cure a Calenture, and beating their Brains out to be quit of the aking of their Heads. A man's heaviness is refreshed long before he comes to Drunkenness; for when he arrives thither, he hath but changed his Heaviness, and taken a Crime to boot.

5. 5. Even when a man hath no necessity upon him, no pungent sorrow, or natural or artificial necessity, it is lawful in some cases of eating and drinking to receive pleasure and intend it. For whatsoever is *natural and necessary*, is therefore *not criminal*, because it is of God's procuring; and since we eat for Need, and the satisfaction of our need is a removing of a Pain, and that in Nature is the greatest Pleasure, it is impossible that in its own nature it should be a sin. But in this case of conscience, these Cautions are to be observed:

1. So long as Nature ministers the pleasure and not Art, it is materially innocent.

* *Si tuo veniat jure, luxuria eſt :* But it is ſafe while it enters upon Nature's ſtock; for it is impoſſible that the proper effect of health, and temperance, and prudent abſtinence ſhould be vicious; and yet theſe are the parents of the greateſt pleaſure, in eating and drinking. *Malum panem expecta, bonus fiet; etiam illum tenerum tibi & ſiligineum fames reddet :* If you abſtain and be hungry, you ſhall turn the meaneſt proviſion into delicate, and deſirable. * *Seneca.*

2. Let all the pleaſure of meat and drink be ſuch as can miniſter to Health, and be within the former bounds. For ſince Pleaſure in eating and drinking is its natural appendage, and like a Shadow follows the Subſtance, as the meat is to be accounted, ſo is the pleaſure: and if theſe be obſerved, there is no difference whether Nature or Art be the Cook. For ſome conſtitutions, and ſome mens cuſtoms, and ſome mens educations, and neceſſities, and weakneſſes are ſuch, that their Appetite is to be invited, and their Digeſtion helped, but all this while we are within the bounds of nature and need.

3. It is lawful, when a man needs meat to chuſe the pleaſanter, even meerly for their pleaſures; that is, becauſe they are pleaſant, beſides that they are uſeful; this is as lawful as to ſmell of a Roſe, or to lie in Feathers, or change the poſture of our Body in bed for eaſe, or to hear Muſick, or to walk in Gardens rather than the High-ways; and God hath given us leave to be delighted in thoſe things, which he made to that purpoſe, that we may alſo be delighted in Him that gives them. For ſo as the more pleaſant may *better* ſerve for *health*, and *directly* to *refreſhment*, ſo *collaterally* to *Religion :* always provided, that it be in its degree moderate, and we temperate in our deſires, without tranſportation and violence, without unhandſome uſages of our ſelves, or taking from God and from Religion any minutes and portions of our affections. When *Nicadaſtes*, the *Epicure*, ſaw a goodly diſh of hot meat ſerv'd up, he ſung the verſe of *Homer*,

Τῷ δ' ἐγὼ ἀντίος εἶμι, ἑῷ ἐν πυρὶ χεῖρας ἔοικα,

and ſwallowed ſome of it greedily, till by its hands of fire it curled his ſtomach, like parchment in the flame, and he was carried from his Banquet to his Grave.

Non poterat letho nobiliore mori :

It was fit *he* ſhould die ſuch a death, but *that death* bids us beware of *that folly.*

4. Let the pleaſure as it came with meat, ſo alſo paſs away with it. *Philoxenus* was a Beaſt, ἤυξατο ποτὲ ὁ γεράνου αὐχένα ἔχειν, he wiſht his Throat as long as a Crane's, that he might be long in ſwallowing his pleaſant morſels; *Mœret quod magna pars felicitatis excluſa eſſet corporis anguſtiis;* he mourned becauſe the pleaſure of eating was not ſpread over all his Body, that he might have been an Epicure in his Hands: and indeed, if we conſider it rightly, great eating and drinking is not the greateſt pleaſure of the *taſte*, but of the *touch*; and *Philoxenus* might feel the unctious Juice ſlide ſoftly down his Throat, but he could not taſte it in the middle of the long Neck; and we ſee that they who mean to feaſt exactly, or delight the palate, do *libare*, or *pitiſſare*, take up little proportions and ſpread them upon the tongue or palate; but full *morſels* and *great draughts* are eaſie and ſoft to the *touch*; but ſo is the feeling of Silk, or handling of a Melon, or a Moles skin, and as delicious too as eating when it goes beyond the appetites of Nature, and the proper pleaſures of Taſte, which cannot be perceived but by a temperate man. And therefore let not the Pleaſure be intended beyond the Taſte; that is, beyond thoſe little natural Meaſures in which God intended that pleaſure ſhould accompany your tables. Do not run to it beforehand, nor chew the cud when the meal is done; delight not in fancies, and expectations, and remembrances of a pleaſant meal; but let it deſcend *in latrinam*, together with the meals whoſe attendant pleaſure is.

5. Let Pleaſure be the leſs principal, and uſed as a Servant: it may be modeſt and prudent to ſtrew the diſh with ſugar, or to dip thy bread in Vinegar; but to make thy meal of ſauces, and to make the acceſſory become the principal, and pleaſure to rule the table, and all the regions of thy ſoul, is to make a man leſs and lower than an Oglio, of a cheaper value than a Turbat; a ſervant and a worſhipper of *ſauces* and *cooks*, and *pleaſure*, and *folly.*

6. Let Pleaſure as it is uſed in the regions and limits of Nature and Prudence, ſo alſo be changed into Religion and Thankfulneſs. *Turtures cum bibunt, non reſupinant*

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nant colla, say Naturalists; Turtles when they drink lift not up their bills; and if we swallow our pleasures without returning the honour and the acknowledgment to God that gave them, we may *largè bibere jumentorum modo*, drink draughts as large as an Oxe, but we shall die like an Oxe, and change our meats and drinks into eternal rottenness. In all Religions it hath been permitted to enlarge our Tables in the days of Sacrifices and Religious Festivity.

Qui Veientarum festis potare diebus,
Campana solitus trulla, vappamque profestis.

For then the body may rejoice in fellowship with the soul, and then a pleasant meal is religious, if it be not inordinate. But if our Festival days like the *Gentile* Sacrifices end in drunkenness, [μεθύειν μετὰ τὸ θύειν] and our joys in Religion pass into sensuality and beastly crimes, we change the Holy-day into a day of Death, and our selves become a Sacrifice as in the day of Slaughter.

To sum up this particular; There are, as you perceive, many cautions to make our pleasure safe, but any thing can make it inordinate, and then scarce any thing can keep it from becoming dangerous.

Boetius l. 3. Metr. 7.

Habet omnis hoc voluptas:
Stimulis agit furentes.
Apiumque par volantum,
Ubi grata mella fudit,
Fugit, & nimis tenaci
Ferit icta corda morsu.

And the pleasure of the Honey will not pay for the smart of the Sting. *Amores enim & deliciæ maturè & celeriter defloreſcunt, & in omnibus rebus voluptatibus maximis fastidium finitimum est.* Nothing is so soon ripe and rotten as Pleasure: and upon all possessions and states of things, loathing looks as being not far off; but it sits upon the skirts of pleasure. Ὁ ὃ τραπέζας * ἁποξεδάμενος * μελικρῶν ἅψηται, * ἢ μίγα κλαύσει * πικρὸν μερίδα * ἅμα ἀντίξοον συνεφαλκομένων. He that greedily puts his hand to a delicious table, shall weep bitterly when he suffers the convulsions and violence by the divided interests of such contrary juices: Ὧδε γὰρ χθονίας * θέσμος * ἀνάγκας * Διχόθεν θνατοῖς * βίον οἰνοχοεῖ. *For this is the Law of our nature and fatal necessity; life is always poured forth from two goblets.*

And now after all this, I pray consider, what a strange Madness and prodigious Folly possesses many men, that they love to swallow Death and Diseases and Dishonour, with an appetite which no reason can restrain. We expect our Servants should not dare to touch what we have forbidden to them; we are watchful that our Children should not swallow poisons, and filthiness, and unwholsome nourishment; we take care that they should be well manner'd and civil and of fair demeanour; and we our selves desire to be, or at least to be accounted Wise, and would infinitely scorn to be call'd Fools; and we are so great lovers of health, that we will buy it at any rate of money or observance; and then for Honour, it is that which the children of men pursue with Passion, it is one of the noblest Rewards of Vertue, and the proper ornament of the wise and valiant, and yet all these things are not valued or considered, when a merry meeting, or a looser feast calls upon the man to act a Scene of *folly* and *madness*, and *healthlessness* and *dishonour*. We do to God what we severely punish in our Servants; we correct our children for their medling with Dangers, which themselves prefer before Immortality; and though no man think himself fit to be despised, yet he is willing to make himself a beast, a sot, and a ridiculous monkey, with the follies and vapours of wine; and when he is high in drink or fancy, proud as a *Grecian* Orator in the midst of his popular noises, at the same time he shall talk such dirty language, such mean low things, as may well become a Changeling and a Fool, for whom the Stocks are prepared by the Laws, and the just scorn of men. Every Drunkard cloaths his Head with a mighty scorn; and makes himself lower at that time than the meanest of his servants; the boys can laugh at him when he is led like a Cripple, directed like a Blind man, and speaks like an Infant, imperfect Noises, lisping with a full and spongy Tongue, and an empty Head, and a vain and foolish Heart: so cheaply does he part with his Honour for drink or loads of meat; for which honour he is ready to die, rather than hear it to be disparaged by another; when himself destroys it, as bubbles perish

perish with the breath of Children. Do not the Laws of all wise Nations mark the Drunkard for a Fool, with the meanest and most scornful Punishment? and is there any thing in the world so foolish as a man that is drunk? But good God! what an intolerable sorrow hath seised upon great portions of Mankind, that this folly and madness should possess the greatest spirits, and the wittiest men, the best company, the most sensible of the word *honour*, and the most jealous of losing the *shadow*, and the most careless of the *thing?* Is it not a horrid thing, that a wise, or a crafty, a learned, or a noble person should dishonour himself as a Fool, destroy his body as a Murtherer, lessen his estate as a Prodigal, disgrace every good cause that he can pretend to by his Relation, and become an Appellative of scorn, a Scene of laughter or derision, *and all*, for the reward of forgetfulness and madness? for there are in immoderate drinking no other Pleasures.

Why do valiant men and brave Personages fight and die rather than break the Laws of men, or start from their duty to their Prince, and will suffer themselves to be cut in pieces rather than deserve the name of a Traitor, or Perjur'd? and yet these very men to avoid the hated name of *Glutton* or *Drunkard*, and to preserve their Temperance, shall not deny themselves one luscious morsel, or pour a cup of wine on the ground, when they are invited to drink by the Laws of the circle or wilder company.

Methinks it were but reason, that if to give Life to uphold a cause be not too much, they should not think too much to be hungry and suffer thirst for the reputation of that Cause; and therefore much rather that they would think it but duty to be temperate for its honour, and eat and drink in civil and fair Measures, that themselves might not lose the Reward of so much suffering, and of so good a relation, nor that which they value most, be destroyed by Drink.

There are in the world a generation of men that are ingag'd in a cause, which they glory in, and pride themselves in its relation and appellative: but yet for that cause they will do nothing but talk and drink; they are valiant in Wine, and witty in Healths, and full of stratagem to promote Debauchery; but such persons are not considerable in wise accounts; that which I deplore is, that some men prefer a cause before their life, and yet prefer wine before that cause, and by one drunken meeting set it more backward in its hopes and blessings, than it can be set forward by the counsels and arms of a whole year. God hath ways enough to reward a truth without crowning it with success in the hands of such men. In the mean time they dishonour Religion, and make Truth be evil spoken of, and Innocent persons to suffer by their very relation, and the Cause of God to be reproached in the sentences of erring and abusing people; and themselves lose their health and their reason, their honour and their peace, the rewards of sober counsels, and the wholsome effects of wisdom.

Arcanum neque tu scrutaberis ullius unquam,
Commissúmque tege, & vino tortus & irâ.

Wine discovers more than the Rack, and he that will be drunk is not a person fit to be trusted: and though it cannot be expected men should be kinder to their Friend, or their Prince, or their Honour, than to God, and to their own Souls, and to their own Bodies; yet when men are not moved by what is sensible and material, by that which smarts and shames presently, they are beyond the cure of Religion, and the hopes of Reason; and therefore they must *lie in Hell like sheep, Death gnawing upon them, and the righteous shall have dominion over them in the morning* of the Resurrection.

Seras tutior ibis ad lucernas,
Hæc hora non est tua, cum furit Lyæus,
Cum regnant rosæ, cum madent capilli.

Much safer it is to go to the severities of a watchful and a sober Life; for all that time of life is lost, when wine, and rage, and pleasure and folly steal away the Heart of a man, and make him go singing to his Grave.

I end with the saying of a wise man; He is fit to sit at the table of the Lord, and to feast with Saints, who moderately uses the Creatures which God hath given him: But he that despises even lawful Pleasures, ὁ μόνον συμπότης ἀλλὰ καὶ συνέρχων, shall not only sit and feast with God, but reign together with him, and partake of his glorious Kingdom.

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SERMON XVII.

THE

MARRIAGE RING:

OR,

The Myſteriouſneſs and Duties of MARRIAGE.

PART I.

EPHES. 5. 32, 33.

This is a great myſtery, But I ſpeak concerning Chriſt and the Church. Nevertheleſs let every one of you in particular ſo love his Wife even as himſelf, and the Wife ſee that ſhe reverence her Husband.

THE firſt Bleſſing God gave to man, was Society: and that ſociety was a Marriage, and that marriage was confederate by God himſelf, and hallowed by a bleſſing: and at the ſame time, and for very many deſcending ages, not only by the inſtinct of Nature, but by a ſuperadded forwardneſs (God himſelf inſpiring the deſire) * the world was moſt deſirous of Children, impatient of Barrenneſs, accounting ſingle life a Curſe, and a childleſs perſon hated by God. The world was rich and empty, and able to provide for a more numerous poſterity than it had.

* *Quemlibet hominem cui non eſt uxor, minimè eſſe hominem; cum etiam in ſcriptura dicatur, Maſculum & fœminam creavit eos, & vocavit nomen eorum Adam ſeu hominem. R. Eliezer dixit in Gen. Bab. Quicunq; negligit præceptum de multiplicatione humani generis, habendum eſſe veluti homicidam.*

——Ἔξεις Νουμηνίε τέκνα
Χάλκου ἔχων· πλουτὸς δ' οὐδὲ τὰ τέκνα φιλεῖ.

You that are rich *Numenius*, you may multiply your family; poor men are not ſo fond of Children: but when a family could drive their Herds, and ſet their children upon Camels, and lead them till they ſaw a fat Soil watered with Rivers, and there ſit down without paying rent, they thought of nothing but to have great Families, that their own relations might ſwell up to a Patriarchate, and their children be enough to poſſeſs all the Regions that they ſaw, and their grand-children become Princes, and themſelves build Cities and call them by the name of a Child, and become the fountain of a Nation. This was the conſequent of the firſt bleſſing, *Increaſe and multiply.* The next bleſſing was, *the promiſe of the Meſſias*, and that alſo increaſed in men and women a wonderful deſire of marriage: for as ſoon as God had choſen the family of *Abraham* to be the bleſſed line, from whence the worlds Redeemer ſhould deſcend according to the fleſh, every of his Daughters hoped to have the honour to be his Mother, or his Grand-mother, or ſomething of his Kindred: and to be childleſs in *Iſrael* was a ſorrow to the *Hebrew* women great as the ſlavery of *Egypt*, or their diſhonours in the land of their Captivity.

Chriſtiani & apud Athenas, τὰς τὸ ἀγαμὶς καὶ ὀλιγαμὶς δικὰς refert Julius Pollux l. 3. περὶ ἀγάμων. Idem etiam Lacedæmoniæ & Romæ. Vide Feſtum verb. Uxorium atque ibi Joſ. Scal.

But when the Meſſias was come, and the Doctrine was publiſhed, and his Miniſters but few, and his Diſciples were to ſuffer perſecution, and to be of an unſetled dwelling, and the Nation of the *Jews*, in the boſome and ſociety of which the Church eſpecially did dwell, were to be ſcattered and broken all in pieces, with fierce calamities, and the world was apt to calumniate and ſuſpect and diſhonour Chriſtians upon pretences and unreaſonable jealouſies, and that to all theſe purpoſes the ſtate of marriage

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riage brought many inconveniences; it pleaſed God in this new Creation to inſpire into the Hearts of his ſervants a Diſpoſition and ſtrong Deſires to live a ſingle Life, leſt the ſtate of marriage ſhould in that conjunction of things become an accidental Impediment to the diſſemination of the Goſpel, which call'd men from a confinement in their domeſtick charges to Travel, and Flight, and Poverty, and Difficulty, and Martyrdom: upon this neceſſity the Apoſtles and Apoſtolical men publiſhed Doctrines, declaring the advantages of ſingle life, not by any commandment of the Lord, but by the ſpirit of Prudence, *διὰ τὴ ἐνεστῶσαν ἀνάγκην*, for the preſent and then incumbent neceſſities, and in order to the advantages which did accrew to the publick Miniſteries and private Piety. There are ſome (ſaid our Bleſſed Lord) who make themſelves Eunuchs for the Kingdom of Heaven, that is, for the advantages and the miniſtery of the Goſpel, *non ad vitæ bonæ meritum* (as S. *Auguſtin* in the like caſe) not that it is a better ſervice of God in it ſelf, but that it is uſeful to the firſt circumſtances of the Goſpel and the infancy of the Kingdom, becauſe the unmarried perſon does *μεριμνᾷν τὰ τῆς κυρίε*, is apt to ſpiritual and Eccleſiaſtical imployments: firſt *ἅγιος*, and then *ἁγιαζόμενος*, holy in his own perſon, and then ſanctified to publick Miniſteries; and it was alſo of eaſe to the Chriſtians themſelves, becauſe as then it was, when they were to flee, and to flee for ought they knew, in Winter, and they were perſecuted to the four winds of Heaven; and the nurſes and the women with child were to ſuffer a heavier load of ſorrow becauſe of the imminent perſecutions; and above all, becauſe of the great fatality of ruine upon the whole nation of the Jews, well it might be ſaid by S. *Paul* *θλῖψιν τῇ σαρκὶ ἕξουσιν οἱ τοιῦτοι*, *Such ſhall have trouble in the fleſh*, that is, they that are married ſhall, and ſo at that time they had: and therefore it was an act of Charity to the Chriſtians to give that counſel, *ἐγὼ δὲ ὑμῖν φείδομαι*, *I do this to ſpare you*, and *θέλω ὑμᾶς ἀμερίμνους εἶναι*: for when the caſe was alter'd, and that ſtorm was over, and the firſt neceſſities of the Goſpel ſerved, and *the ſound was gone out into all nations*; in very many perſons it was wholly changed, and not the married but the unmarried had *θλῖψιν ἐν σαρκὶ* trouble in the fleſh; and the ſtate of marriage returned to its firſt bleſſing, *& non erat bonum homini eſſe ſolitarium*, and it was not good for man to be alone.

Etiam Judæi, qui præceptum eſſe viris παιδοποιεῖν aiunt, uno ore concedunt, tamen diſpenſatum eſſe cum iis qui aſſiduo legis ſtudio vacare volunt, aliàs etiam immunibus ab acriori carnis ſtimulo. Maimon. 15. Halach. Iſhoth.

Οὐ φέρω δὲ τοὺς λοιποὺς μακαρίσαι, ὅτι γάμοις περισπᾶσθαι οὐκ ἐμοὶ δόκει ἀρτίως εὐχομαι γὰρ ἄξιος θεοῦ εὑρεθῆναι πρὸς τοῖς ἴχνεσιν αὐτῶν εὑρεθῆναι ἐν τῇ βασιλείᾳ, ὡς Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ, ὡς Ἰωσὴφ, καὶ Ἰσαΐας καὶ πᾶς ἄλλος προφητῶν, ὡς Πέτρος καὶ Παῦλος, καὶ πᾶς ἄλλος ἀποστόλων, &c. *Epiſt. ad Philadelph.*

But in this firſt interval, the publick Neceſſity and the private Zeal mingling together did ſometimes over-act their love of ſingle Life, even to the diſparagement of Marriage, and to the ſcandal of Religion; which was increaſed by the occaſion of ſome pious perſons renouncing their contract of marriage, not conſummate, with believers. For when *Flavia Domitilla* being converted by *Nereus* and *Achilleus* the Eunuchs, refuſed to marry *Aurelianus* to whom ſhe was contracted; if there were not ſome little envy and too ſharp hoſtility in the Eunuchs to a married ſtate, yet *Aurelianus* thought himſelf an injur'd perſon, and caus'd S. *Clemens* who vail'd her and his ſpouſe both, to die in the quarrel. St. *Thecla* being converted by St. *Paul* grew ſo in love with Virginity, that ſhe leaped back from the marriage of *Tamyris*, where ſhe was lately ingaged. S. *Iphigenia* denied to marry King *Hirtacus*, and it is ſaid to be done by the advice of St. *Matthew*. And *Suſanna* the Niece of *Diocletian* refus'd the love of *Maximianus* the Emperor; and theſe all had been betrothed; and ſo did St. *Agnes*, and St. *Felicula*, and divers others then and afterwards; inſomuch, that it was reported among the Gentiles, that the Chriſtians did not only hate all that were not of their perſwaſion, but were Enemies of the chaſt Laws of Marriage; And indeed ſome that were called Chriſtians were ſo; *forbidding to marry, and commanding to abſtain from meats.* Upon this occaſion it grew neceſſary for the Apoſtle to ſtate the Queſtion right, and to do honour to the holy Rite of Marriage, and to ſnatch the Myſtery from the hands of zeal and folly, and to place it in Chriſts right hand, that all its beauties might appear, and a preſent convenience might not bring in a falſe Doctrine, and a perpetual Sin, and an intolerable Miſchief. The Apoſtle therefore who himſelf * had been a Married man, but was now a Widower, does explicate the myſteriouſneſs of it, and deſcribes its honours, and adorns it with rules and proviſions of Religion, that as it begins with Honour, ſo it may proceed with Piety, and end with Glory.

* *Ὡς Πέτρος καὶ Παῦλος καὶ Ἀποστόλων πᾶς γάμοις περισπασθῆναι οὐκ ἐφρόνησαν.*

ὡς τὸ αὐτὸ τὸ φρόνημα, ἀλλ' ἐπ' ἐκείνοις ἐσωπᾶ τῆς γένης ἦσχον ἐκεῖνος. Ignatius epiſtol. ad Philadelph. Et Clemens idem ait apud Euſebium hiſt. Eccleſ. lib. 3. ſed tamen eam non circumduxit ſicut Petrus: probat autem ex Philip. 4.

For although ſingle life hath in it privacy and ſimplicity of affairs, ſuch ſolitarineſs and ſorrow, ſuch leiſure and unactive circumſtances of living, that there are more ſpaces for Religion if men would uſe them to theſe purpoſes; and becauſe it may have in it much

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much Religion and Prayers, and muſt have in it a perfect Mortification of our ſtrongeſt appetites, is therefore a ſtate of great excellency; yet concerning the ſtate of Marriage we are taught from Scripture and the Sayings of wiſe men, great things and honourable. *Marriage is honourable in all men*, ſo is not ſingle life; for in ſome it is a ſnare and a πύρωσις, *a trouble in the fleſh*, a priſon of unruly deſires which is attempted daily to be broken. Celibate or ſingle life is never commanded; but in ſome caſes marriage is; and he that burns, ſins often if he marries not; he that cannot contain muſt marry, and he that can contain is not tied to a ſingle life, but may marry and not ſin. Marriage was ordained by God, inſtituted in Paradiſe, was the relief of a natural Neceſſity, and the firſt bleſſing from the Lord; he gave to Man not a Friend, but a Wife, that is a Friend and a Wife too: (for a good Woman is in her Soul the ſame that a Man is, and ſhe is a Woman only in her body; that ſhe may have the excellency of the one, and the uſefulneſs of the other, and become amiable in both;) it is the ſeminary of the Church, and daily brings forth Sons and Daughters unto God; it was miniſtred to by Angels, and *Raphael* waited upon a young man that he might have a bleſſed Marriage, and that that marriage might repair two ſad Families, and bleſs all their Relatives. Our bleſſed Lord, though he was born of a Maiden, yet ſhe was vail'd under the cover of marriage, and ſhe was married to a Widower; for *Joſeph* the ſuppoſed Father of our Lord had children by a former Wife. The firſt Miracle that ever *Jeſus* did, was to do honour to a wedding; Marriage was in the world before ſin, and is in all ages of the world the greateſt and moſt effective Antidote againſt ſin, in which all the world had periſhed, if God had not made a remedy: and although Sin hath ſour'd marriage, and ſtuck the mans head with Cares, and the womans bed with Sorrows in the production of children; yet theſe are but throws of Life and Glory, and *ſhe ſhall be ſaved in child-bearing, if ſhe be found in faith and righteouſneſs.* Marriage is a School and Exerciſe of vertue; and though *Marriage* hath *cares*, yet *the ſingle life* hath *deſires*, which are more troubleſome and more dangerous, and often end in ſin, while the cares are but inſtances of Duty and exerciſes of Piety: and therefore if ſingle Life hath more privacy of Devotion, yet marriage hath more Neceſſities and more Variety of it, and is an exerciſe of more Graces. In two vertues, *celibate* or ſingle life may have the advantage of degrees ordinarily and commonly, that is, in *chaſtity* and *devotion:* but as in ſome perſons this may fail, and it does in very many, and a married man may ſpend as much time in devotion as any Virgins or Widows do; yet as in marriage even thoſe vertues of chaſtity and devotion are exerciſed: ſo in other inſtances, this ſtate hath proper exerciſes and trials for thoſe graces, for which ſingle life can never be crown'd; Here is the proper ſcene of Piety and Patience, of the duty of Parents and the charity of Relatives; here Kindneſs is ſpread abroad, and Love is united and made firm as a centre: Marriage is the nurſery of Heaven; the Virgin ſends prayers to God, but ſhe carries but one Soul to him; but the ſtate of marriage fills up the numbers of the Elect, and hath in it the labour of Love, and the delicacies of Friendſhip, the bleſſing of Society, and the union of Hands and Hearts; it hath in it leſs of beauty, but more of ſafety than the ſingle life; it hath more care, but leſs danger; it is more merry, and more ſad; is fuller of ſorrows, and fuller of joys; it lies under more burdens, but is ſupported by all the ſtrengths of love and charity, and thoſe burdens are delightful. Marriage is the mother of the world, and preſerves Kingdoms, and fills Cities, and Churches, and Heaven it ſelf. Celibate, like the Flie in the Heart of an apple, dwells in a perpetual ſweetneſs, but ſits alone, and is confin'd and dies in Singularity; but Marriage, like the uſeful Bee, builds a houſe and gathers ſweetneſs from every flower, and labours and unites iuto Societies and Republicks, and ſends out Colonies, and feeds the World with delicacies, and obeys their King, and keeps order, and exerciſes many Vertues, and promotes the Intereſt of mankind, and is that ſtate of good things to which God hath deſigned the preſent conſtitution of the world.

Χρὴ τῆς ἀνιέρους φύσεως ἀντέχεσθαι τῷ παῖδας παιδοποιεῖσθαι ἀεὶ τῷ θεῷ ὑπηρέτας αὐτῷ παραδιδόναι. *Plato.*

Adde quod Eunuchus nulla pietate movetur,
Nec generi natiſve cavet: clementia cunctis
Inſimiles, animoſque ligant conſortia damni. Claudian.

Καλὰ τὰ παρθενίης κειμήλια, παρθενίη δ' ἀβίην ἄλεσεν ἀν, πᾶσι φυλαπομένη.

Siquis patriam majorem parentem extinguit, in eo culpa eſt, quod facit pro ſua parte qui ſe eunuchat aut aliquâ liberos producit, *i. e. diſſert eorum procreationem.* Varro in lege Mænia.

Τέκνειν εὐθύμως ἄλοχον λάβε, καὶ τινὰ κόσμῳ
Δὸς βροτὸν ἀντὶ σέθεν. φεῦγε δὲ μαχλοσύνην.

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Single life makes men in one inſtance to be like Angels, but Marriage in very many things makes the chaſt pair to be like to Chriſt. *This is a great myſtery*, but it is the ſymbolical and ſacramental repreſentment of the greateſt myſteries of our Religion. Chriſt deſcended from his Father's boſom, and contracted his Divinity with fleſh and bloud, and married our Nature, and we became a Church, the ſpouſe of the Bridegroom, which he cleanſed with his Bloud, and gave her his holy Spirit for a dowry, and Heaven for a joynture; begetting children unto God by the Goſpel. This ſpouſe he hath joyn'd to himſelf by an excellent Charity, he feeds her at his own Table, and lodges her nigh his own Heart, provides for all her Neceſſities, relieves her Sorrows, determines her Doubts, guides her Wandrings, he is become her Head, and ſhe as a Signet upon his right hand; he firſt indeed was betrothed to the Synagogue and had many children by her, but ſhe forſook her love, and then he married the Church of the Gentiles, and by her as by a ſecond venter had a more numerous Iſſue, *atque una domus eſt omnium filiorum ejus*, all the Children dwell in the ſame houſe, and are Heirs of the ſame promiſes, intituled to the ſame Inheritance. Here is the eternal Conjunction, the indiſſoluble knot, the exceeding love of Chriſt, the obedience of the Spouſe, the communicating of Goods, the uniting of Intereſts, the fruit of Marriage, a celeſtial Generation, a new Creature; *Sacramentum hoc magnum eſt*; this is the Sacramental myſtery, repreſented by the holy Rite of Marriage; ſo that Marriage is divine in its Inſtitution, ſacred in its Union, holy in the Myſtery, ſacramental in its Signification, honourable in its Appellative, religious in its Imployments: It is Advantage to the ſocieties of men, and it is *Holineſs to the Lord. Dico autem in Chriſto & Eccleſia,*] It muſt be in Chriſt and the Church.

If this be not obſerved, Marriage loſes its myſteriouſneſs: but becauſe it is to effect much of that which it ſignifies, it concerns all that enter into thoſe golden fetters to ſee that Chriſt and his Church be in at every of its periods, and that it be intirely conducted and over-rul'd by Religion; for ſo the Apoſtle paſſes from the ſacramental rite to the real duty; *Nevertheleſs*, that is, although the former Diſcourſe were wholly to explicate the Conjunction of Chriſt and his Church by this ſimilitude, yet it hath in it this real Duty, *that the man love his wife, and the wife reverence her husband:* and this is the uſe we ſhall now make of it, the particulars of which precept I ſhall thus diſpoſe:

1. I ſhall propound the Duty as it generally relates to Man and Wife in conjunction. 2. The duty and power of the Man. 3. The rights and priviledges, and the duty of the Wife.

1. *In Chriſto & Eccleſia*] that begins all, and there is great need it ſhould be ſo: for they that enter into the ſtate of marriage, caſt a dye of the greateſt contingency, and yet of the greateſt intereſt in the world, next to the laſt throw for Eternity.

Νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυρῷ ἵσταται ἀκμῆς,
Ἢ μαλακὰ λυγρὸς ὄλεθρος Ἀχαιοῖς, ἠὲ βιῶναι.

Life or death, felicity or a laſting ſorrow are in the power of marriage. A woman indeed ventures moſt, for ſhe hath no Sanctuary to retire to from an evil Husband; ſhe muſt dwell upon her Sorrow, and hatch the Eggs which her own Folly or Infelicity hath produced; and ſhe is more under it, becauſe her tormentor hath a warrant of prerogative, and the Woman may complain to God as Subjects do of tyrant Princes, but otherwiſe ſhe hath no appeal in the cauſes of unkindneſs. And though the man can run from many hours of his ſadneſs, yet he muſt return to it again, and when he ſits among his neighbours, he remembers the objection that lies in his boſom, and he ſighs deeply.

Ah tum te miſerum, malique fati
Quem attractis pedibus patente porta
Percurrent mugileſque raphanique.

The boys, and the pedlers, and the fruiterers ſhall tell of this man, when he is carried to his grave, that he lived and died a poor wretched perſon. The Stags in the Greek Epigram, whoſe Knees were clog'd with frozen Snow upon the mountains, came down to the Brooks of the valleys, χλιῦναι ποτεροῖς ἄσμασιν ὀχὺ γόνυ, hoping to thaw their joynts with the waters of the ſtream; but there the Froſt overtook them, and bound them faſt in Ice, till the young Heards-men took them in their ſtranger ſnare.

It is the unhappy chance of many men, finding many inconveniencies upon the mountains of ſingle life, they deſcend into the valleys of * marriage to refreſh their troubles, and there they enter into fetters, and are bound to ſorrow by the cords of a mans or womans peeviſhneſs; and the worſt of the evil is, they are to thank their own follies; for they fell into the ſnare by entering an improper way: Chriſt and the Church were no ingredients in their choice: but as the *Indian* Women enter into folly for the price of an Elephant, and think their Crime warrantable; ſo do men and women change their liberty for a rich fortune (like *Eriphile* the *Argive*, Ἡ χρυσὸν φίλτ' ἀνδρὸς ἐλέξατο τιμήεντα, ſhe preferr'd gold before a good man) and ſhew themſelves to be leſs than money by overvaluing that to all the content and wiſe felicity of their lives: and when they have counted the Money and their Sorrows together, how willingly would they * buy with the Loſs of all that money, Modeſty, or ſweet Nature to their relative! The odd thouſand pound would gladly be allowed in good nature and fair manners. As very a Fool is he that chuſes for * Beauty principally; *cui ſunt eruditi oculi, & ſtulta mens* (as one ſaid,) whoſe Eyes are witty, and their Soul ſenſual; It is an ill band of affections to tie two hearts together by a little thread of red and white.

* Ἄχεις ἂν ἧς ἀγαμῶ, Νεμήνιε, πάντα δοκεῖ σοὶ
Ἐν τῷ ζῆν εἶ τ' ἀγαθὰ ἢ ἀγαθῶν.
Εἶθ' ὅταν εἰσέλθῃ δαμετὴ, πάλιν αὖθὺ δοκεῖ σοι
Ἐν τῷ ζῆν εἶ πάντα κακῶν τὰ κακά.
Ἀλλὰ χρεὶν τέκνων, &c.

* *Non ego illam mihi dotem duco eſſe quæ dos dicitur,*
Sed pudicitiam, & pudorem, & ſedatum cupidinem,
Deûm metum, parentum amorem, & cognatûm concordiam, Plaut. in Amphit.
* *Facies, non uxor amatur.*

Ὀυδεμίαν φησὶν ἡ τραγῳδία
Ὤπασε καλῷ εἰς πόσιν ξωάορον.

Tres rugæ ſubeant, & ſe cutis arida laxet,
Fiant obſcuri dentes, oculique minores,
Collige ſarcinulas dicet libertus, & exi.
Juven. Sat. 6.

And they can love no longer but until the next Ague comes, and they are fond of each other but at the chance of fancy, or the ſmall Pox, or Child-bearing, or Care or Time, or any thing that can deſtroy a pretty Flower. But it is the baſeſt of all when luſt is the Paranymph and ſolicites the ſuit, and makes the contract, and joyns the hands; for this is commonly the effect of the former, according to the Greek Proverb,

Ἦτοι μὲν πρώτιστα λέων γένετ' ἠῦγένειος,
Ὕστατα δ' ἔπειτα δράκων, ἢ πάρδαλις, ἠδὲ μίγας σῦς.

At firſt for his fair cheeks and comely Beard, the beaſt is taken for a Lion, but at laſt he is turn'd to a Dragon, or a Leopard, or a Swine. That which is at firſt Beauty on the face may prove Luſt in the manners.

Αὐτοῖς γὰρ τοῖς θεοῖσι τὴν κέρκον μόνην
Καὶ μηδὲν ὥσπερ παιδερασταῖς θύετε,

So *Eubulus* wittily reprehended ſuch impure contracts; they offer in their marital Sacrifices nothing but the Thigh, and that which the Prieſts cut from the Goats when they were laid to bleed upon the Altars. Ἐὰν εἰς καλὸν σῶμα βλέψῃ τὶς (ὁ λόγος φησὶ) καὶ αὐτῷ ἡ σὰρξ εἶναι κατ' ἐπιθυμίαν δόξῃ καλὴ σαρκικῶς, ἐὰν καὶ ἁμαρτητικῶς δι' ὃ τεθαύμακε, κείνεται, ſaid S. *Clement*. "He or ſhe that looks too curiouſly upon the beauty of the "body, looks too low, and hath fleſh and corruption in his Heart, and is judg'd ſen-"ſual and earthly in his Affections and Deſires. Begin therefore with God, Chriſt is the Preſident of marriage, and the holy Ghoſt is the Fountain of purities and chaſt loves, and he joyns the hearts; and therefore let our firſt Suit be in the court of Heaven, and with deſigns of Piety, or Safety, or Charity; let no impure ſpirit defile the virgin purities and *caſtifications of the ſoul*, (as S. *Peters* phraſe is;) let all ſuch Contracts begin with religious affections.

Conjugium petimus, partumque uxoris, at illi
Notum qui pueri, qualiſve futura ſit uxor.

We ſometimes beg of God, for a Wife or a Child, and he alone knows what the wife ſhall prove, and by what diſpoſitions and manners, and into what fortune that child ſhall enter: but we ſhall not need to fear concerning the Event of it, if Religion, and fair Intentions, and Prudence manage, and conduct it all the way. The preſervation of a Family, the production of Children, the avoiding Fornication, the refreſhment of our Sorrows by the comforts of Society, all theſe are fair Ends of Marriage and hallow the entrance; but, in theſe there is a ſpecial order; ſociety was the

firſt

first designed, *It is not good for man to be alone*; Children was the next, *Increase and multiply*; but the avoiding fornication came in by the superfœtation of the evil accidents of the world. The first makes marriage Delectable, the second necessary to the Publick, the third necessary to the Particular; This is for safety, for life, and Heaven it self;

Nam simulac venas inflavit dira cupido,
Huc juvenes æquum est descendere;

The other have in them joy and a portion of Immortality: the first makes the mans Heart glad; the second is the friend of Kingdoms, and Cities, and Families; and the third is the Enemy to Hell, and an Antidote of the chiefest inlet to damnation: but of all these the noblest End is the multiplying children, *Mundus cum patet, Deorum tristium atque inferum quasi patet janua; propterea uxorem liberorum quærendorum causa ducere religiosum est*, said *Varro*, It is Religion to marry for children; and *Quintilian* put it into the definition of a wife, *est enim uxor quam jungit, quam diducit utilitas; cujus hæc reverentia est, quod videtur inventa in causa liberorum*, and therefore S. *Ignatius* when he had spoken of *Elias*, and *Titus*, and *Clement*, with an honourable mention of their virgin state, lest he might seem to have lessened the married Apostles, at whose feet in Christs Kingdom he thought himself unworthy to sit, he gives this testimony, they were τοῖς γάμοις πρὸ συμπλήσαντες ὑχὶ ὑπὸ πρᾳθυμίας τῆς περὶ τὸ πρᾶγμα, ἀλλ' ἐπ' ἐννοίας ἑαυτῶν τῷ γένει ἔχον ἐκείνους, that they might not be disparaged in their great names of holiness and severity, they were secured by not marrying to satisfie their lower appetites, but out of desire of children. Other considerations if they be incident and by way of appendage, are also considerable in the accounts of prudence; but when they become principles, they defile the mystery and make the blessing doubtful: *Amabit sapiens, cupient cæteri*, said *Afranius*, Love is a fair Inducement, but Desire and Appetite are rude, and the Characterisms of a sensual person: *Amare justi & boni est, cupere impotentis*; to love, belongs to a just and a good man; but to lust, or furiously and passionately to desire, is the sign of impotency and an unruly mind.

Macrobius ex Varrone.

Epist. ad Philadelph.

2. Man and Wife are equally concerned to avoid all Offences of each other in the beginning of their conversation: every little thing can blast an infant Blossom; and the breath of the South can shake the little rings of the Vine, when first they begin to curle like the locks of a new weaned boy; but when by age and consolidation they stiffen into the hardness of a stem, and have by the warm embraces of the Sun and the kisses of Heaven brought forth their clusters, they can endure the storms of the North, and the loud noises of a Tempest, and yet never be broken: So are the early unions of an unfixed Marriage; watchful and observant, jealous and busie, inquisitive and careful, and apt to take alarm at every unkind word. For Infirmities do not manifest themselves in the first Scenes, but in the succession of a long Society; and it is not chance or weakness when it appears at first, but it is want of love or prudence, or it will be so expounded; and that which appears ill at first usually affrights the unexperienced man or woman, who makes unequal conjectures, and fancies mighty sorrows by the proportions of the new and early unkindness. It is a very great Passion, or a huge Folly, or a certain want of Love, that cannot preserve the colours and beauties of Kindness, so long as publick Honesty requires a man to wear their Sorrows for the death of a Friend. *Plutarch* compares a new Marriage to a Vessel before the hoops are on, μᾶλλον ἀρχὰς μηδ' ὑπὸ τῆς τυχούσης ῥᾳδίως διασπᾶται προφάσεως, every thing dissolves their tender compaginations, but χεύῳ δὲ ἁρμῶν σύμπηξιν λαβόντων μόγις ὑπὸ πυρὸς καὶ σιδήρου διαλύεται, when the joynts are stiffened and are tied by a firm compliance and proportion'd bending, scarcely can it be dissolved without Fire or the violence of Iron. After the Hearts of the man and the wife are endeared and hardened by a mutual Confidence, and Experience longer than artifice and pretence can last, there are a great many remembrances, and some things present that dash all little unkindnesses in pieces. The little Boy in the Greek Epigram, that was creeping down a Precipice was invited to his Safety by the sight of his Mother's pap, when nothing else could intice him to return: and the bond of common Children, and the sight of her that nurses what is most dear to him, and the endearments of each other in the course of a long society, and the same relation is an excellent security to redintegrate and to call that love back which folly and trifling accidents would disturb.

Μᾶζον τὸ λοιμῶ λύτερα καὶ θανάτου.

——*Tormentum*

SERM. XVII.

——Tormentum ingens nubentibus hæret
Quæ nequeunt parere, & partu retinere maritos.

When it is come thus far, it is hard untwisting the Knot; but be careful in its first coalition, that there be no rudeness done; for if there be, it will for ever after be apt to start and to be diseased.

* *Quædam parva quidem, sed non toleranda maritis.*

3. Let man and wife be careful to stifle little * things, that as fast as they spring, they be cut down and trod upon; for if they be suffered to grow by numbers, they make the spirit peevish, and the Society troublesome, and the Affections loose and easie by an habitual Aversation. Some men are more vexed with a Flie than with a Wound; and when the Gnats disturb our sleep, and the Reason is disquieted but not perfectly awakened; it is often seen that he is fuller of trouble than if in the day-light of his reason he were to contest with a potent enemy. In the frequent little accidents of a Family, a mans reason cannot always be awake; and when his Discourses are imperfect, and a trifling Trouble makes him yet more restless, he is soon betrayed to the violence of Passion. It is certain that the man or woman are in a state of weakness and folly then, when they can be troubled with a trifling accident; and therefore it is not good to tempt their affections, when they are in that state of danger. In this case the Caution is, to substract Fuel from the sudden Flame; for stubble though it be quickly kindled, yet it is as soon extinguished, if it be not blown by a pertinacious breath, or fed with new materials. Add no new provocations to the accident, and do not inflame this, and peace will soon return, and the discontent will pass away soon, as the sparks from the collision of a flint: ever remembring, that Discontents proceeding from daily little things, do breed a secret undiscernable Disease, which is more dangerous than a Fever proceeding from a discerned notorious Surfeit.

4. Let them be sure to abstain from all those things, which by experience and observation they find to be contrary to each other. They that govern Elephants never appear before them in White, and the Masters of Bulls keep from them all garments of Bloud and Scarlet, as knowing that they will be impatient of civil usages and discipline, when their Natures are provoked by their proper Antipathies. The ancients in their martial Hieroglyphicks us'd to depict *Mercury* standing by *Venus*, to signifie, that by fair language and sweet intreaties, the minds of each other should be united; and hard by them, *Suadam & Gratias descripserunt*, they would have all deliciousness of manners, compliance and mutual observance to abide.

----Hujus non vani sumique voluptas
Nulla boni, quoties animo corrupta superbo
Plus aloes quàm mellis habet——
Juven. Sat. 6.

5. Let the Husband and Wife infinitely avoid a curious distinction of *mine* and *thine*; for this hath caused all the Laws, and all the Suits, and all the Wars in the World; let them who have but one Person, have also but one Interest. The Husband and Wife are heirs to each other (as *Dionysius Halicarnasseus* relates from *Romulus*) if they die without Children; but if there be Children, the Wife is τοῖς παισὶν ἰσόμοιρος, a partner in the Inheritance. But during their life, the use and imployment is common to both their necessities, and in this there is no other Difference of right, but that the Man hath the Dispensation of all, and may keep it from his Wife just as the Governour of a Town may keep it from the right Owner; he hath the *power*, but *no right* to do so. And when either of them begins to impropriate, it is like a tumour in the flesh, it draws more than its share; but what it feeds on, turns to a bile: and therefore the *Romans* forbad any Donations to be made between Man and Wife, because neither of them could transfer a new Right of those things, which already they had in common; but this is to be understood only concerning the uses of necessity and personal conveniences; for so all may be the Woman's, and all may be the Man's in several regards. *Corvinus* dwells in a Farm and receives all its profits, and reaps and sows as he please, and eats of the Corn and drinks of the Wine, it is his own: but all that also is his Lords, and for it *Corvinus* pays Acknowledgment; and his Patron hath such powers and uses of it as are proper to the Lords; and yet for all this, it may be the Kings too, to all the purposes that he can need, and is all to be accounted in the *census* and for certain services and times of danger: So are the Riches of a Family, they are a Womans as well as a Mans: they are hers for Need, and hers for Ornament, and hers for modest Delight, and for the uses of Religion and prudent Charity; but the disposing them into portions of inheritance, the assignation of charges and governments, stipends and rewards, annuities and greater donatives are the reserves of the superiour right, and not to be invaded by the under-possessors.

SERM. XVIII.

ſeſſors. But in thoſe things, where they ought to be common, if the ſpleen or the belly ſwells and draws into its capacity much of that which ſhould be ſpent upon thoſe parts, which have an equal right to be maintain'd, it is a dropſie or a conſumption of the whole, ſomething that is evil becauſe it is unnatural and monſtrous. *Macarius* in his 32 Homily ſpeaks fully in this particular, a Woman betrothed to a Man bears all her Portion, and with a mighty Love pours it into the hands of her Husband, and ſays, ἐμὸν οὐδὲν ἔχω I have nothing of my own; my Goods, my Portion, my Body and my Mind is yours. Νόμῳ γὰρ ἅπαντα γίγνεται τῷ γεγαμηκότι, ἡ πλοῦτον, ἢ δόξαν, τὸς ἐπαίνους, all that a Woman hath is reckoned to the right of her Husband; not her wealth and her perſon only, but her reputation and her praiſe; So *Lucian*. But as the Earth, the Mother of all Creatures here below, ſends up all its Vapours and proper emiſſions at the command of the Sun, and yet requires them again to refreſh her own Needs, and they are depoſited between them both in the boſome of a Cloud as a common receptacle, that they may cool his Flames, and yet deſcend to make her Fruitful: So are the proprieties of a Wife to be diſpos'd of by her Lord; and yet all are for her proviſions, it being a part of his need to refreſh and ſupply hers, and it ſerves the intereſt of both while it ſerves the neceſſities of either.

Ῥητόρων δ' δίσηαλ.

Theſe are the Duties of them both, which have common regards and equal neceſſities, and obligations; and indeed there is ſcarce any matter of duty, but it concerns them both alike, and is only diſtinguiſhed by names, and hath its variety by circumſtances and little accidents: and what in one is call'd *love*, in the other is called *reverence*; and what in the wife is *obedience*, the ſame in the man is *duty*. He provides, and ſhe diſpenſes; he gives commandments, and ſhe rules by them; he rules her by Authority, and ſhe rules him by Love; ſhe ought by all means to pleaſe him, and he muſt by no means diſpleaſe her. For as the Heart is ſet in the midſt of the Body, and though it ſtrikes to one ſide by the prerogative of Nature, yet thoſe throbs and conſtant motions are felt on the other ſide alſo, and the influence is equal to both: So it is in conjugal Duties; ſome motions are to the one ſide more than to the other, but the intereſt is on both, and the Duty is equal in the ſeveral inſtances. If it be otherwiſe, the Man enjoys a Wife as *Periander* did his dead *Meliſſa*, by an unnatural Union, neither pleaſing, nor holy, uſeleſs to all the purpoſes of Society, and dead to Content.

SERMON XVIII.

Part II.

THE next Inquiry is more particular, and conſiders the Power and Duty of the Man; *Let every one of you ſo love his Wife even as himſelf*; ſhe is as himſelf, the man hath power over her as over himſelf, and muſt love her equally. A Husbands power over his wife is paternal and friendly, not magiſterial and deſpotick. The wife is in *perpetua tutela*, under conduct and counſel; for, the power a man hath is founded in the underſtanding, not in the will or force; it is not a power of coercion, but a power of advice, and that government that wiſe men have over thoſe who are fit to be conducted by them: *Et vos in manu & in tutela non in ſervitio debetis habere eas, & malle patres vos, & viros, quam dominos dici*, ſaid *Valerius* in *Livie*; Husbands ſhould rather be *Fathers* than *Lords*. *Homer* adds more ſoft appellatives to the character of a Husbands duty, πατὴρ μὲν γὰρ ὅδ' αὐτῇ καὶ πότνια μήτηρ, ἠδὲ κασίγνητος, Thou art to be a Father and a Mother to her, and a Brother: and great reaſon, unleſs the ſtate of Marriage ſhould be no better than the condition of an Orphan. For ſhe that is bound to leave Father and Mother, and Brother for thee, either is miſerable like a poor fatherleſs child, or elſe ought to find all theſe, and more in thee. *Medea* in *Euripides* had cauſe to complain when ſhe found it otherwiſe.

Πάντων δ' ὅσ' ἐς' ἔμψυχα καὶ γνώμην ἔχει
Γυναῖκες; ἐσμὲν ἀθλιώτατον φυτὸν,
Ἂς πρῶτα μὲν δεῖ χρημάτων ὑπερβολῇ
Πόσιν πρίασθαι, δεσπότην τε σώματος λαβεῖν.

Which

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Which St. * *Ambroſe* well tranſlates: It is ſad, when Virgins are with their own Money ſold to Slavery; and that Services are in better ſtate than Marriages; for they receive Wages, but theſe buy their Fetters and pay dear for their loſs of Liberty; and therefore the *Romans* expreſſed the mans power over his wife but by a gentle word, *Nec vero mulieribus præfectus reponatur, qui apud Græcos creari ſolet, ſed ſit cenſor qui viros doceat* moderari uxoribus; ſaid *Cicero*, Let there be no Governour of the Woman appointed, but a Cenſor of Manners, one to teach the men *to moderate their Wives*, that is fairly to induce them to the meaſures of their own proportions. It was rarely obſerved of *Philo*, Ἓυ τὸ μὴ φάναι, ἡ γυνὴ ἣν ἔδωκας ἐμοὶ, ἀλλὰ, μετ' ἐμοῦ· ὃ γὰρ ἐμοὶ ὡς κτῆμα ἢ ἄθησιν ἔδωκας, ἀλλὰ ᾗ αὐτὴν ἀφῆκας ἀνεπτὸν ᾗ ἐλευθερᾗν, when *Adam* made that fond Excuſe for his Folly in eating the forbidden fruit, he ſaid [The woman thou gaveſt to be with me ſhe gave me] He ſays not [The woman which thou gaveſt to me] no ſuch thing; ſhe is none of his Goods, none of his Poſſeſſions, not to be reckoned amongſt his Servants; God did not give her to him ſo; [The woman thou gaveſt *to be with me*] that is, to be my partner, the Companion of my joys and ſorrows, thou gaveſt her for Uſe, not for Dominion. The Dominion of a man over his Wife is no other than as the Soul rules the Body; for which it takes a mighty care, and uſes it with a delicate tenderneſs, and cares for it in all contingencies, and watches to keep it from all evils, and ſtudies to make for it fair proviſions, and very often is led by its inclinations and deſires, and does never contradict its appetites, but when they are evil, and then alſo not without ſome trouble and ſorrow; and its Government comes only to this, it furniſhes the body with light and underſtanding, and the body furniſhes the ſoul with hands and feet; the Soul governs, becauſe the body cannot elſe be happy, but the *government* is no other than *proviſion*; as a Nurſe governs a Child, when ſhe cauſes him to eat, and to be warm, and dry, and quiet: and yet even the very government it ſelf is divided; for Man and Wife in the family, are as the Sun and Moon in the firmament of Heaven; He rules by Day, and ſhe by Night, that is, in the leſſer and more proper Circles of her affairs, in the conduct of domeſtick proviſions and neceſſary offices, and ſhines only by his light, and rules by his authority; and as the Moon in oppoſition to the Sun ſhines brighteſt, that is, then, when ſhe is in her own circles and ſeparate regions; ſo is the authority of the Wife then moſt conſpicuous, when ſhe is ſeparate and in her proper Sphere; in *Gynæceo*, in the nurſery and offices of domeſtick employment: but when ſhe is in conjunction with the Sun her Brother, that is, in that place and employment in which his care and proper offices are employed, her light is not ſeen, her authority hath no proper buſineſs; but elſe there is no difference: for they were barbarous people, among whom wives were inſtead of ſervants, ſaid *Spartianus* in *Caracalla*; and it is a ſign of impotency and weakneſs, to force the Camels no kneel for their Load, becauſe thou haſt not ſpirit and ſtrength enough to climb: To make the affections and evenneſs of a wife bend by the flexures of a ſervant, is a ſign the man is not wiſe enough to govern, when another ſtands by. So many differences as can be in the appellatives of *Dominus* and *Domina*, Governour and Governeſs, Lord and Lady, Maſter and Miſtreſs, the ſame difference there is in the authority of man and woman, and no more; *Si tu Caius, ego Caia*, was publickly proclaimed upon the threſhold of the young mans houſe, when the bride enter'd into his hands and power; and the title of *Domina* in the ſenſe of the Civil Law, was among the *Romans* given to Wives.

* Exhor. ad virg.

Æneid. 6.

Hi Dominam Ditis thalamo deducere adorti,

ſaid *Virgil:* where, though *Servius* ſays it was ſpoken after the manner of the *Greeks*, who call'd the Wife Δέσποιναν, Lady or Miſtreſs, yet it was ſo amongſt both the Nations.

Epithal. Juliæ.

Ac domus Dominam voca, ſays *Catullus*;
Hærebit Dominæ vir comes ipſe ſuæ, ſo *Martial*;

And therefore although there is juſt meaſure of Subjection and Obedience due from the Wife to the Husband (as I ſhall after explain) yet nothing of this is expreſſed in the mans Character, or in his Duty; he is not commanded to rule, nor inſtructed how, nor bidden to exact obedience, or to defend his priviledge; all his Duty is ſignified by *Love*, by *nouriſhing and cheriſhing*, by being joyned with her in all the unions of charity, by *not being bitter to her*, by *dwelling with her according to knowledge*,

Epheſ. 5. 25. Col. 3. 19. 1 Pet. 3. 7.

SERM. XVIII.

knowledge, giving honour to her: ſo that it ſeems to be with Husbands, as it is with Biſhops and Prieſts, to whom much honour is due, but yet ſo that if they ſtand upon it, and challenge it, they become leſs honourable: and as amongſt men and women humility is the way to be preferr'd; ſo it is in Husbands, they ſhall prevail by ceſſion, by ſweetneſs and counſel, and charity and compliance. So that we cannot diſcourſe of the mans right, without deſcribing the meaſures of his duty; that therefore follows next.

Let him love his wife even as himſelf:] That's his Duty, and the meaſure of it too: which is ſo plain, that if he underſtands how he treats himſelf, there needs nothing be added concerning his demeanour towards her, ſave only that we add the particulars, in which holy Scripture inſtances this general Commandment.

Μὴ πικραίνεσθε. That's the firſt. ***Be not bitter againſt her***; and this is the leaſt Index and ſignification of Love; a Civil man is never bitter againſt a Friend or a Stranger, much leſs to him that enters under his Roof, and is ſecured by the Laws of Hoſpitality. But a Wife does all that, and more; ſhe quits all her intereſt for his love, ſhe gives him all that ſhe can give, ſhe is as much the ſame perſon as another can be the ſame, who is conjoyned by love, and myſtery, and Religion, and all that is ſacred and profane.

Non equidem hoc dubites amborum fœdere certo
Conſentire dies, & ab uno ſidere duci;

They have the ſame Fortune, the ſame Family, the ſame Children, the ſame Religion, the ſame Intereſt, the ſame Fleſh [*erunt duo in carnem unam*] and therefore this the Apoſtle urges for his μὴ πικραίνεσθε, ***no man hateth his own fleſh, but nouriſheth and cheriſheth it***; and he certainly is ſtrangely Sacrilegious and a Violator of the rights of Hoſpitality and Sanctuary, who uſes her rudely, who is fled for Protection, not only to his Houſe, but alſo to his Heart and Boſome. A wiſe man will not wrangle with any one, much leſs with his deareſt relative; and if it be accounted undecent to Embrace in publick, it is extremely ſhameful to Brawle in publick: for the other is in it ſelf lawful; but this never, though it were aſſiſted with the beſt circumſtances of which it is capable. *Marcus Aurelius* ſaid that a wiſe man ought *often* to *admoniſh* his wife, to *reprove her ſeldom*, but *never to lay his hands* * upon her: *neque verberibus neque maledictis exaſperandam uxorem*, ſaid the Doctors of the *Jews*, and *Homer* brings in *Jupiter* ſometimes ſpeaking ſharply to *Juno* (according to the Greek liberty and Empire) but made a pauſe at ſtriking her,

* *Ah lapis eſt, ferrumque, ſuam quicunque puellam*
Verberat: è cœlo diripit ille Deos.
Sit ſatis è membris tenuem præſcindere veſtem,
Sit ſatis ornatas diſſoluiſſe comas.
Sit lacrymas moviſſe ſatis; quater ille beatus,
Quo tenera irato flere puella poteſt.
Sed manibus qui ſævus erit, ſcutumque ſudémque
Is gerat, & miti ſit procul à Venere.
Tibull.

Οὐ μὰν οἷδ' εἰ αὖτε κακορραφίης ἀλεγεινῆς
Πρώτη ἐπαύσηαι καί σε πλαγῇσιν ἰμάσω.
Iliad. Ο'.

And the Ancients uſe to ſacrifice to *Juno* γαμήλιᾳ, or the Preſident of Marriage, without gall; and St. *Baſil* obſerves and urges it, by way of upbraiding quarrelling huſbands: ***Etiam vipera virus ob nuptiarum venerationem evomit***, the Viper caſts all his poiſon when he marries his female, ***Tu duritiam animi, tu feritatem, tu crudelitatem ob unionis reverentiam non deponis?*** He is worſe than a Viper, who for the reverence of this ſacred union will not abſtain from ſuch a poiſonous bitterneſs; and how ſhall he embrace that perſon whom he hath ſmitten reproachfully; for thoſe kindneſſes are undecent which the fighting-man pays unto his wife. S. *Chryſoſt.* preaching earneſtly againſt this barbarous Inhumanity of ſtriking the Wife, or reviling her with evil Language, ſays, it is as if a King ſhould beat his Viceroy and uſe him like a Dog; from whom moſt of that Reverence and Majeſty muſt needs depart, which he firſt put upon him, and the ſubjects ſhall pay him leſs duty, how much his Prince hath treated him with leſs civility; but the loſs redounds to himſelf; and the government of the whole family ſhall be diſordered, if blows be laid upon that ſhoulder which together with the other ought to bear nothing but the cares and the iſſues of a prudent government. And it is obſervable, that no man ever did this rudeneſs for a vertuous end; it is an incompetent inſtrument, and may proceed from wrath and folly, but can never end in vertue and the unions of a prudent and fair ſociety. ***Quod ſi verberaveris, exaſperabis morbum:*** (ſaith S. *Chryſoſtome*;) ***aſperitas enim manſuetudine, non alia aſperitate, diſſolvitur***; if you ſtrike, you exaſperate the Wound, and

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and (like *Cato* at *Utica* in his deſpair) tear the Wounds in pieces; and yet he that did ſo ill to himſelf whom he lov'd well, he lov'd not women tenderly, and yet would never ſtrike; And if the man cannot endure her talking, how can ſhe endure his ſtriking? But this Caution contains a Duty in it which none prevaricates, but the meaneſt of the people, Fools and Bedlams, whoſe kindneſs is a Curſe, whoſe government is by chance and Violence, and their families are Herds of talking Cattel.

Sic alternos reficit curſus
Alternus Amor, ſic aſtrigeris
Bellum diſcors exulat oris.
Hæc concordia temperat æquis
Elementa modis, ut pugnantia
Vicibus cedant humida ſiccis,
Jungantque fidem frigora flammis.

The Marital Love is infinitely removed from all poſſibility of ſuch rudeneſſes: it is a thing pure as Light, ſacred as a Temple, laſting as the World; *Amicitia, quæ deſinere potuit, nunquam vera fuit*, ſaid one; that love, that can ceaſe, was never true: it is ὁμιλία, ſo *Moſes* call'd it; it is ἕνωσια, ſo S. *Paul*; it is φιλότης, ſo *Homer*; it is φιλοφροσύνη, ſo *Plutarch*; that is, it contains in it all ſweetneſs, and all ſociety, and felicity, and all prudence, and all wiſdom. For there is nothing can pleaſe a man without Love, and if a man be weary of the wiſe diſcourſes of the Apoſtles, and of the innocency of an even and a private Fortune, or hates Peace or a fruitful Year, he hath reaped Thorns and Thiſtles from the choiceſt Flowers of Paradiſe; *For nothing can ſweeten felicity it ſelf, but Love*; but when a man dwells in love, then the Breaſts of his Wife are pleaſant as the droppings upon the hill of *Hermon*, her Eyes are fair as the light of Heaven, ſhe is a Fountain ſealed, and he can quench his thirſt, and eaſe his cares, and lay his ſorrow down upon her lap, and can retire home as to his ſanctuary and refectory, and his gardens of ſweetneſs and chaſt refreſhments. * No man can tell but he that loves his children, how many delicious accents make a mans heart dance in the pretty converſation of thoſe dear pledges; their childiſhneſs, their ſtammering, their little angers, their innocence, their imperfections, their neceſſities are ſo many little emanations of joy and comfort to him that delights in their perſons and ſociety; but he that loves not his Wife and Children, feeds a Lioneſs at home, and broods a neſt of Sorrows; and Bleſſing it ſelf cannot make him Happy; ſo that all the Commandments of God injoyning a man to *love his wife*, are nothing but ſo many Neceſſities and Capacities of joy. *She that is lov'd is ſafe*, and *he that loves is joyful.* Love is a union of all things excellent; it contains in it, Proportion and Satisfaction, and Reſt and Confidence; and I wiſh that this were ſo much proceeded in, that the Heathens themſelves could not go beyond us in this Vertue, and its proper and its appendant happineſs. *Tiberius Gracchus* choſe to die for the ſafety of his Wife; and yet methinks to a Chriſtian to do ſo, ſhould be no hard thing; for many Servants will die for their Maſters, and many Gentlemen will die for their Friend; but the Examples are not ſo many of thoſe that are ready to do it for their deareſt Relatives, and yet ſome there have been. *Baptiſta Fregoſa* tells of a *Neopolitan*, that gave himſelf a ſlave to the Moors, that he might follow his Wife, and *Dominicus Cataluſius*, the Prince of *Lesbos*, kept company with his Lady when ſhe was a Leper, and theſe are greater things than to die.

Felices ter & ampliùs, Quos irrupta tenet copula, nec malis Divulſos querimoniis, Suprema citius ſolvet amor die. Horat.

But the Caſes in which this can be required are ſo rare and contingent, that holy Scripture inſtances not the duty in this particular; but it contains in it that the Husband ſhould nouriſh and cheriſh her, that he ſhould refreſh her ſorrows and intice her fears into confidence and pretty arts of reſt; For even the Fig-trees that grew in Paradiſe had ſharp pointed Leaves, and Harſhneſſes fit to mortifie the too forward luſting after the Sweetneſs of the Fruit. But it will concern the Prudence of the Husbands love to make the Cares and Evils as ſimple and eaſie as he can, by doubling the Joys and Acts of a careful friendſhip, by tolerating her Infirmities, (becauſe by ſo doing, he either cures her, or makes himſelf better) by fairly expounding all the little traverſes of ſociety and communication, by taking every thing by the right handle, (as *Plutarch*'s expreſſion is) for there is nothing but may be miſ-interpreted, and yet if it be capable of a fair conſtruction, it is the Office of Love to make it.

Uxoris vitium tollas opus eſt, aut feras: Qui tollit vitium, uxorem commodiùſculam ſibi præſtat; Qui fert, ſeſe meliorem facit. Varro.

——— Εὐλογεῖν
Δ' ὁτ' ὢν τι λέξῃ, χρὴ δοκεῖν κἂν μὴ λέγῃ.
——— Κακπογεῖν
Ἀντὶ ξυνόντι πῶς χάειν μᾶλλον λέγειν.

Euripi.

Love

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Love will account that to be well ſaid, which it may be was not ſo intended; and then it may cauſe it to be ſo, another time.

3. Hither alſo is to be referred that he ſecure the intereſt of her Vertue and Felicity by a fair Example; for a Wife to a Husband is a Line or Superficies, it hath Dimenſions of its own, but no Motion or proper affections; but commonly puts on ſuch images of vertues or vices as are preſented to her by her Husband's Idea: and if thou beeſt vicious, *complain not that ſhe is infected that lies in thy boſom*; the intereſt of whoſe loves ties her to tranſcribe thy Copy, and write after the Characters of thy manners. *Paris* was a man of Pleaſure, and *Helena* was an Adultereſs, and ſhe added Covetouſneſs upon her own account. But *Ulyſſes* was a prudent man, and a wary counſellor, ſober and ſevere; and he efformed his Wife into ſuch imagery as he deſir'd; and ſhe was Chaſt as the Snows upon the mountains, Diligent as the fatal Siſters, always Buſie, and always Faithful, γλῶσσαν μὲν ἄργὴν, χεῖρας δ' εἶχεν ἐργάτην, ſhe had a lazy tongue, and a buſie hand.

4. Above all the inſtances of Love, let him preſerve towards her an inviolable Faith, and an unſpotted Chaſtity, for this is *the Marriage Ring*, it ties two hearts by an eternal band; it is like the Cherubims flaming ſword, ſet for the guard of Paradiſe; he that paſſes into that garden, now that it is immur'd by Chriſt and the Church, enters into the ſhades of death. No man muſt touch the forbidden Tree, that in the midſt of the garden, which is the tree of Knowledge and Life. Chaſtity is the ſecurity of Love, and preſerves all the Myſteriouſneſs like the ſecrets of a Temple. Under this Lock is depoſited ſecurity of Families, the union of Affections, the repairer of accidental Breaches. Καὶ ἀνόθευτον τηρεῖσθαι τὸν γάμον.

——— Καὶ σφ' ἄχεσι τείχεα λύσαι
Εἰς ἑνὶ ἀγέσασα ὁμοῦσθῆναι φιλότητι.

This is a Grace that is ſhut up and ſecur'd by all arts of Heaven, and the defence of Laws, the locks and bars of Modeſty, by honour and reputation, by fear and ſhame, by intereſt and high regards; and that contract that is intended to be for ever, is yet diſſolved, and broken by the violation of this; nothing but Death can do ſo much Evil to the holy rites of Marriage, as Unchaſtity and breach of Faith can. The ſhepherd *Cratis* falling in love with a She-goat, had his brains beaten out with a Buck as he lay aſleep; and by the Laws of the *Romans*, a man might kill his Daughter, or his Wife, if he ſurpriſed her in the breach of her holy Vows, which are as ſacred as the threads of Life, ſecret as the privacies of the Sanctuary, and holy as the ſociety of Angels. *Nullæ ſunt inimicitiæ niſi amoris acerbæ.* and God that commanded us to forgive our Enemies, left it in our choice, and hath not commanded us to forgive an adulterous Husband or a Wife; but the offended partie's Diſpleaſure may paſs into an eternal Separation of Society and friendſhip. Now in this Grace it is fit that the Wiſdom and ſeverity of the man ſhould hold forth a pure Taper, that his Wife may, by ſeeing the beauties and tranſparency of that Cryſtal, dreſs her mind and her body by the light of ſo pure reflexions; It is certain he will expect it from the modeſty and retirement, from the paſſive nature and colder temper, from the humility and fear, from the honour and love of his Wife, that ſhe be pure as the Eye of Heaven: and therefore it is but reaſon that the wiſdom and nobleneſs, the love and confidence, the ſtrength and ſeverity of the man ſhould be as holy and certain in this grace, as he is a ſevere exactor of it at her hands, *who can more eaſily be tempted by another, and leſs by her ſelf.*

Theſe are the little Lines of *a mans Duty*, which like threads of Light from the body of the Sun do clearly deſcribe all the regions of his proper Obligations. Now concerning *the womans duty*, although it conſiſts in doing whatſoever her Husband commands, and ſo receives Meaſures from the rules of his Government; yet there are alſo ſome lines of life depicted upon her hands, by which ſhe may read and know how to proportion out her duty to her Husband.

1. The firſt is *Obedience*; which becauſe it is no where enjoined that the man ſhould exact of her, but often commanded to her to pay, gives demonſtration that it is a voluntary Ceſſion that is required, ſuch a Ceſſion as muſt be without *coercion* and *violence* on his part, but upon *fair inducements*, and *reaſonableneſs in the thing*, and out of *love*, and *honour* on her part. When God commands us to love him, he means we ſhould obey him; *This is love that ye keep my Commandments*, and, *If ye love me* (ſaid our Lord) *keep my Commandments*: Now as Chriſt is to the

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Church, ſo is Man to the Wife: and therefore *obedience* is the beſt inſtance of her Love; for it proclaims her Submiſſion, her Humility, her Opinion of his wiſdom, his preeminence in the family, the Right of his priviledge, and the Injunction impoſed by God upon her Sex, that although *in ſorrow ſhe bring forth children*, yet with *love and choice ſhe ſhould obey.* The *mans authority is love*, and *the womans love is obedience*; and it was not rightly obſerved of him that ſaid, when the woman fell, God made her timorous that ſhe might be rul'd, apt and eaſie to obey; for this obedience is no way founded in fear, but in love and reverence. *Receptæ reverentiæ eſt, ſi mulier viro ſubſit*, ſaid the Law; unleſs alſo that we will add, that it is an effect of that Modeſty which like Rubies adorn the necks and cheeks of Women. *Pudicitia eſt, pater, eos magnificare, qui nos ſocias ſumſerunt ſibi*, ſaid the Maiden in the Comedy: It is modeſty to advance and highly to honour them, who have honoured us by making us to be the companions of their deareſt excellencies; for the Woman that went before the man in the way of Death, is commanded to follow him in the way of Love; and that makes the Society to be perfect, and the Union profitable, and the Harmony compleat.

C. alia D. ſe. lut. Matrim.

Plautus in Sticho.

Inferior Matrona ſuo ſit, Sexte, marito;
Non aliter fiunt fœmina virque pares.

For then the Soul and Body make a perfect Man, when the Soul commands wiſely, or rules lovingly, and cares profitably, and provides plentifully, and conducts charitably that Body which is its partner and yet the inferior. But if the Body ſhall give Laws, and by the violence of the appetite, firſt abuſe the Underſtanding, and then poſſeſs the ſuperior portion of the Will and Choice, the body and the ſoul are not apt company, and the man is a fool and miſerable. If the Soul rules not, it cannot be a Companion; either it muſt govern, or be a ſlave; Never was King depoſed and ſuffered to live in the ſtate of Peerage and equal Honour, but made a Priſoner, or put to death; and thoſe women, that had rather lead the blind than follow prudent guides, rule fools and eaſie men than obey the powerful and wiſe, never made a good ſociety in a houſe: a wife never can become equal but by obeying; but ſo her power while it is in minority, makes up the authority of the man integral, and becomes one government, as themſelves are one man. *Male and Female created he them, and called their name Adam*, ſaith the holy Scripture; they are but One: and therefore the ſeveral parts of this one man muſt ſtand in the place where God appointed, that the lower parts may do their offices in their own ſtation, and promote the common intereſt of the whole. A ruling Woman is intolerable.

Gen. 5. 2.

Juvenal.

——— *Faciunt graviora coactæ*
Imperio ſexus ———

But that's not all; for ſhe is miſerable too: for,

Τὰ δευτερῖα γυναῖκα δεῖ λέγειν,
Τὴν δ' ἡγεμονίαν σῴζ' ὅλον ἢ ἀνδρ' ἔχειν.

It is a ſad calamity for a Woman to be joined to a Fool or a weak perſon; it is like a guard of Geeſe to keep the Capitol, or as if a flock of Sheep ſhould read grave Lectures to their Shepherd, and give him orders where he ſhall conduct them to paſture. *O verè Phrygiæ, neque enim Phryges.* It is a curſe that God threatned ſinning perſons, *Devoratum eſt robur eorum, facti ſunt quaſi mulieres. Effœminati dominabuntur eis.* To be ruled by weaker people; δοῦλον γένεσθαι πεφυκόσι δεσπότου, to have a fool to ones Maſter, is the fate of miſerable and unbleſſed people: and the Wife can be no ways Happy, unleſs ſhe be governed by a prudent Lord, whoſe Commands are ſober counſels, whoſe Authority is paternal, whoſe Orders are proviſions, and whoſe Sentences are charity.

Eſay 3. 4.

But now concerning the Meaſures and Limits of this Obedience, we can beſt take accounts from Scripture: ἐν παντὶ, ſaith the Apoſtle, *in all things*; *ut Domino, as to the Lord*; and that's large enough; as unto a Lord, *ut Ancilla Domino.* So S. *Hierome* underſtands it, who neither was a friend to the ſex nor to marriage; But his miſtake is ſoon confuted by the Text; It is not *ut Dominis*, be ſubject to your Husbands as unto Lords, but ὡς πρὸς κυρίῳ, that is, in all religion, in reverence and in love, in duty and zeal, in faith and knowledge; or elſe ὡς πρὸς κυρίῳ may ſignifie, Wives be ſubject to your Husbands, but yet ſo, that at the ſame time ye be ſubject to the Lord. For that's the

Ephes. 5. 24.

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the measure of ἐν παντὶ, *in all things*; and it is more plain in the parallel place,[a] ὡς ἀνῆκεν ἐν κυρίῳ, *as it is fit in the Lord:* Religion must be the Measure of your obedience and subjection: *intra limites disciplinæ*, so [b] *Tertullian* expresses it. πάντα μὲν τῷ ἀνδρὶ πειθομένην, ὡς μηδὲν, ἀκόντος ἐκείνου, πράξαι ποτε πλὴν ὅσα εἰς ἀρετὴν καὶ σοφίαν διαφέρειν νομίζετο, so *Clemens Alex.* In all things let the Wife be subject to the Husband, so as to do nothing against his will; those only things excepted, in which he is impious or refractory, in things pertaining to wisdom and piety.

[a] *Col.* 3. 18.
[b] *Stromat.* 7.

But in this also there is some peculiar Caution. For although in those things which are of the necessary parts of faith and holy life, the Woman is only subject to Christ, who only is and can be Lord of consciences, and commands alone where the conscience is instructed and convinced: yet as it is part of the mans office to be a Teacher, and a Prophet, and a Guide, and a Master; so also it will relate very much to the demonstration of their affections to obey his Counsels, to imitate his Vertues, to be directed by his Wisdom, to have her Perswasion measured by the lines of his excellent Religion, οὐχ ἥκιστα δὲ σεμνὸν ἀκέστας γαμετῆς λεγόσης, ἀνὴρ σύ μοι ἐσσὶ καθηγητὴς καὶ φιλόσοφος καὶ διδάσκαλος περὶ καλλίστων καὶ θειοτάτων, It were hugely decent (saith *Plutarch*) that the Wife should acknowledge her Husband for her teacher and her guide; for then when she is what he please to efform her, he hath no cause to complain if she be no better: τὰ δὲ τοιαῦτα μαθήματα πρῶτον ἀφίστησι τῶν ἀτόπων τὰς γυναῖκας; his precept and wise counsels can draw her off from vanities; and, as he said of Geometry, that if she be skill'd in that, she will not easily be a Gamester or a Dancer, may perfectly be said of religion. If she suffers herself to be guided by his Counsel, and efformed by his Religion; either he is an ill Master in his Religion, or he may secure in her and for his advantage an excellent Vertue. And although in matters of Religion the Husband hath no Empire and Command, yet if there be a place left to perswade, and intreat, and induce by arguments, there is not in a family a greater Endearment of Affections than the Unity of Religion: and anciently it was not permitted to a Woman to have a Religion by her self. *Eosdem quos maritus nosse Deos & colere solos uxor debet*, (said *Plutarch.*) And the rites which a woman performs severally from her Husband are not pleasing to God; and therefore *Pomponia Græcina*, because she entertain'd a stranger Religion, was permitted to the judgment of her Husband *Plantius*: And this whole affair is no stranger to Christianity, for the Christian woman was not suffered to marry an Unbelieving man; and although this is not to be extended to different Opinions within the limits of the common Faith: yet thus much advantage is won or lost by it; that the compliance of the Wife, and submission of her understanding to the better rule of her Husband in matters of Religion, will help very much to warrant her, though she should be mis-perswaded in a matter less necessary; yet nothing can warrant her in her separate rites and manners of worshippings, but an invincible necessity of Conscience, and a curious infallible Truth; and if she be deceived alone, she hath no Excuse; if with him, she hath much Pity, and some degrees of Warranty under the protection of humility, and duty, and dear affections; and she will find that it is part of her Priviledge and Right to partake of the mysteries and blessings of her Husband's Religion. γυναῖκα γαμετὴν μετὰ νόμους ἱερεὺς συνέλθουσαν ἀνδρὶ κοίνωνον ἁπάντων εἶναι, χρημάτων τε καὶ ἱερῶν, said *Romulus.* A Woman by the holy Laws hath right to partake of her Husbands Goods, and her Husbands Sacrifices, and holy things. Where there is a Schism in one Bed, there is a Nursery of temptations, and Love is persecuted and in perpetual danger to be destroyed; there dwell Jealousies, and divided Interests, and differing Opinions, and continual Disputes, and we cannot love them so well, whom we believe to be less beloved of God; and it is ill uniting with a person, concerning whom my perswasion tells me, that he is like to live in Hell to eternal ages.

——*Quis deditus autem*
Usq; adeo est, ut non illam quam laudibus effert
Horreat, inque diem septenis oderit horis?
Juven. Sat. 6.

2. The next line of the womans duty is *compliance*, which S. *Peter* calls, *the hidden man of the heart, the ornament of a meek and a quiet spirit*, and to it he opposes *the outward and pompous ornament of the body*; concerning which as there can be no particular Measure set down to all persons, but the proportions were to be measured by the customs of wise People, the quality of the Woman, and the desires of the Man; yet it is to be limited by Christian Modesty, and the usages of the more excellent and severe Matrons. *Menander* in the Comedy brings in a man turning his Wife from his house because she stain'd her hair yellow, which was then the beauty.

1 Pet. 3. 4.

Νῦν δ' ἔρπ' ἀπ' οἴκων τῶνδε· σὴ γυναῖκα γὰρ
Τὴν σώφρον' οὐ δεῖ τὰς τρίχας ξανθὰς ποιεῖν.

SERM. XVIII.

A wiſe Woman ſhould not paint. A ſtudious gallantry in Clothes cannot make a wiſe Man love his Wife the better. Εἰς τὰς τραγῳδὰς χρήσιμα ἀλλ' οὐκ εἰς τὸν βίον, ſaid the Comedy, ſuch gaieties are fit for Tragedies, but not for the uſes of Life: *Decor occultus, & tecta venuſtas*, that's the Chriſtian Womans Fineneſs, *the hidden man of the heart*, Sweetneſs of manners, humble Comportment, fair Interpretation of all addreſſes, ready Compliances, high Opinion of him, and mean of her ſelf.

Malo Venuſtam quàm te Cornelia mater
Gracchorum, ſi cum magnis virtutibus offers
Grande ſupercilium, & numeras in dote triumphos.
Juven. Sat. 6.

Quid juvat ornato procedere vitta capillo,
Teque peregrinis vendere muneribus,
Nitaque decus mercato perdere cultu,
Nec ſinere in propriis membra nitere bonis?
Propert. l. 1. el. 1.

Ἐν κοινῷ λύπης τε ἡδονῆς τ' ἔχειν μέρος, To partake ſecretly, and in her heart of all his joys and ſorrows, to believe him comely and fair, though the Sun hath drawn a Cypreſs over him, (for as marriages are not to be contracted by the hands and eyes, but with reaſon and the hearts: ſo are theſe judgments to be made by the mind, not by the ſight:) and Diamonds cannot make the Woman vertuous, nor him to value her who ſees her put them off then, when Charity and Modeſty are her brighteſt Ornaments.

Πρῶται μὲν γε τῆθ' ὑπάρχειν καὶν ἄμορφος ᾖ πόσις· χρὴ δ' ἐν ἔμορφον ἕζειν τῇ γενὲν κεκτημένῃ· ὁ γὰρ ὀφθαλμὸς τὸ κείνειν δῆν ἀλλὰ χάς.

Οὐ κόσμος, οὐκ ὢ τλήμων, ἀλλ' ἀκοσμία
Φαίνοιτ' ἂν εἶναι σῶν μαργαείτης φρενῶν, &c.

And indeed thoſe Huſbands that are pleaſed with undecent Gaieties of their Wives, are like Fiſhes taken with Ointments and intoxicating Baits, apt and eaſie for ſport and mockery, but uſeleſs for food; and when *Circe* had turned *Ulyſſes*'s Companions into Hogs and Monkies, by pleaſures and the inchantments of her bravery and luxury, they were no longer uſeful to her, ſhe knew not what to do with them; but on wiſe *Ulyſſes* ſhe was continually enamour'd. Indeed the outward ornament is fit to take Fools, but they are not worth the taking; but ſhe that hath a wiſe Huſband, muſt entice him to an eternal Dearneſs by the vail of Modeſty, and the grave Robes of Chaſtity, the ornament of Meekneſs, and the jewels of Faith and Charity; ſhe muſt have no *fucus* but bluſhings, her brightneſs muſt be Purity, and ſhe muſt ſhine round about with ſweetneſſes and Friendſhip, and ſhe ſhall be pleaſant while ſhe lives, and deſired when ſhe dies. If not,

——— Κατθανοῦσα δ' κείσεται,
Οὐδέ τις μνημοσύνα σέθεν ἔσεται,
Οὐ γὰρ μετέχεις ῥόδων τῶν ἐκ πιερίης.

Her Grave ſhall be full of Rottenneſs and Diſhonour, and her Memory ſhall be worſe after ſhe is dead: *after ſhe is dead:* For that will be the End of all merry Meetings; and I chuſe this to be the laſt Advice to both.

3. *Remember the days of darkneſs, for they are many*; The joys of the bridal chambers are quickly paſt, and the remaining portion of the ſtate is a dull progreſs without variety of joys, but not without the change of ſorrows; but that portion that ſhall enter into the grave muſt be eternal. It is fit that I ſhould infuſe a bunch of Myrrhe into the feſtival Goblet, and after the Egyptian manner ſerve up a dead man's Bones at a Feaſt; I will only ſhew it, and take it away again; it will make the Wine bitter, but wholſome. But thoſe married Pairs that Live, as remembring that they muſt Part again, and give an Account how they treat themſelves and each other, ſhall at that day of their Dearth be admitted to glorious Eſpouſals; and when they ſhall live again, be married to their Lord, and partake of his Glories, with *Abraham* and *Joſeph*, S. *Peter* and S. *Paul*, and all the married Saints.

Θνητὰ τὰ νῦν θνητῶν καὶ πάντα παρέρχεται ἡμᾶς·
Ἦν δὲ μὴ, ἀλλ' ἡμεῖς αὐτὰ παρερχόμεθα.

All thoſe things that now pleaſe us ſhall paſs from us, or we from them; but thoſe things that concern the other life, are permanent as the numbers of eternity: and although at the Reſurrection there ſhall be no relation of Huſband and Wife, and no Marriage ſhall be celebrated but the marriage of the Lamb; yet then ſhall be remembred how Men and Women paſs'd through this ſtate which is a Type of that, and from this ſacramental Union all holy pairs ſhall paſs to the ſpiritual and eternal, where Love ſhall be their Portion, and Joys ſhall crown their Heads, and they ſhall lie in the boſome of Jeſus, and in the heart of God to eternal Ages. *Amen.*

SERMON

SERMON XIX.

APPLES of SODOM:

OR,

The Fruits of SIN.

PART I.

ROMANS 6. 21.

What fruit had ye then in thoſe things whereof ye are now aſhamed? For the end of thoſe things is death.

THE Son of *Sirach* did prudently adviſe concerning making judgments of the felicity or infelicity of men: *Judge none bleſſed before his death; for a man ſhall be known in his children.* Some men raiſe their fortunes from a Cottage to the chairs of Princes, from a Sheep-coat to a Throne, and dwell in the circles of the Sun, and in the lap of Proſperity; their Wiſhes and Succeſs dwell under the ſame roof, and Providence brings all events into their deſign, and ties both ends together with proſperous ſucceſſes; and even the little conſperſions and intertextures of evil Accidents in their lives, are but like a feign'd Note of Muſick, by an artificial diſcord making the ear covetous, and then pleaſed with the harmony into which the appetite was inticed by paſſion, and a pretty reſtraint; and variety does but adorn proſperity, and make it of a ſweeter reliſh, and of more advantages; and ſome of theſe men deſcend into their graves without a change of fortune, Eccleſ. 11. 28.

Eripitur perſona, manet res.

Indeed they cannot longer dwell upon the Eſtate, but that remains unrifled, and deſcends upon their Heir, and all is well till the next Generation: but if the Evil of his death, and the Change of his preſent proſperity for an intolerable danger of an uncertain Eternity, does not ſoure his full Chalice; yet if his Children prove vicious or degenerous, curſed, or unproſperous, we account the man Miſerable, and his Grave to be ſtrewed with Sorrows and Diſhonours. The wiſe and valiant *Chabrias* grew miſerable by the folly of his Son *Cteſiphus*; and the reputation of brave *Germanicus* began to be aſhamed, when the baſe *Caligula* entred upon his ſcene of diſhonourable crime. *Commodus* the wanton and feminine Son of wiſe *Antoninus* gave a check to the great name of his Father; and when the Son of *Hortenſius Corbius* was proſtitute, and the heir of *Q. Fabius Maximus* was diſinherited by the ſentence of the City *Prætor*, as being unworthy to enter into the fields of his glorious Father, and young *Scipio* the Son of *Africanus* was a fool and a prodigal; Poſterity did weep afreſh over the Monuments of their brave Progenitors, and found that infelicity can purſue a man, and overtake him in his Grave.

This is a great Calamity when it falls upon innocent perſons: and that *Moſes* died upon *Mount Nebo* in the ſight of *Canaan*, was not ſo great an evil, as that his Sons *Eliezer* and *Gerſon* were unworthy to ſucceed him; but that *Prieſthood* was devolv'd to his *Brother*, and the *Principality* to his *Servant*: And to *Samuel*, that his Sons prov'd corrupt, and were exauthorated for their unworthineſs, was an allay to his honour and his joys, and ſuch as proclaims to all the world, that the meaſures of our felicity are not to be taken by the lines of our own perſon, but of our relations too; and he that is curſed in his children, cannot be reckoned among the fortunate.

This which I have diſcourſed concerning Families in general, is moſt remarkable in the retinue and family of Sin; for it keeps a good houſe, and is full of company and

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ſervants, it is ſerved by the poſſeſſions of the world, it is courted by the unhappy, flatter'd by fools, taken into the boſom by the effeminate, made the end of humane deſigns, and feaſted all the way of its progreſs: Wars are made for its intereſt, and men give or venture their Lives that their ſin may be proſperous; all the *outward ſenſes* are its Handmaids, and the *inward ſenſes* are of its privy Chamber; *the underſtanding* is its Counſellor, *the will* its Friend, *riches* are its Miniſters, *nature* holds up its Train, and *art* is its Emiſſary to promote its intereſt and affairs abroad: and upon this account, all the world is inrolled in its taxing tables, and are ſubjects or friends of its Kingdom, or are ſo kind to it as to make too often viſits, and to lodge in its borders; becauſe all men ſtare upon its Pleaſures, and are intic'd to taſte of its wanton Delicacies. But then if we look what are the Children of this ſplendid Family, and ſee what iſſue ſin produces, ἐσὶ γὰρ τέκνα αὐτῆς δε, it may help to untie the charm. Sin and Concupiſcence marry together, and riot and feaſt it high, but their Fruits, the children and production of their filthy union, are *ugly* and *deform'd*, *fooliſh* and *ill-natur'd*; and the Apoſtle calls them by their name, *ſhame* and *death*. Theſe are *the fruits of ſin the apples of* Sodom, fair outſides, but if you touch them they turn to aſhes and a ſtink; and if you will nurſe theſe children, and give them whatſoever is dear to you, then you may be admitted into the houſe of feaſting, and chambers of riot where ſin dwells; but if you will have the Mother, you muſt have the Daughters; the Tree and the fruits go together; and there is none of you all that ever entered into this houſe of Pleaſure, but he left the skirts of his garment in the hands of ſhame, and had his name roll'd in the chambers of Death. What fruit had ye then? That's the Queſtion.

In anſwer to which queſtion we are to conſider, 1. What is the Summ total of the pleaſure of ſin? 2. What Fruits and reliſhes it leaves behind by its natural efficiency? 3. What are its Conſequents by its demerit, and the infliction of the ſuperadded wrath of God, which it hath deſerved? Of the firſt S. *Paul* gives no account, but by way of upbraiding asks what they had? that is, *nothing* that they dare own, *nothing* that remains: and where is it? ſhew it; what's become of it? Of the ſecond he gives the ſum total; All its natural effects are *ſhame* and its appendages. The third, or the ſuperinduc'd evils by the juſt wrath of God, he calls *death*, the worſt name in it ſelf, and the greateſt of evils that can happen.

1. Let us conſider what pleaſures there are in Sin; *moſt of them are very puniſhments*. I will not reckon nor conſider concerning *envy*, which one in *Stobæus* calls κάκιςον καὶ δικαιότατον θεὸν, *the baſeſt ſpirit and yet very juſt*, becauſe it puniſhes the delinquent in the very act of ſin, doing as *Ælian* ſays of *Polypus*, ἔτις αὐτῷ γένηται ἀθηρία, τὴν ἑαυτῦ πλοκάμων παρέχεται, when he wants his prey, he devours his own arms; and the leanneſs, and the ſecret pangs, and the perpetual reſtleſneſs of an envious man feed upon his own heart, and drink down his ſpirits, unleſs he can ruine or obſerve the fall of the faireſt fortunes of his neighbour. The Fruits of this Tree are mingled and ſoure, and not to be endured in the very eating. Neither will I reckon the horrid affrightments and amazements of Murder, nor the uneaſineſs of Impatience, which doubles every evil that it feels, and makes it a ſin, and makes it intolerable; nor the ſecret Grievings, and continual troubles of Peeviſhneſs, which makes a man uncapable of receiving good, or delighting in beauties and fair intreaties in the mercies of God and charities of Men.

It were eaſie to make a Catalogue of Sins, every one of which is a Diſeaſe, a Trouble in its very conſtitution and its nature: ſuch are *loathing of ſpiritual things*, *bitterneſs of ſpirit*, *rage*, *greedineſs*, *confuſion of mind* and *irreſolution*, *cruelty and deſpite*, *ſlothfulneſs* and *diſtruſt*, *unquietneſs* and *anger*, *effeminacy* and *niceneſs*, *prating* and *ſloth*, *ignorance* and *inconſtancy*, *incogitancy* and *curſing*, *malignity* and *fear*, *forgetfulneſs* and *raſhneſs*, *puſillanimity* and *deſpair*, *rancour* and *ſuperſtition*: if a Man were to curſe his Enemy, he could not wiſh him a greater Evil than theſe: and yet theſe are ſeveral kinds of ſin which men chuſe, and give all their Hopes of Heaven in exchange for one of theſe Diſeaſes. Is it not a fearful conſideration that a man ſhould rather chuſe eternally to periſh than to ſay his prayers heartily, and affectionately? but ſo it is with very many men; they are driven to their Devotions by cuſtome, and ſhame, and reputation, and civil compliances; they ſigh and look ſoure when they are called to it, and abide there as a man under the Chirurgions hands, ſmarting and fretting all the while; or elſe he paſſes the time with *incogitancy*, and hates the imployment, and ſuffers the torment of prayers which he loves not; and all this, although for ſo doing it is certain he may periſh: What Fruit, what Deliciouſneſs

liciouſneſs can he fancy in being weary of his Prayers? There is no pretence or colour for theſe things. Can any man imagine a greater Evil to the Body and Soul of a man than Madneſs, and furious Eyes, and a diſtracted Look, Paleneſs with Paſſion, and trembling Hands and Knees, and Furiouſneſs, and Folly in the heart and head? and yet this is the Pleaſure of anger, and for this pleaſure men chuſe Damnation. But it is a great truth, that *there are but very few ſins that pretend to pleaſure:* although a man be weak and ſoon deceived, and the Devil is crafty, and ſin is falſe and impudent, and pretences are too many, yet moſt kinds of ſins are *real* and *prime troubles* to the very body, without all manner of deliciouſneſs, even to the ſenſual, natural, and carnal part; and a man muſt put on ſomething of a *Devil* before he can chuſe ſuch ſins, and he muſt love miſchief becauſe it is a ſin; for in moſt inſtances there is no other reaſon in the world. Nothing pretends to Pleaſure but *the luſt of the lower belly*, *ambition*, and *revenge*; and although the Catalogue of Sins is numerous as the Production of fiſhes, yet theſe three only can be apt to couſen us with a fair outſide; and yet upon the ſurvey of what fruits they bring, and what taſte they have, in the *manducation*, beſides the filthy reliſh they leave behind, we ſhall ſee how miſerably they are abuſed and fool'd, that expend any thing upon ſuch purchaſes.

2. For a man cannot take pleaſure *in luſts of the fleſh*, in *gluttony*, or *drunkenneſs*, unleſs he be helped forward with *inconſideration* and *folly*. For we ſee it evidently that grave and wiſe perſons, men of experience and conſideration, are extremely leſs affected with luſt and loves than the hare-brain'd boy; the young Gentleman that thinks nothing in the world greater than to be free from a Tutor, he indeed courts his Folly, and enters into the poſſeſſion of Luſt without abatement; conſideration dwells not there; but when a Sober man meets with a Temptation, and is helped by his natural temper, or invited by his courſe of life; if he can conſider, he hath ſo many Objections and Fears, ſo many Difficulties and Impediments, ſuch ſharp Reaſonings and ſharper Jealouſies concerning its event, that if he does at all enter into folly, it pleaſes him ſo little, that he is forced to do it in deſpite of himſelf; and the Pleaſure is ſo allayed, that he knows not whether it be Wine or Vinegar; his very apprehenſion and inſtruments of reliſh are fill'd with fear and contradicting principles, and the deliciouſneſs does but *affricare cutem*, it went but to the skin; but the allay went farther; it kept a guard within, and ſuffered the pleaſure to paſs no further. A man muſt reſolve to be a Fool, a raſh inconſiderate perſon, or he will feel but little Satisfaction in the enjoyment of his Sin: indeed he that ſtops his Noſe, may drink down ſuch corrupted Waters; and he underſtood it well who choſe rather to be a fool,

Dum mala delectent mea me, vel denique fallant,
Quàm ſapere & ringi ——

ſo that his ſins might delight him, or deceive him, than to be wiſe and without pleaſure in the enjoyment. So that in effect a man muſt loſe his diſcerning Faculties before he diſcerns the little phantaſtick joys of his Concupiſcence; which demonſtrates how vain, how empty of pleaſure that is, that is beholding to folly and illuſion, to a jugling and a plain couzenage, before it can be fancied to be pleaſant. For it is a ſtrange Beauty that he that hath the beſt eyes cannot perceive, and none but the blind or blear-ey'd people can ſee; and ſuch is the Pleaſure of luſt, which, by every degree of Wiſdom that a man hath, is leſſened and undervalued.

3. For the Pleaſures of intemperance, they are nothing but the Reliques and Images of pleaſure, after that Nature hath been feaſted; For ſo long as ſhe needs, that is, ſo long as Temperance waits, ſo long Pleaſure alſo ſtands there; But as Temperance begins to go away, having done the miniſteries of Nature, every Morſel, and every new Goblet is ſtill leſs delicious, and cannot be endured but as men force Nature by violence to ſtay longer than ſhe would: How have ſome men rejoyced when they have eſcaped a Cup! and when they cannot eſcape, they pour it in, and receive it with as much pleaſure as the old Women have in the *Lapland* dances; they dance the Round, but there is a horror and a harſhneſs in the Muſick; and they call it Pleaſure, becauſe men bid them do ſo: But there is a *Devil* in the Company, and ſuch as is his pleaſure, ſuch is theirs: he rejoyces in the thriving Sin, and the ſwilling fortune of his darling Drunkenneſs, but his joys are the joys of him that knows and always remembers that he ſhall infallibly have the biggeſt Damnation; and then let it be conſidered how forc'd a Joy that is, that is at the end of an intemperate Feaſt.

Non

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Non bene mendaci riſus componitur ore,
Nec bene ſolicitis ebria verba ſonant.

Certain it is, Intemperance takes but Nature's leavings; when the Belly is full and Nature calls to take away, the Pleaſure that comes in afterwards is next to Loathing: it is like the reliſh and taſte of Meats at the end of the third courſe, or ſweetneſs of Hony to him that hath eaten till he can endure to take no more; and in this, there is no other difference of theſe men from them that die upon another cauſe, than was obſerved among the *Phalangia* of old, τὰ μὲν ποιεῖ γελῶντας ἀποθνήσκειν, τὰ δὲ κλαίοντας, ſome of theſe ſerpents make men die laughing, and ſome to die weeping: ſo does the intemperate, and ſo does his brother that languiſhes of a conſumption; this man dies weeping, and the other dies laughing: but they both die infallibly, and all his pleaſure is nothing but the ſting of a ſerpent, *immixto liventia mella veneno*, it wounds the heart, and he dies with a *Tarantula* dancing and ſinging till he bows his neck, and kiſſes his boſom with the fatal noddings and declenſions of death.

4. In theſe pretenders to Pleaſure (which you ſee are but few, and they not very proſperous in their pretences) there is mingled ſo much trouble to bring them to act an injoyment, that the appetite is above half tired before it comes; It is neceſſary a man ſhould be hugely *patient* that is *ambitious*, *Ambulare per Britannos*, *Scythicas pati pruinas:* no man buyes Death and Damnation at ſo dear a rate, as he that Fights for it, and endures Cold and Hunger, —— *Patientes liminis & ſolis*, the heat of the Sun, and the cold of the Threſhold; the dangers of War, and the ſnares of a crafty Enemy; he lies upon the ground with a ſeverity greater than the penances of a Hermit, and faſts beyond the auſterity of a rare Penitent; with this only difference, that the one does it for Heaven, and the other for an uncertain Honour, and an Eternity of flames. But however, by this time that he hath won ſomething, he hath ſpent ſome years, and he hath not much time left him to reſt in his new purchaſe, and he hath worn out his body, and leſſen'd his capacity of feeling it; and although it is ten to one he cannot eſcape all the dangers he muſt venture at, that he may come near his trifle, yet when he is arrived thither, he can neither long enjoy, nor well perceive or taſte it; and therefore there are more Sorrows at the gate, than there can dwell Comforts in all the rooms of the Houſes of pride and great deſigns. And thus it is in *revenge*, which is pleaſant only to a Devil, or a Man of the ſame curſed temper. He does a thing which ought to trouble him, and will move him to pity what his own vile hands have acted; but if he does not pity, that is, be troubled with himſelf and wiſh the things undone, he hath thoſe Affections by which the Devil doth rejoice in deſtroying Souls; which affections a man cannot have, unleſs he be perfectly miſerable, by being contrary to God, to Mercy, and to Felicity; and after all, the pleaſure is *falſe*, *phantaſtick*, and *violent*; it can do him no good, it can do him hurt: 'tis odds but it will; and on him that takes revenge, revenge ſhall be taken; and by a real evil he ſhall dearly pay for the goods that are but *aiery* and *phantaſtical*; It is like a rolling Stone, which when a man hath forced up a Hill, will return upon him with a greater Violence, and break thoſe Bones whoſe Sinews gave it motion. The pleaſure of Revenge is like the pleaſure of eating Chalk and Coals; a fooliſh Diſeaſe made the Appetite, and it is entertained with an evil Reward; it is like the feeding of a *Cancer* or a *Wolf*, the man is reſtleſs till it be done, and when it is, every man ſees how infinitely he is removed from ſatisfaction or felicity.

5. Theſe ſins when they are entertain'd with the greateſt fondneſs from without, it muſt have an extreme little pleaſure, becauſe there is a ſtrong faction, and the better party againſt them: ſomething that is within conteſts againſt the entertainment, and they ſit uneaſily upon the ſpirit when the man is vexed, that they are not lawful. The *Perſian* King gave *Themiſtocles* a goodly penſion, aſſigning *Magneſia* with the revenue of 50 talents for his bread, *Lampſacum* for his wine, and *Myos* for his meat; but all the while he fed high and drunk deep, he was infinitely afflicted that every thing went croſs to his undertaking, and he could not bring his ends about to betray his Countrey; and at laſt he mingled Poiſon with his Wine and drank it off, having firſt intreated his Friends to ſteal for him a private Grave in his own Country. Such are the Pleaſures of the moſt pompous and flattering Sins: their Meat and Drink are good and pleaſant at firſt, and it is *plenteous* and *criminal*; but its imployment is baſe, it is ſo againſt a mans intereſt, and againſt what is and ought to be deareſt to him, that he cannot perſwade his better parts to conſent, but muſt fight againſt them and all their

arguments.

arguments. These things are *against a mans conscience*, that is, *against his reason* and *his rest*: and something within makes his pleasure sit uneasily. But so do violent Perfumes make the head ach, and therefore wise persons reject them; and the Eye refuses to stare upon the Beauties of the Sun, because it makes it weep it self Blind; and if a luscious Dish please my palate, and turns to loathing in the Stomach, I will lay aside that Evil, and consider the Danger and the bigger Pain, not that little pleasure. So it is in Sin, it pleases the Senses; but diseases the Spirit, and wounds that: and that it is apt to smart as the skin, and is as considerable in the provisions of pleasure and pain respectively: and the pleasures of sin to a contradicting reason, are like the joys of wine to a condemned man.

——— Difficile est imitari gaudia falsa,
Difficile est tristi fingere mente jocum.

It will be very hard to delight freely in that which so vexes the more tender and most sensible part; so that, what *Pliny* said of the Poppies growing in the river *Caicus*, ἔχει ἀντὶ καρπῦ λίθον, it brings a Stone in stead of a flower or fruit; so are the Pleasures of these pretending sins; the flower at the best is stinking, but there is a Stone in the bottom; it is Gravel in the teeth, and a man must drink the bloud of his own gums when he manducates such unwholsome, such unpleasant fruit.

——— Vitiorum gaudia vulnus habent.

They make a wound, and therefore are not very pleasant. Τὸ γὰρ ζῆν μὴ καλῶς, μέγας πόνος. It is a great Labour, and travail, to live a vicious Life.

6. The Pleasure in the acts of these few sins that do pretend to it, is a little limited Nothing, confin'd to a single Faculty, to one Sense, having nothing but the skin for its organ or instrument, an Artery, or something not more considerable than a Lute-string; and at the best it is but the satisfaction of an appetite which Reason can cure, which Time can appease, which every Diversion can take off; such as is not perfective of his nature, nor of advantage to his person; it is a desire to no purpose, and as it comes with no just cause, so can be satisfied with no just measures; it is satisfied before it comes to a vice, and when it is come thither, all the world cannot satisfie it: a little thing will weary it, but nothing can content it. For all these *sensual desires are nothing but an impatience of being well and wise, of being in health, and being in our wits*; which two things if a man could endure (and it is but reasonable, a man would think, that we should) he would never lust to drown his Heart in Seas of wine, or oppress his Belly with Loads of undigested meat, or make himself base by the mixtures of a Harlot, by breaking the sweetest limits, and holy festivities of Marriage. *Malum impatientia est boni*, said *Tertullian*, it is nothing else; to please the Sense, is but to do a mans self mischief; and all those lusts tend to some direct dissolution of a mans *health*, or his *felicity*, his *reason*, or his *religion*; it is an Enemy that a man carries about him: and as the Spirit of God said concerning *Babylon*, *Quantum in deliciis fuit, tantum date illi tormentum & luctum*, Let her have torment and sorrow according to the measure of her delights; is most eminently true in the pleasing of our Senses; the *lust* and *desire* is a Torment, the *remembrance* and the *absence* is a Torment, and the *enjoyment* does not satisfie, but disables the Instrument, and tires the Faculty; and when a man hath but a little of what his sense covets, he is not contented, but impatient for more; and when he hath loads of it, he does not feel it. For he that swallows a full Goblet, does not taste his Wine: and this is the Pleasure of the Sense; nothing contents it but that which he cannot perceive: and it is always restless, till it be weary; and all the way unpleased, till it can feel no pleasure; and that, which is the Instrument of sense, is the Means of its torment; by the faculty by which it tastes, by the same it is afflicted; for so long as it can taste, it is tormented with desire, and when it can desire no longer, it cannot feel pleasure.

7. Sin hath little or no Pleasure in its very Enjoyment; because its very manner of entry and production is by a curse and a contradiction; it comes into the world like a Viper through the sides of its Mother, by means unnatural, violent, and monstrous. *Men love sin only because it is forbidden*; *Sin took occasion by the Law*, saith St. *Paul*, it could not come in upon its own pretences, but men rather suspect secret Pleasure in it because there are Guards kept upon it;

SERM. XIX.

Sed quia cæcus ineſt vitiis amor, omne futurum
Deſpicitur, ſuadentque brevem præſentia fructum,
Et ruit in vetitum damni ſecura libido.

Men run into ſin with blind Affections, and againſt all Reaſon deſpiſe the future, hoping for ſome little pleaſure for the preſent; and all this is only becauſe they are forbidden. Do not many men ſin out of Spight? ſome out of the ſpirit of Diſobedience, ſome by Wildneſs and Indetermination, ſome by Imprudence, and becauſe they are taken in a fault;

——— *Frontemque à crimine ſumunt,*

ſome becauſe they are reproved, many by Cuſtome, others by Importunity:

Ordo fuit creviſſe malis ———

It grows upon Crab-ſtocks, and the luſt it ſelf is ſoure and unwholſome; and ſince it is evident, that very many ſins come in wholly upon theſe accounts, ſuch perſons and ſuch ſins cannot pretend pleaſure; but as Naturaliſts ſay of *pulſe*, *Cum maledictis & probris ſerendum præcipiunt, ut lætius proveniat*; the country people were uſed to curſe it and rail upon it all the while that it was ſowing, that it might thrive the better; 'tis true with Sins, they grow up with Curſes, with Spight and Contradiction, Peeviſhneſs and Indignation, Pride and curſed Principles; and therefore Pleaſure ought not to be the inſcription of the box; for that's the leaſt part of its ingredient and conſtitution.

8. The Pleaſures in the very enjoying of ſin are infinitely trifling and inconſiderable, becauſe they paſs away ſo quickly; if they be in themſelves little, they are made leſs by their volatile and fugitive nature; but if they were great, then their being ſo tranſient does not only leſſen the Delight, but changes it into a Torment, and loads the Spirit of the ſinner with Impatience and indignation. Is it not a high upbraiding to the watchful Adulterer, that after he hath contrived the ſtages of his ſin, and tyed many circumſtances together with arts and labour, and theſe join and ſtand *knit*, and *ſolid* only by contingency, and are very often born away with the impetuous Torrent of an inevitable accident, like *Xerxes* Bridge over the *Helleſpont*, and then he is to begin again, and ſets new wheels a-going; and by the arts, and the labour, and the watchings, and the importunity, and the violence, and the unwearied ſtudy, and indefatigable diligence of many moneths *he enters upon poſſeſſion*, and finds them not of ſo long abode as one of his cares, which in ſo vaſt numbers made ſo great a portion of his life afflicted? πρόσκαιρον ἁμαρτίας ἀπόλαυσιν, *the enjoying of ſin for a ſeaſon*, St. *Paul* calls it; he names no pleaſures; our *Engliſh* tranſlation uſes the word of *enjoying pleaſures*; but if there were any, they were but *for that ſeaſon*, that *inſtant*, that very tranſition of the act, which dies in its very birth, and of which we can only ſay as the Minſtrel ſung of *Pacuvius* when he was carried dead from his Supper to his Bed, βεβίωκε, βεβίωκε. A man can ſcarce have time enough to ſay *it is alive*, but that *it was: nullo non ſe die extulit*, it died every day, it lived never unto Life, but lived and died unto Death, being its Mother and its Daughter: The man died before the ſin did live, and when it had lived, it conſign'd him to die eternally.

Heb. 11. 25.

Add to this, that it ſo paſſes away, that nothing at all remains behind it that is pleaſant: it is like the Path of an arrow in the Air; the next morning no man can tell what is become of the pleaſures of the laſt nights ſin: they are no where but in God's Books, depoſited in the Conſcience, and ſealed up againſt the day of dreadful Accounts; but as to the man, they are as if they never had been; and then let it be conſidered, what a horrible aggravation it will be to the miſeries of damnation, that a man ſhall for ever periſh for that, which if he looks round about he cannot ſee, nor tell where it is. *He that dies, dies for that which is not*; and in the very little preſent he finds it an unrewarding intereſt, to walk ſeven days together over ſharp ſtones only to ſee a place from whence he muſt come back in an hour. If it goes off preſently, it is not worth the labour; if it ſtays long, it grows tedious; ſo that it cannot be pleaſant, if it ſtays; and if it does not ſtay, it is not to be valued: *Hæc mala mentis gaudia.* It abides too little a while to be felt, or called *pleaſure*; and if it ſhould abide longer, it would be troubleſome as *pain*, and loath'd like the tedious ſpeech of an Orator pleading againſt the Life of the Innocent.

9. Sin

SERM. XIX.

9. Sin hath in its beſt advantages but *a trifling inconſiderable pleaſure*: becauſe not only *God* and *reaſon*, *conſcience* and *honour*, *intereſt* and *laws* do ſoure it in the ſenſe and guſt of pleaſure, but even the Devil himſelf either being over-ruled by *God*, or by a ſtrange unſignificant Malice makes it *troubleſome* and *intricate*, *intangled* and *involv'd*; and one ſin contradicts another, and vexes the man with ſo great variety of evils, that if in the courſe of Gods ſervice he ſhould meet with half the difficulty, he would certainly give over the whole imployment. Thoſe that S. *James* ſpeaks of who *prayed that they might ſpend it upon their luſts*, were *covetous* and *prodigal*, and therefore muſt endure the Torments of one to have the Pleaſure of another; and which is greater, *the pleaſure of ſpending*, or *the diſpleaſure that it is ſpent* and does not ſtill remain after its conſumption, is eaſie to tell: certain it is, that this laſts much longer. Does not the Devil often tempt men to Deſpair, and by that torment puts bars and locks upon them, that they may never return to God? Which what elſe is it but a plain *indication* that it is intended, the man ſhould feel the images and dreams of pleaſure, no longer but till he be without remedy? *Pleaſure* is but like *centries* or wooden Frames, ſet under Arches, till they be ſtrong by their own weight and *conſolidation* to ſtand alone; and when by any means the Devil hath a man ſure, he takes no longer care to couzen them with pleaſures, but is pleaſed that men ſhould begin *an early hell*, and be *tormented before the time*. Does not *envy* puniſh or deſtroy *flattery*; and Self-love ſometimes torment the Drunkard; and Intemperance abate the powers of Luſt, and make the man impotent; and Lazineſs become a hindrance to Ambition; and the Deſires of man wax impatient upon contradicting Intereſts, and by croſſing each others deſign on all hands leſſen the pleaſure, and leave the man tormented?

10. Sin is of ſo little reliſh and guſt, ſo trifling a pleaſure, that it is always greater in Expectation than it is in the Poſſeſſion. But if men did beforehand ſee, what the utmoſt is, which ſin miniſters to pleaſe the beaſtly part of man, it were impoſſible it ſhould be purſued with ſo much earneſtneſs and diſadvantages. It is neceſſary it ſhould promiſe more than it can give; Men could not otherwiſe be couzened. And if it be enquired, Why men ſhould ſin again, after they had experience of the little and great deception? It is to be confeſſed, it is a wonder they ſhould: but then we may remember that men ſin again, though their ſin did afflict them; they will be drunk again, though they were ſick; they will again commit folly, though they be ſurpriſed in their ſhame, though they have needed an hoſpital; and therefore there is ſomething elſe that moves them, and not the pleaſure; for they do it *without* and *againſt* its intereſt; but either they ſtill proceed, hoping to ſupply by numbers what they find not in proper meaſures; or God permits them to proceed as an Inſtrument of puniſhment; or their Underſtandings and Reaſonings grow cheaper; or they grow in Love with it, and take it upon any terms; or contract new Appetites, and are pleaſed with the baſer and the lower reward of ſin: but whatſoever can be the cauſe of it, it is certain by the Experience of all the World, that the Fancy is higher, the Deſires more ſharp, and the Reflexion more briſk, at the door and entrance of the entertainment, than in all the little and ſhorter periods of its poſſeſſion: for then it is but limited by the natural meaſures, and abated by diſtemper, and loathed by enjoying, and diſturbed by partners, and diſhonoured by ſhame and evil accidents; ſo that as men coming to the river *Lucins*, ἔχει μὲν λευκότατον ὕδατον καὶ ῥεῖ διειδέσατα, and ſeeing Waters pure as the Tears of the ſpring, or the Pearls of the morning, expect that in ſuch a fair promiſing Boſome, the Inmates ſhould be fair and pleaſant, τίκτει δ' ἰχθῦς μελάνας ἰχυρούς, but finds the Fiſhes black, filthy, and unwholſome; ſo it is in Sin, its Face is fair and beauteous.

Ἡ ταχερὴς λύουσα κόρης μαλακώτερον ὕπνου,
Λύσιδ' ἁλκύων τερπνὸν ἄθυρμα μέθης.

Softer than Sleep, or the Dreams of wine, tenderer than the Curds of milk; *& Eu-ganea quamtumvis mollior agna*; but when you come to handle it, it is filthy, rough as the Porcupine, black as the Shadows of the night, and having promiſed a Fiſh it gives a Scorpion, and a Stone inſtead of Bread.

11. The fruits of its preſent poſſeſſion, the pleaſures of its taſte are leſs pleaſant, becauſe no ſober perſon, no man that can diſcourſe does like it long.

——— *Breve ſit quod turpiter audes.* *Juvin.*

But

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But he approves it in the height of paſſion, and in the diſguiſes of a Temptation; but at all other times he finds it ugly and unreaſonable; and the very remembrances muſt at all times abate its pleaſures, and ſoure its delicacies. In the moſt parts of a mans life he wonders at his own Folly, and prodigious Madneſs, that it ſhould be ever poſſible for him to be deluded by ſuch Trifles; and he ſighs next morning, and knows it over night; and is it not therefore certain that he leans upon a Thorn, which he knows will ſmart, and he dreads the event of to morrow? But ſo have I known a bold Trooper fight in the confuſion of a battel, and being warm with Heat and Rage, received, from the ſwords of his enemy, Wounds open like a Grave; but he felt them not, and when by the ſtreams of bloud he found himſelf mark'd for pain, he refuſed to conſider then what he was to feel to morrow: but when his Rage had cool'd into the temper of a man, and clammy Moiſture had checked the fiery emiſſion of ſpirits, he wonders at his own boldneſs, and blames his Fate, and needs a mighty Patience to bear his great Calamity. So is the bold and merry Sinner, when he is warm with Wine and Luſt, wounded and bleeding with the Strokes of Hell, he twiſts with the fatal arm that ſtrikes him, and cares not; but yet it muſt abate his gaiety, becauſe he remembers that when his wounds are cold and conſidered, he muſt roar or periſh, repent or do worſe, that is, be miſerable or undone. The Greeks call this ἡ σάκκων εὐδαιμονίαν, the felicity of condemned ſlaves feaſted high in ſport. *Dion Pruſæus* reports that when the *Perſians* had got the victory, they would pick out the nobleſt ſlave, καὶ καθίζουσιν εἰς τὸ θρόνον τοῦ βασιλέως, καὶ τὰ ἐδώδιμα δίδουσιν αὐτὸν καὶ τρυφᾶν, καὶ παλλακαῖς χρῆσθαι, They make him a King for three days, and cloath him with royal Robes, and miniſter to him all the pleaſures he can chuſe, and all the while he knows he is to die a ſacrifice to mirth and folly. But then let it be remembred what checks and allays of mirth the poor man ſtarts at, when he remembers the axe and the altar where he muſt ſhortly bleed; and by this we may underſtand what that pleaſure is, in the midſt of which the man ſighs deeply, when he conſiders what opinion he had of this ſin, in the days of counſel and ſober thoughts; and what reaſon againſt it he ſhall feel to morrow when he muſt weep or die. Thus it happens to ſinners according to the ſaying of the Prophet, *Qui ſacrificant hominem oſculabuntur Vitulum*, *He that gives a man in ſacrifice ſhall kiſs the calf*, that is, ſhall be admitted to the ſeventh chappel of *Moloch* to kiſs the Idol: a goodly Reward for ſo great a Price, for ſo great an Inquiry.

Hoſ. 13. 2.

After all this I do not doubt but theſe Conſiderations will meet with ſome perſons that think them to be *proteſtatio contra factum*, and fine Pretences againſt all Experience; and that for all theſe ſevere ſayings, Sin is ſtill ſo pleaſant as to tempt the wiſeſt Reſolution. Such men are in a very evil condition: and in their caſe only I come to underſtand the meaning of thoſe words of *Seneca*; *Malorum ultimum eſt mala ſua amare, ubi turpia non ſolum delectant, ſed etiam placent.* It is the worſt of evils when men are ſo in love with ſin that they are *not only delighted with them but pleaſed alſo*; not only feel the reliſh with too quick a ſenſe, but alſo feel none of the objections, nothing of the pungency, the ſting, or the leſſening circumſtances. However, to theſe men I ſay this only, that if by Experience they feel Sin Pleaſant, it is as certain alſo by Experience, that moſt ſins are in their own nature Sharpneſſes and Diſeaſes; * and that very few do pretend to pleaſure: * That a man cannot feel any Deliciouſneſs in them, but when he is helped by Folly and Inconſideration; that is, a wiſe man cannot, though a boy or a fool can be pleaſed with them: * That they are but Reliques and Images of pleaſure left upon Natures ſtock, and therefore much leſs than the pleaſures of natural vertues: * That a man muſt run through much trouble before he brings them to act and enjoyment: * That he muſt take them in deſpite of Himſelf, againſt Reaſon and his Conſcience, the tendereſt parts of man and the moſt ſenſible of affliction: * They are at the beſt ſo little, that they are limited to one Senſe, not ſpread upon all the Faculties like the pleaſures of vertue, which make the bones fat by an intellectual rectitude, and the eyes ſprightly by a wiſe propoſition, and pain it ſelf to become eaſie by hope and a preſent reſt within: * It is certain (I ſay) by a great Experience, that the Pleaſures of ſin enter by Curſings and a contradictory Intereſt, and become pleaſant not by their own reliſh, but by the viciouſneſs of the Palat, by Spite and Peeviſhneſs, by being forbidden and unlawful: * And that which is its Sting is at ſome times the Cauſe of all its ſweetneſs it can have: * They are gone ſooner than a Dream: * They are croſſed by one another, and their Parent is their Tormentor, and when ſins are tied in a chain, with that chain they daſh one anothers brains out, or make their lodging reſtleſs: * It is never lik'd long; * and promiſes much

much and performs little; * It is great at distance, and little at hand, against the nature of all substantial things; * And after all this, how little pleasure is left, themselves have reason with scorn and indignation to resent. So that if experience can be pretended against experience, there is nothing to be said to it but the words which *Phryne* desired to be writ on the gates of *Thebes*, Ἀλέξανδρος κατέσκαψεν, ἀνέστησε δὲ Φρύνη ἑταίρα, *Phryne the harlot built it up, but Alexander digg'd it down*; the Pleasure is supported by little things, by the Experience of Fools and them that observed nothing, and the Relishes tasted by artificial appetites, by art and cost, by violence and preternatural desires, by the advantage of deception and evil habits, by expectation and delays, by dreams and inconsiderations; these are *the harlot's hands* that build *the Fairy castle*, but the hands of Reason, and Religion, sober counsels and the voice of God, experience of Wise men, and the sighings and intolerable accents of perishing or returning Sinners dig it down, and sow salt in the foundations, that they may never spring up in the accounts of men that delight not in the portion of fools and forgetfulness. *Neque enim Deus ita viventibus quicquam promisit boni, neque ipsa per se mens humana, talium sibi conscia, quicquam boni sperare audet.* To men that live in sin God hath promised no good, and the Conscience it self dares not expect it. Plat. de Rep.

SERM. XX.

SERMON XX.

Part II.

WE have already opened this *dunghill cover'd with Snow*, which was indeed on the outside white as the spots of Leprosie, but it was no better; and if the very Colours and Instruments of deception, if the *fucus* and *ceruse* be so spotted and sullied, what can we suppose to be under the wrinkled Skin, what in the corrupted Liver, and in the Sinks of the body of sin? That we are next to consider; But if we open the body, and see what a confusion of all its parts, what a rebellion and tumult of the humors, what a disorder of the members, what a monstrosity or deformity is all over, we shall be infinitely convinced, that no man can chuse a sin, but upon the same ground on which he may chuse a *fever* or long for *madness* or the *gout*. Sin in its natural efficiency hath in it so many evils, as must needs affright a man, and scare the confidence of every one that can consider.

*When our blessed Saviour shall conduct his Church to the mountains of glory, he shall *present it to God without spot or wrinkle*, that is, pure and vigorous, intirely freed from the power, and the infection of sin. Upon occasion of which expression it hath been spoken, that Sin leaves in the Soul a *stain* or *spot*, permanent upon the spirit, discomposing the order of its Beauty, and making it appear to God *in sordibus* in such Filthiness, that he who *is of pure eyes cannot behold.* But concerning the Nature or proper effects of this *spot* or *stain*, they have not been agreed. Some call it an Obligation or a Guilt of punishment; so *Scotus.* Some fancy it to be an *Elongation from God*, by a dissimilitude of conditions; so *Peter Lombard. Alexander* of *Ales* says it is a Privation of the proper Beauty and splendor of the Soul, with which God adorn'd it in the creation and superaddition of grace; and upon this expression they most agree, but seem not to understand what they mean by it; and it signifies no more, but as you describing *sickness*, call it *a want of health*, and folly *a want of wisdom*; which is indeed to say, what a thing is not, but not to tell what it is: But that I may not be hindred by this consideration, we may observe that the *spots* and *stains* of sin are metaphorical Significations of the *disorder* and evil consequents of sin, which it leaves partly upon the Soul, partly upon the state and condition of man, as *meekness* is called *an ornament*, and *faith a shield*, and *salvation a helmet*, and *sin* it self *a wrinkle, corruption, rottenness, a burden, a wound, death, filthiness*: so it is *a defiling of a man*, that is, As the Body contracts *nastiness* and *dishonour* by impure contacts, and adherencies; so does the Soul receive such a Change, as must be taken away before it can enter into the eternal Regions, and house of Purity. But it is not a distinct thing, *not an inherent quality*, which can be separated Ephes. 5. Psalm 38. 4. & 65. 2 Tim. 3. 6. Κατὰ δ' αὐλὰς κατὰ κηλῖδ' οἰκτρότατα κέχυται, &c.

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parated from other evil effects of ſin, which I ſhall now reckon by their more proper names; and St. *Paul* compriſes under the ſcornful appellative of *ſhame.*

1. The firſt *natural fruit* of ſin is *ignorance.* Man was firſt tempted by the promiſe of knowledge; he fell into darkneſs by believing the Devil holding forth to him a new light. It was not likely good ſhould come of ſo foul a beginning; that the Woman ſhould believe the Devil putting on no brighter ſhape than a Snake's skin, ſhe neither being afraid of Sin, nor affrighted to hear a Beaſt ſpeak, and he pretending ſo weakly in the temptation, that he promiſed only that they ſhould *know evil*; for they knew good before; and all that was offered to them was *the experience of evil:* and it was no wonder that the Devil promiſed no more, for ſin never could perform any thing but *an experience of evil*, no other knowledge can come upon that account; but the wonder was, why the woman ſhould ſin for no other reward, but for that which ſhe ought to have fear'd infinitely; for nothing could have continued her happineſs, but *not to have known evil.* Now this Knowledge was the introduction of Ignorance. For when *the underſtanding* ſuffered it ſelf to be ſo baffled as to ſtudy evil, *the will* was as fooliſh to fall in love with it, and they conſpir'd to undo each other. For when *the will* began to love it, then the *underſtanding* was ſet on work to commend, to advance, to conduct and to approve, to believe it, and to be factious in behalf of the new purchaſe. I do not believe, the underſtanding part of man received any natural decrement or diminution. For if to the Devils their naturals remain intire, it is not likely that the leſſer ſin of man ſhould ſuffer a more violent and effective miſchief. Neither can it be underſtood how the reaſonable Soul being immortal both in its ſelf and its eſſential faculties, can loſe or be leſſened in them, any more than it can die. But it received impediment, by new propoſitions: It loſt and willingly forgot what God had taught, and went away from the fountain of Truth, and gave truſt to the Father of lies, and it muſt without remedy grow fooliſh; and ſo a man came to *know evil*, juſt as a man is ſaid to *taſte of death:* for in proper ſpeaking, as Death is not to *be felt*, becauſe it takes away all Senſe; ſo neither can Evil *be known*, becauſe whatſoever is truly *cognoſcible*, is *good* and *true*; and therefore all the Knowledge a man gets by Sin is to feel Evil: he knows it *not by diſcourſe, but by ſenſe*, not by *propoſition*, but by *ſmart*; The Devil doing to man as *Æſculapius* did to *Neoclides*, ὄξει διέμιγε & σφιγγίῳ κατέπλαττεν αὐτῦ τὰ βλέφαρα, ἵνα ὀδυνῶτο μᾶλλον, he gave him a formidable Collyrium to torment him more: the effect of which was, ὅτι βλέπειν ἐποίησε ἢ πλῦτον ταχύν, ἢ ἢ Νεοκλείδην μᾶλλον ἐποίησε τυφλόν: the Devil himſelf grew more quick-ſighted to abuſe us, but we became more blind by that opening of our eyes. I ſhall not need to diſcourſe of the Philoſophy of this miſchief, and by the connexion of what cauſes Ignorance doth follow ſin: but it is certain, whether a man would fain be pleaſed with ſin, or be quiet, or fearleſs when he hath ſinned, or continue in it, or perſwade others to it, he muſt do it by falſe propoſitions, by lyings and ſuch weak diſcourſes as none can believe but ſuch as are born fools, or ſuch as have made themſelves ſo, or are made ſo by others Who in the world is a verier Fool, a more ignorant wretched perſon than he that is an Atheiſt? A man may better believe there is no ſuch man as himſelf, and that he is not in being, than that there is no God: for himſelf can ceaſe to be, and once was not, and ſhall be changed from what he is, and in very many periods of his life knows not that he is; and ſo it is every night with him when he ſleeps: but none of theſe can happen to God; and if he knows it not, he is a Fool. Can any thing in this world be more fooliſh than to think that all this rare Fabrick of Heaven and Earth can come by Chance, when all the Skill of Art is not able to make an Oyſter? To ſee rare Effects, and no Cauſe; an excellent Government and no Prince; a Motion without an Immoveable; a Circle without a Centre; a Time without Eternity; a ſecond without a firſt; a thing that begins not from it ſelf, and therefore not to perceive there is ſomething from whence it does begin, which muſt be without beginning; theſe things are ſo againſt Philoſophy, and natural Reaſon, that he muſt needs be a Beaſt in his Underſtanding that does not aſſent to them. This is the Atheiſt: *The fool hath ſaid in his heart, there is no God.* That's his character: the thing framed, ſayes that nothing framed it; the tongue never made it ſelf to ſpeak, and yet talks againſt him that did; ſaying, that which is made, *is*, and that which made it, *is not.* But this Folly is as infinite as Hell, as much without Light or Bound, as the *Chaos* or the *primitive Nothing.* But in this, the Devil never prevailed very far; his Schools were always thin at theſe Lectures: ſome few people have been witty againſt God, that taught them to ſpeak before they knew to ſpell a ſyllable; but either they are

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Monſters in their manners, or Mad in their underſtandings, or ever find themſelves confuted by a Thunder or a Plague, by Danger or Death.

But the Devil hath infinitely prevail'd in a thing that is almoſt as ſenſeleſs and ignorant as Atheiſm, and that is *idolatry*; not only making *God after mans image*, but in the likeneſs of a Calf, of a Cat, of a Serpent; making men ſuch Fools as to worſhip a quartan Ague, Fire and Water, Onions and Sheep. This is the skill man learned, and the Philoſophy that he is taught by believing the Devil. * What wiſdom can there be in any man that calls good evil, and evil good; to ſay *Fire is cold*, and the *Sun black*; that Fornication can make a man happy, or Drunkenneſs can make him wiſe? And this is the ſtate of a ſinner, of every one that delights in iniquity; he cannot be pleaſed with it if he thinks it evil; he cannot endure it, without believing this Propoſition, that *there is in drunkenneſs or luſt, pleaſure enough, good enough to make him amends for the intolerable pains of damnation.* But then if we conſider upon what *nonſenſe-principles* the ſtate of an evil life relies, we muſt in reaſon be impatient, and with ſcorn and indignation drive away the fool; ſuch as are: *ſenſe is to be preferred before Reaſon, intereſt before Religion, a luſt before Heaven, moments before Eternity, money above God himſelf*; that, *a mans Felicity conſiſts in that which a Beaſt enjoys*; that, *a little in preſent* uncertain, fallible poſſeſſion, *is better than the certain ſtate of infinite Glories hereafter*; what child, what fool can think things more weak, and more unreaſonable? And yet if men do not go upon theſe grounds, upon what account do they ſin? Sin hath no wiſer Reaſons for it ſelf than theſe: μῶρος ἔχει πυρὰυσα μόρον, the ſame argument that a Fly hath to enter into a Candle, the ſame argument a Fool hath that enters into Sin; it looks prettily, but rewards the Eye, as burning Baſons do, with intolerable circles of reflected Fire. Such are the principles of a ſinners Philoſophy. And *no wiſer are his hopes*; all his hopes that he hath is, that *he ſhall have time to repent* of that which he chuſes greedily; that he whom he every day provokes will ſave him, whether he will or no; that he can in an inſtant, or in a day make amends for all the evils of 40 years; or elſe that he ſhall be ſaved whether he does or no; that Heaven is to be had for a Sigh, or a ſhort Prayer, and yet Hell ſhall not be conſequent to the affections, and labours, and helliſh ſervices of a whole Life; he goes on and cares not, he hopes without a promiſe, and refuſes to believe all the threatnings of God; but believes he ſhall have a mercy for which he never had a revelation. If this be Knowledge or Wiſdom, then there is no ſuch thing as Folly, no ſuch diſeaſe as Madneſs.

But then conſider, that there are ſome ſins whoſe very Formality is a Lye. Superſtition could not be in the world, if men did believe God to be good and wiſe, free and merciful, not a Tyrant, not an unreaſonable Exactor: no man would dare do in private, what he fears to do in publick, if he did know that God ſees him there, and will bring that work of darkneſs into light. But he is ſo fooliſh as to think, that if he ſees nothing, nothing ſees him; for if men did perceive God to be preſent, and yet do wickedly, it is worſe with them than I have yet ſpoke of; and they believe another Lye, that to be ſeen by Man will bring more Shame, than to be diſcerned by God; or that the ſhame of a few mens talk is more intolerable than to be confounded before Chriſt, and his army of Angels, and Saints, and all the World. * He that excuſes a fault by telling a lye, believes it better to be guilty of two faults, than to be thought guilty of one; and every hypocrite thinks it not good to be holy, but to be accounted ſo, is a fine thing; that is, that *opinion is better than reality*, that there is in vertue nothing good, but the fame of it. * And the man that takes revenge, relies upon this fooliſh propoſition; that *his evil that he hath already ſuffer'd grows leſs if another ſuffers the like*; that his wound cannot ſmart, if by my hand he dies that gave it, ἔξα τι μᾶλλον γοερὸν γοεραῖς, the ſad accents and doleful Tunes are increaſed by the number of Mourners, but the ſorrow is not leſſened.

I ſhall not need to thruſt into this account the other evils of mankind that are the events of ignorance, but introduc'd by ſin; ſuch as are our being moved by what we ſee ſtrongly, and weakly by what we underſtand; that men are moved rather by a Fable than by a Syllogiſm, by Parables than by Demonſtrations, by Examples than by Precepts, by Seeming things than by Real, by Shadows than by Subſtances; that men judge of things by their firſt events, and meaſure the events by their own ſhort lives, or ſhorter obſervations; that they are credulous to believe what they wiſh, and incredulous of what makes againſt them, meaſuring truth or falſhod by meaſures that cannot fit them, as fooliſhly as if they ſhould judge of a Colour by the dimenſions of a Body, or feel Muſick with the Hand; they make general concluſions from

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particular instances, and take account of Gods actions by the measures of a Man. Men call that Justice that is on their side, and all their own causes are right, and they are so always; they are so when they affirm them in their Youth, and they are so when they deny them in their old Age; and they are confident in all their changes; and their first error which they now see, does not make them modest in the proposition which they now maintain; for they do not understand that what was, may be so again: *So fooliſh and ignorant was I* (ſaid *David*) *and as it were a beaſt before thee. Ambition* is *folly*, and *temerity* is *ignorance*, and *confidence* never goes without it, and *impudence* is worſe, and *zeal* or *contention* is *madneſs*, and *prating* is *want of wiſdom*, and *luſt* deſtroys it, and makes a man of a weak ſpirit, and a cheap reaſoning; and there are in the Catalogue of ſins very many, which are directly kinds, and parts, and appendages of Ignorance; ſuch as are *blindneſs of mind*, *affected ignorance*, and *wilful*; *neglect of hearing the word of God*, *reſolved incredulity*, *forgetfulneſs of holy things*, *lying and believing a lye*; this is the fruit of ſin, this is the knowledge that the Devil promiſed to our firſt parents as the Rewards of Diſobedience; and although they ſinn'd as weakly and fondly, φευνήμαλ@ τῶ πεὶν σεμνόνλες, upon as ſlight grounds and trifling a temptation and as eaſie a deception as many of us ſince, yet the Cauſes of our ignorance are increaſed by the Multiplication of our ſins; and if it was ſo bad in the Green Tree, it is much worſe in the Dry; and no man is ſo very a Fool as the Sinner, and none are Wiſe but the Servants of God, Μῦνοι Χαλδαῖοι σοφίαν λάχον, ὐδ' ἀς' Ἑβρεῖοι, Ἀυλογένεθλον ἄναχλα σεβαζόμῶροι θεὸν ἀγνῶς. The wiſe *Chaldees* and the wiſe *Hebrews* which worſhip God chaſtly and purely, they only have a right to be called wiſe; all that do not ſo are fools and ignorants, neither knowing what it is to be happy, nor how to purchaſe it; ignorant of the nobleſt End, and of the competent Means towards it: they neither know God nor Themſelves, and no ignorance is greater than this or more pernicious. What man is there in the world that thinks himſelf covetous or proud? and yet Millions there are, who like *Harpaſte* think that the Houſe is dark, but not Themſelves. Vertue makes our deſires temperate and regular, it obſerves our actions, condemns our faults, mortifies our luſts, watches all our dangers and temptations: but Sin makes our deſires infinite, and we would have we cannot tell what; we ſtrive that we may forget our faults; we labour that we may neither remember nor conſider; we juſtifie our errors, and call them innocent, and that which is our ſhame we miſ-call honour; and our whole life hath in it ſo many weak diſcourſes and trifling propoſitions, that the whole world of ſinners is like the Hoſpital of the *inſenſati*, Madneſs and Folly poſſeſſes the greater part of Mankind. What greater madneſs is there than to ſpend the price of a whole farm in contention for three ſheaves of corn? and yet *tantum pectora cæcæ Noctis habent*, this is the wiſdom of ſuch as are contentious, and love their own will more than their happineſs, their humor more than their peace.

——— *Furor eſt poſt omnia perdere naulum.*

Men loſe their Reaſon, and their Religion, and Themſelves at laſt for want of Underſtanding; and all the wit and diſcourſes by which ſin creeps in, are but φευδῆλων βυλεύματα, γλώσης τε κόμποι, frauds of the Tongue, and conſultations of Care: but in the whole Circle of ſins there is not one wiſe Propoſition, by which a man may conduct his affairs, or himſelf become inſtructed to felicity. This is the firſt natural Fruit of ſin: It makes a man a Fool, and this hurt ſin does to the underſtanding, and this is ſhame enough to that in which men are moſt apt to glory.

Sin naturally makes a man weak; that is, unapt to do noble things: by which I do not underſtand a *natural diſability*: for it is equally ready for a man to will good as evil, and as much in the power of his hands to be lifted up in prayer to God as againſt his Brother in a quarrel; and between a vertuous Object and his Faculties there is a more apt Proportion, than between his Spirit and a Vice; and every act of Grace does more pleaſe the Mind, than an act of Sin does delight the Senſe; and every Crime does greater Violence to the better part of man, than Mortification does to the lower; and oftentimes a duty conſiſts in a negative, as *not to be drunk*, *not to ſwear*, and it is not to be underſtood that a man hath naturally no power *not to do*; if there be a *natural diſability*, it is to action, not to *reſt* or *ceaſing*; and therefore in this caſe, we cannot reaſonably nor juſtly accuſe our *Nature*, but we have reaſon to blame our *manners* which have introduced upon us a *moral diſability*; that is, not that *the faculty is impotent* and diſabled, but that *the whole man is*; for *the will* in many caſes deſires to do good, and *the underſtanding* is convinced and conſents, and *the hand* can

can obey, and *the paſſions* can be directed, and be inſtrumental to Gods ſervice: but becauſe they are not uſed to it, *the will* finds a difficulty to do them ſo much violence, and *the underſtanding* conſents to their lower reaſonings, and *the deſires* of the lower man do will ſtronger; and then *the whole man* cannot do the duty that is expected. *There is a law in the members*, and he that gave that law is a *tyrant*, and *the ſubjects* of that law are *ſlaves*, and oftentimes their ear is bored; and they love their fetters, and deſire to continue that bondage for ever; The Law is *the law of ſin*, *the Devil* is *the tyrant*, *Cuſtom* is the *ſanction* or the *firmament* of the Law; and every vicious man is a ſlave, and chuſes the vileſt Maſter, and the baſeſt of Services, and the moſt contemptible Rewards. *Lex enim peccati eſt violentia conſuetudinis, qua trahitur & tenetur animus etiam invitus, eo merito quo in eam volens illabitur*, ſaid S. *Auſtin*; *The law of ſin is the violence of cuſtom, which keeps a mans mind againſt his mind*, becauſe he entred willingly, and gave up his own Intereſt; which he ought to have ſecur'd for his own Felicity, and for his Service who gave for it an invaluable Price: And indeed in queſtions of Vertue and Vice there is no ſuch thing as *Nature*; or it is ſo inconſiderable, that it hath in it nothing beyond an inclination which may be reverted; and very often not ſo much; nothing but *a perfect indifferency*, we may if we will, or we may chuſe; but Cuſtom brings in a new Nature, and makes a *Biaſs* in every faculty. To a vicious man ſome ſins become neceſſary; Temperance makes him ſick; Severity is death to him, it deſtroys his chearfulneſs and activity, it is as his nature, and the deſire dwells for ever with him, and his reaſonings are framed for it and his fancy, and in all he is helped by Example, by Company, by Folly and Inconſideration; and all theſe are a faction and a confederacy againſt the honour and ſervice of God. And in this, *Philoſophy is at a ſtand*, nothing can give an account of it but experience, and ſorrowful inſtances; for it is infinitely unreaſonable, that when you have diſcourſed wiſely againſt *Unchaſtity*, and told, that we are ſeparated from it by a circumvallation of Laws of God and Man, that it diſhonours the Body, and makes the Spirit caitive, that it is fought againſt by Arguments ſent from all the corners of Reaſon and Religion, and the man knows all this, and believes it, and prays againſt his ſin, and hates himſelf for it, and curſes the actions of it; yet oppoſe againſt all this but a Fable, or a merry Story, a Proverb or a ſilly Saying, the ſight of his Miſtreſs, or any thing but to leſſen any one of the arguments brought againſt it, and that man ſhall as certainly and clearly be determined to that ſin, as if he had on his ſide all the reaſon of the world. Δυνὸν γὰρ ἤθη καὶ ἐξομοιῶσαι καὶ βιάσασθαι πρὸς φύσιν, Cuſtom does as much as Nature can do; it does ſometimes more, and ſuperinduces a diſpoſition contrary to our natural temper. *Eudemus* had ſo uſed his Stomach to ſo unnatural Drinks, that, as himſelf tells the ſtory, he took in one day two and twenty Potions in which Hellebore was infuſed, and roſe at noon, and ſupp'd at night, and felt no change. So are thoſe that are corrupted with evil Cuſtoms, nothing will purge them; if you diſcourſe wittily, they hear you not, or if they do, they have twenty ways to anſwer, and twice twenty to neglect it: if you perſwade them to promiſe to leave their Sin, they do but ſhew their Folly at the next Temptation, and tell that they did not mean it: and if you take them at an Advantage when their Hearts are ſoftned with a Judgment or a Fear, with a Shame or an Indignation, and then put the *bars* and *locks* of vows upon them, it is all one; *one vow* ſhall hinder but *one action* and the Appetite ſhall be doubled by the Reſtraint, and the next Opportunity ſhall make an amends for the firſt Omiſſion: or elſe the ſin ſhall enter by parts; the Vow ſhall only put the Underſtanding to make a Diſtinction, or to change the Circumſtance, and under that colour the Crime ſhall be admitted, becauſe the man is reſolved to ſuppoſe the matter ſo dreſſed was not vowed againſt. But then when that is done, the underſtanding ſhall open that eye that did but wink before, and ſee that it was the ſame thing, and ſecretly rejoyce that it was ſo couſened: for now the lock is open'd, and the vow was broken againſt his will, and the man is at liberty again, becauſe he did the thing at unawares, ὐ θέλων τε καὶ θέλων, ſtill he is willing to believe the ſin was not formal vow-breach, but now he ſees he broke it materially, and becauſe the band is broken, the yoke is in pieces, therefore the next action ſhall go on upon the ſame ſtock of a ſingle iniquity, without being affrighted in his conſcience at the noiſe of perjury. I wiſh we were all ſo innocent as not to underſtand the diſcourſe; but it uſes to be otherwiſe.

Plutarch.

Nam ſi diſcedas, laqueo tenet ambitioſi
Conſuetudo mali: —— & in ægro corde ſeneſcit.

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Cuſtom hath waxen old in his deceived heart, and made ſnares for him that he cannot diſintangle himſelf; ſo true is that ſaying of God by the Prophet, *Can an Ethiopian change his skin? then may ye learn to do well when ye are accuſtomed to do evil.* But I inſtance in two things, which to my ſenſe ſeem great Aggravations of the Slavery and Weakneſs of a cuſtomary ſinner.

The firſt is, that *men ſin againſt their intereſt.* They know they ſhall be ruin'd by it; it will undo their Eſtates, loſe their Friends, ruine their Fortunes, deſtroy their Body, impoveriſh the Spirit, load the Conſcience, diſcompoſe his Reſt, confound his Reaſon, amaze him in all his Faculties, deſtroy his Hopes, and miſchief enough beſides; and when he conſiders this, de declares againſt it; but, *Cum bona verba erumpant, affectus tamen ad conſuetudinem relabuntur*, the man gives good Words, but the evil Cuſtom prevails; and it happens as in the cauſe of the *Tyrinthians*, who to free their Nation from a great Plague, were bidden only to abſtain from Laughter, while they offered their Sacrifice: but they had been ſo us'd to a ridiculous effeminacy, and vain courſe of converſation, that they could not, though the honour and ſplendor of the Nation did depend upon it. *God of his mercy keep all Chriſtian people from a cuſtom in ſinning*; for if they be once fallen thither, nothing can recover them but a miraculous Grace.

2. The ſecond aggravation of it is, that *cuſtom prevails againſt experience.* Though the man hath already ſmarted, though he hath been diſgraced, and undone, though he loſt his relation and his friends, he is turn'd out of ſervice, and diſemployed, he begs with a load of his old ſins upon his ſhoulders, yet this will not cure an evil cuſtom: Do we not daily ſee how miſerable ſome men make themſelves with Drunkenneſs, and Folly? Have not we ſeen them that have been ſick with Intemperance, deadly ſick, enduring for one drunken meeting more pain than are in all the Faſting days of the whole year? and yet do they not the very next day go to it again? Indeed ſome few are ſmitten into the beginning of Repentance, and they ſtay a Fortnight, or a Moneth, and it may be reſiſt two or three Invitations; but yet the Cuſtom is not gone,

Nec tu cum obſtiteris ſemel, inſtantique negaris
Parére imperio, Rupi jam vincula, dicas.

Think not the chain is off when thou haſt once or twice reſiſted; or if the chain be broke, part remains on thee, like a Cord upon a Dogs neck,

Nam & luctata canis nodum arripit; attamen illi
Cum fugit, à collo trahitur pars magna catenæ.

He is not free that draws his chain after him; and he that breaks off from his Sins with greateſt Paſſion, ſtands in need of proſperous Circumſtances, and a ſtrange Freedom from temptation, and accidental Hardneſs, and ſuperinduced Confidence, and a preternatural Severity; *Opus eſt aliqua fortunæ indulgentia adhuc inter humana luctanti, dum nodum illum exſolvit & omne vinculum mortale*, for the Knot can hardly be untied which a courſe of evil manners hath bound upon the Soul; and every contingency in the world can intangle him that wears upon his neck the links of a broken chain. *Nam qui ab eo quod amat, quam extemplo ſuaviis ſagittatis percuſſus eſt, illico res foras labitur, liquitur*; if he ſees his temptation again he is θηλόμυς ὑπ' ἔυνοιας, his kindneſs to it, and converſation with his luſt undoes him, and breaks his purpoſes, and then he dies again, or falls upon that ſtone that with ſo much pains he removed a little out of his way; and he would loſe the ſpent wealth, or the health and the reputation over again, if it were in his power. *Philomuſus* was a wild young fellow in *Domitian*'s time, and he was hard put to it to make a large Penſion to maintain his Luſt and Luxury, and he was every month put to beggerly Arts to feed his Crime. But when his Father died and left him all, he diſinherited himſelf; he ſpent it all though he knew he was to ſuffer that trouble always, which vexed his luſtful ſoul in the frequent periods of his violent want.

Seneca de vitâ beatâ.

Now this is ſuch a ſtate of ſlavery, that perſons that are ſenſible ought to complain, δυλέαι δυλεύειν πάνυ ἰχυρᾶι, that they ſerve worſe Lords than Egyptian task-maſters, there is a Lord within that rules and rages, *Intus & in jecore ægro paſcuntur domini*; Sin dwells there, and makes a man a miſerable ſervant: and this is not only a Metaphorical expreſſion under which ſome Spiritual and Metaphyſical Truth is repreſented, but it is a Phyſical,

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Physical, Material Truth, and a man endures hardship, he cannot move but at this command, and not his outward actions only, but his will and his understanding too are kept in fetters and foolish bondage: μίμνησο ὅτι νευρόσπασῶν ἐστιν ἐκεῖνο τὸ ἐσθὸν ἐγκεκρυμμένον· ἐκεῖνο ῥητορεία, ἐκεῖνο ζωή, ἐκεῖνο ἄνθρωπος, said *Marcus Antoninus*; The two parts of a man are rent in sunder, and that that prevails is the life, it is the man, it is the eloquence perswading every thing to its own interest. * And now consider what is the effect of this evil. A man by Sin is made a Slave, he loses that Liberty that is dearer to him than Life it self; and like the Dog in the Fable, we suffer chains and ropes only for a piece of bread; when the Lion thought liberty a sufficient reward and price for hunger, and all the hardnesses of the wilderness. Do not all the world fight for liberty, and at no terms will lay down arms till at least they be cousened with the image and colour of it? ὑπὲρ δυνάστου ζῆλος ἐλευθερίας· and yet for the pleasure of a few minutes we give our selves into bondage; and all the world does it, more or less.

Φεῦ· οὐκ ἔστι δυνατὸν ὅστις ἐστ' ἐλεύθερος, *Euripid.*
Ἢ χρημάτων γὰρ δοῦλός ἐστιν ἢ τύχης,
Ἢ πλῆθος αὐτὸν πόλεος, ἢ νόμων γραφαὶ
Εἴργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις.

Either men are Slaves to Fortune, or to Lust; to Covetousness, or Tyranny; something or other compels him to usages against his will and reason; and when the Laws cannot rule him, Money can; *divitiæ enim apud sapientem virum in servitute sunt, apud stultum in imperio*; for *money is the wise mans servant, and the fools Master*: but the Bondage of a vicious person is such a Bondage as the Child hath in the Womb, or rather as a Sick man in his bed; we are bound fast by our Disease, and a consequent Weakness, we cannot go forth though the doors be open, and the fetters knockt off, and Vertue and Reason like S. *Peter's Angel* call us and beat us upon the sides, and offer to go before us, yet we cannot come forth from prison; for we have by our evil customs given hostages to the Devil, never to stir from the enemies quarter; and this is the greatest bondage that is imaginable, the bondage of conquered, wounded, unresisting people; ἀδέσποτος ἡ ἀρετὴ, Vertue only is the truest Liberty: *And if the Son of God make us free, then are we free indeed.*

3. Sin does naturally introduce a great Baseness upon the Spirit, expressed in Scripture in some cases by *the devils entering into a man*, as it was in the case of *Judas, after he had taken the sop, Satan entred into him*; and S. *Cyprian* speaking of them that after Baptism lapsed into foul crimes, he affirms, that *spiritu immundo quasi redeunte quatiuntur, ut manifestum sit Diabolum in Baptismo fide credentis excludi, si fides postmodum defecerit regredi*; Faith, and the grace of Baptism turns the Devil out of possession: but when Faith fails, and we lose the bands of Religion, then the Devil returns; that is, the man is devolved into such sins of which there can be no reason given, which no excuse can lessen, which are set off with no pleasure, advanced by no temptations, which deceive by no allurements and flattering pretences: such things which have a proper and direct contrariety to the good Spirit, and such as are not restrained by humane Laws; because they are *states of evil* rather than *evil actions*, principles of mischief rather than direct emanations; such as are, *unthankfulness, impiety, giving a secret blow, fawning hypocrisie, detraction, impudence, forgetfulness of the dead*, and *forgetting to do that in their absence which we promised to them in presence*. Οὐκοῦν τὸν αἰσχρὸν εἰ βλέποντι μὴ φίλῳ χρήσομαι, ἐπεὶ ὅλως μὴ χρήσομαι τινι; Concerning which Sorts of unworthiness it is certain they argue a most degenerous Spirit, and they are the Effect, the natural effect of Malice and despair, an unwholsome ill-natur'd Soul, a soul corrupted in its whole Constitution. I remember that in the Apologues of *Phædrus*, it is told concerning an ill-natured Fellow, that he refused to pay his Symbol, which himself and all the company had agreed should be given for every Disease, that each man had; he denying his Itch to be a Disease: but the Company taking off the refusers Hat for a pledge, found that he had a scald-head, and so demanded the money double; which he pertinaciously resisting, they threw him down, and then discovered he was Broken-bellied, and justly condemned him to pay three Philippicks:

Joh. 13. 37.

Cypr. Ep. 76.

Euripid.

——— *Quæ fuerat fabula, pœna fuit.*

One disease discovers it self by the hiding of another, and that being open'd discovers a third;

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third; He that is almoſt taken in a Fault, tells a Lye to eſcape; and to protect that lie, he Forſwears himſelf; and that he may not be ſuſpected of perjury, he grows Impudent; and that Sin may not ſhame him, he will Glory in it, like the ſlave in the Comedy, who being torn with whips, grinn'd, and forc'd an ugly ſmile that it might not ſeem to ſmart. * There are ſome ſins which a man that is newly fallen, cannot entertain. There is no Crime made ready for a young Sinner, but that which Nature prompts him to. Natural Inclination is the firſt tempter, then Compliance, then Cuſtom, but this being helped by a conſequent Folly, diſmantles the Soul, making it to hate God, to deſpiſe Religion, to laugh at Severity, to deride ſober Counſels, to flee from Repentance, to reſolve againſt it, to delight in Sin without abatement of ſpirit or purpoſes: For it is an intolerable thing for a man to be tormented in his conſcience for every ſin he acts; that muſt not be; he muſt have his Sin and his Peace too, or elſe he can have neither long: and becauſe true peace cannot come [for *there is no peace, ſaith my God, to the wicked*] therefore they muſt make a phantaſtick peace by a ſtudied couſening of themſelves, by falſe propoſitions, by careleſneſs, by ſtupidity, by impudence, by ſufferance, and habit, by converſation, and daily acquaintances, by doing ſome things as *Abſalom* did when he lay with his Fathers concubines, to make it impoſſible for him to repent, or to be forgiven, ſomething to ſecure him in the poſſeſſion of hell; *Tute hoc intrîſti quod tibi exedendum eſt*, the man muſt through it now; and this is it that makes men fall into all baſeneſs of *ſpiritual ſins*, [ἀσεβὴς ἐλθὼν εἰς βάθος κακῶν καταφρονεῖ, when a man is come to the bottom of his wickedneſs, he deſpiſes all] ſuch as *malice* and *deſpite*, *rancour* and *impudence*, *malicious ſtudied ignorance*, *voluntary contempt of all Religion*, *hating of good men and good counſels*, and *taking every wiſe man and wiſe action to be his enemy*; ἐδὲν ἔτως ἀναίσχυντον ποιεῖ ὡς πονηρὸν σύνηθος. And this is that baſeneſs of ſin which *Plato* ſo much deteſted, that he ſaid he ſhould bluſh to be guilty of, though he knew God would pardon him, and that men ſhould never know it, *propter ſolam peccati turpitudinem*, for the very baſeneſs that is in it. A man that is falſe to God, will alſo, if an evil Temptation overtakes him, betray his Friend; and it is notorious in the Covetous and Ambitious.

Ἀχάριστον ὑμῖν σπέρμα, ——
——Ὅσον δημογόρους
Ζηλοῦτε τιμᾶς, μὴ γ' γινώσκειν δέ μοι,
Οἱ τὰς φίλους βλάπτοντες ἐ σφαντίζετε
Ἥν τοῖσι πολλοῖς πρὸς χάριν λέγητέ τι.

They are an unthankful Generation, and to pleaſe the People, or to ſerve their Intereſt will hurt their Friends. That man hath ſo loſt himſelf to all ſweetneſs and excellency of ſpirit, that is gone thus far in ſin, that he looks like a condemned man, or is like the accurſed ſpirits, preſerved in chains of darkneſs and impieties unto the Judgment of the great Day, ἄνθρωπος δ' αἰεὶ ὁ μὴ πονηρὸς ἐδὲν ἄλλο σλὴν κακὸς, this Man can be nothing but Evil; for theſe Inclinations and evil Forwardneſſes, this Dyſcraſie and gangren'd Diſpoſition does always ſuppoſe a long or a baſe Sin for their Parent; and the Product of theſe is a wretchleſs Spirit; that is, an Aptneſs to any unworthineſs, and an Unwillingneſs to reſiſt any temptation; a Perſeverance in baſeneſs, and a Conſignation to all damnation, Δεῖσανλι δ' αἰσχεὰ δῶνα τ' ἀτοτίμια Δαίμων δίδωκεν. If men do evil things, evil things ſhall be their reward. If they obey the evil Spirit, an evil Spirit ſhall be their Portion; and *the Devil ſhall enter into them as he entred into* Judas, *and fill them full of iniquity.*

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PART III.

4. ALthough theſe are ſhameful effects of ſin, and a man need no greater diſhonour than to be a fool and a ſlave, and a baſe perſon, all which ſin infallibly makes him; yet there are ſome ſins which are directly ſhameful in their Nature, and proper Diſreputation; and a very great many ſins are the worſt and baſeſt in ſeveral reſpects; that is, every of them hath a venemous Quality of its own, whereby it is marked and appropriated to a peculiar evil ſpirit. The *Devils* ſin was the worſt, becauſe it came from the greateſt Malice: *Adams* was the worſt, becauſe it was of moſt univerſal Efficacy and diſſemination: *Judas*'s ſin the worſt of men, becauſe againſt the moſt excellent Perſon; and *the relapſes of the godly* are the worſt, by reaſon they were the moſt obliged Perſons. But the *ignorance of the Law* is the greateſt of Evils, if we conſider its Danger; but *covetouſneſs* is worſe than it, if we regard its incurable and growing Nature; *luxury* is moſt alien from ſpiritual things, and is the worſt of all in its Temptation and our Proneneſs; but *pride* grows moſt venemous by its Unreaſonableneſs and Importunity, ariſing even from the good things a man hath; even from graces, and endearments, and from being more in debt to God. *Sins of malice* and *againſt the Holy Ghoſt* oppugn the greateſt grace with the greateſt ſpite; but *Idolatry* is perfectly hated by God by a direct enmity. Some ſins are therefore moſt hainous, becauſe to reſiſt them is moſt eaſie, and to act them there is the leaſt temptation: ſuch as are ſeverally, *lying*, and *ſwearing*. There is a ſtrange poiſon in the nature of ſins, that of ſo many ſorts, every one of them ſhould be *the worſt*. Every ſin hath an evil Spirit, a Devil of its own to manage, to conduct, and to imbitter it: and although all theſe are Gods enemies, and have an appendant *ſhame* in their retinue, yet to ſome ſins *ſhame* is more appropriate, and a proper ingredient in their conſtitutions: ſuch as are *lying*, and *luſt*, and *vow-breach*, and *inconſtancy*. God ſometimes cures the Pride of a mans ſpirit by ſuffering his evil Manners, and filthy Inclination to be determin'd upon Luſt; *luſt* makes a man afraid of publick eyes, and common voices; it is (as all ſins elſe are, but this eſpecially) *a work of darkneſs*, it does debauch the ſpirit, and make it to decay and fall off from courage and reſolution, conſtancy and ſeverity, the ſpirit of government and a noble freedom; and thoſe puniſhments, which the nations of the world have inflicted upon it, are not *ſmart* ſo much as *ſhame*: Luſtful ſouls are *cheap* and *eaſie*, *trifling* and *deſpiſed* in all wiſe accounts; they are ſo far from being fit to ſit with Princes, that they dare not chaſtiſe a ſinning Servant that is private to their ſecret Follies; It is ſtrange to conſider what laborious arts of concealment, what excuſes and leſſenings, what pretences and fig-leaves men will put before their nakedneſs and crimes; Shame was the firſt thing that entred upon the ſin of *Adam*, and when the ſecond World began, there was a ſtrange Scene of ſhame acted by *Noah* and his Sons, and it ended in Slavery and Baſeneſs to all deſcending Generations.

We ſee the event of this by too ſad an Experience. What arguments, what hardneſs, what preaching, what neceſſity can perſwade men to confeſs their ſins? they are ſo aſhamed of them, that to be conceal'd they prefer before their remedy; and yet in penitential Confeſſion the Shame is going off, it is like *Cato*'s coming out of the *Theatre*, or the *Philoſopher* from the *Tavern*; it might have been ſhame to have entred, but glory to have departed for ever; and yet ever to have Relation to ſin is ſo ſhameful a thing, that a mans Spirit is amazed, and his Face is confounded when he is *dreſſed* of ſo ſhameful a Diſeaſe. And there are but few men that will endure it, but rather chuſe to involve it in excuſes and denial, in the clouds of lying, and the white linnen of hypocriſie: and yet when they make a vail for their ſhame, ſuch is the fate of ſin, the ſhame grows the bigger and the thicker; we lie to Men, and we excuſe it to God; either ſome parts of lying or many parts of impudence, darkneſs or forgetfulneſs, running away or running further in, theſe are the Covers of our Shame, like menſtruous Rags upon a skin of Leproſie: But ſo ſometimes we ſee a decayed Beauty

beſmear'd

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beſmear'd with a lying *fucus*, and the Chinks fill'd with *ceruſe*; beſides that it makes no real beauty, it ſpoils the Face, and betrays evil Manners; it does not hide old Age, or the change of years, but it diſcovers Pride or Luſt; it was not ſhame to be old, or wearied and worn out with age, but it is a ſhame to diſſemble nature by a wanton vizor. So ſin retires from bluſhing into ſhame; if it be diſcover'd, it is not to be endured, and if we go to hide it, we make it worſe. But then if we remember how ambitious we are for *fame* and *reputation*, for honour and a fair opinion, for a good name all our dayes, and when our dayes are done, and that no ingenuous man can enjoy any thing he hath, if he lives in diſgrace, and that nothing ſo breaks a mans ſpirit as diſhonour, and the meaneſt perſon alive does not think himſelf fit to be deſpiſed; we are to conſider into what an evil Condition ſin puts us, for which we are not only diſgraced and diſparaged here, marked with diſgraceful puniſhments, deſpiſed by good men, our follies derided, our company avoided, and hooted at by boys, talk'd of in fairs and markets, pointed at and deſcribed by appellatives of ſcorn, and *every body can chide us*, and we die unpitied, and lie in our graves eaten up by worms, and a foul diſhonour; but after all this, at the day of Judgment we ſhall be called from our charnel-houſes, where our diſgrace could not ſleep, and ſhall in the face of God, in the preſence of Angels and Devils, before all Good men and all the Evil, ſee, and feel the ſhame of all our ſins written upon our fore-heads: Here in this ſtate of miſery and folly we make nothing of it; and though we dread to be diſcovered to men, yet to God we confeſs our ſins without a trouble or a bluſh; but to tell an even ſtory, becauſe we find ſome forms of confeſſion preſcrib'd in our prayer-books; and that it may appear how indifferent and unconcerned we ſeem to be, we read and ſay all, and confeſs the ſins we never did, with as much ſorrow and regret as thoſe that we have acted a thouſand times. But in that ſtrange day of recompences, we ſhall find the Devil to upbraid the criminal, Chriſt to diſown them, the Angels to drive them from the ſeat of mercy, and Shame to be their ſmart, the conſigning them to Damnation; they ſhall then find, that they cannot dwell where Vertue is rewarded, and where Honour and Glory hath a throne; there is no vail but what is rent, no excuſe to any but to them that are declared as innocent; no circumſtances concerning the wicked to be conſidered, but them that aggravate; then the diſgrace is not confin'd to the talk of a village, or a province, but is ſcattered to all the world: not only in one age ſhall the ſhame abide, but the men of all generations ſhall ſee and wonder at the vaſtneſs of that evil that is ſpread upon the ſouls of ſinners for ever and ever; ἀγὼν μέγας, πλήρης σεμνωῦ, ἐν δὲ δακρύων κενός. No night ſhall then hide it, for in thoſe regions of darkneſs where the diſhonoured man ſhall dwell for ever, there is nothing viſible but the *ſhame*; there is Light enough for *that*, but Darkneſs for all things elſe: and then he ſhall reap the full harveſt of his ſhame; all that for which wiſe men ſcorned him, and all that for which God hated him; all that in which he was a fool, and all that in which he was malicious; that which was publick, and that which was private; that which fools applauded, and that which himſelf durſt not own; the ſecrets of his luſt, and the criminal contrivances of his thoughts; the baſe and odious circumſtances, and the frequency of the action, and the partner of his ſin; all that which troubles his Conſcience, and all that he willingly forgets, ſhall be proclaim'd by the Trumpet of God, by the voice of an Archangel, in the great Congregation of Spirits and juſt Men.

There is one great Circumſtance more of the ſhame of ſin, which extremely enlarges the evil of a ſinful ſtate, but that is not conſequent to ſin by a natural emanation, but is ſuperinduc'd by the juſt wrath of God: and therefore is to be conſider'd in the third part, which is next to be handled.

3. When the *Bœotians* asked the Oracle, By what they ſhould become happy? the anſwer was made, ἀσεβήσαντας εὐπρᾳξειν, *wicked and irreligious perſons are proſperous:* and they taking the Devil at his word, threw the inſpired Pythian, *the miniſtring witch*, into the Sea, hoping ſo to become mighty in Peace and War. The effect of which was this, the Devil was found a Lyar, and they Fools at firſt, and at laſt felt the Reward of Irreligion. For there are to ſome crimes ſuch events, which are not to be expected from the connexion of natural cauſes, but from ſecret influences and undiſcernible conveyances; * that a man ſhould be made ſick for receiving the holy Sacrament unworthily, and blind for reſiſting the words of an Apoſtle, a Preacher of the Laws of Jeſus, and dye ſuddenly for breaking of his Vow, and committing Sacriledge, and be under the power and ſcourge of an exterminating Angel, for climbing his Fathers bed, theſe are things beyond the worlds Philoſophy. But as in Nature, ſo in Divinity too there are *Sympathies* and *Antipathies*, effects which we feel by experience,

and

and are forewarned of by revelation, which no natural reaſon can judge, nor any providence can prevent but by living innocently, and complying with the Commandments of God. *The rod of God, which cometh not into the lot of the righteous,* ſtrikes the ſinning man with *ſore ſtrokes of vengeance.*

1. The firſt that I ſhall note is, that which I called *the aggravation of the ſhame of ſin*; and that is, an impoſſibility of being concealed in moſt caſes of heinous crimes, μηδέποτε μηδὲν ἀιχεὸν ποιήσας ἔλπιζε λήσειν, let no man ſuppoſe that he ſhall for ever hide his ſin: a ſingle action may be conveyed away under the covert of an excuſe or a privacy, eſcaping as *Ulyſſes* did the ſearch of *Polyphemus*, and it ſhall in time be known that it did eſcape, and ſhall be *diſcover'd* that *it was private*; that is, that *it is ſo no longer.* But no wicked man that dwelt and delighted in ſin, did ever go off from his ſcene of unworthineſs without a filthy character; The black Veil is thrown over him before his Death, and by ſome contingency or other he enters into his Cloud, becauſe few ſins determine finally in the thoughts; but if they dwell there, they will alſo enter into action, and then the ſin diſcovers it ſelf; or elſe the injured perſon will proclaim it, or the jealous man will talk of it before it's done, or curious people will inquire and diſcover, or the ſpirit of detraction ſhall be let looſe upon him, and in ſpite ſhall declare more than he knows, not more than is true. The Ancients, eſpecially the Scholars of *Epicurus*, believed that no man could be ſecured or quiet in his ſpirit from being diſcovered. *Scelus aliqua tutum, nulla ſecurum tulit*; They are not ſecure even when they are ſafe; but are afflicted with perpetual jealouſies; and every whiſper is concerning them, and all new noiſes are arreſts to their ſpirits; and the day is too light, and the night is too horrid, and both are the moſt opportune for their diſcovery; and beſides the undiſcernable connexion of the contingencies of Providence, many ſecret Crimes have been publiſhed by Dreams, and talkings in their Sleep. It is the obſervation of *Lucretius*,

Multi de magnis per ſomnum rebus loquuntur,
Indicioque ſui facti perſæpe fuere.

And what their underſtanding kept a guard upon, their Fancy let looſe; Fear was the bars and locks, but Sleep became the Key to open, even then when all the Senſes were ſhut, and God rul'd alone without the choice and diſcourſe of man. And though no man regards the wilder talkings of a diſtracted man, yet it hath ſometimes hapned that a *delirium* and a fever, fear of death, and the intolerable apprehenſions of damnation have open'd the cabinet of ſin, and brought to light all that was acted in the curtains of night.

Quippe ubi ſe multi per ſomnia ſæpe loquentes,
Aut morbo delirantes protraxe feruntur,
Et celata diu in medium peccata dediſſe.

But there are ſo many ways of diſcovery, and amongſt ſo many, ſome one does ſo certainly happen, that they are well ſumm'd up by *Sophocles*, by ſaying, that *Time hears all, and tells all,*

Πρὸς ταῦτα κρύπτε μηδὲν, ὡς ἅπαντ' ὁρῶν
Καὶ πάντ' ἀκούων, πάντ' ἀναπλώσει χρόνος.

a cloud may be its roof and cover till it paſſes over, but when it is driven by a fierce wind, or runs fondly after the Sun, it lays open a deformity, which like an ulcer had a skin over it, and a pain within, and drew to it a heap of ſorrows big enough to run over all its incloſures. Many perſons have betrayed themſelves by their own fears, and knowing themſelves never to be ſecure enough, have gone to purge themſelves of what no body ſuſpected them; offer'd an Apology, when they had no accuſer but one within; which like a thorn in the fleſh, or like *a word in a fools heart*, was uneaſie till it came out; *Non amo ſe nimium purgitantes*, when men are over-buſie in juſtifying themſelves, it is a ſign themſelves think they need it. *Plutarch* tells of a young Gentleman that deſtroyed a Swallow's neſt, pretending to them that reproved him for doing the thing, which in their *ſuperſtition* the *Greeks* eſteemed ſo *Ominous*, that the little Bird accuſed him for killing his Father. And to this purpoſe it was that *Solomon* gave counſel: *Curſe not the King, no not in thy thought, nor the rich in thy bed-chamber,* Eccleſ. 10. 20.

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chamber, for a bird of the air ſhall carry the voice, and that that hath wings ſhall tell the matter; *Murder* and *Treaſon* have by ſuch ſtrange ways been revealed, as if God had appointed an Angel preſident of the Revelation, and had kept this in ſecret and ſure Miniſtry to be as an argument to deſtroy Atheiſm from the face of the earth, by opening the Secrets of men with this key of Providence. *Intercepting of letters, miſtaking names, falſe inſcription, errors of meſſengers, faction of the parties, fear in the actors, horror in the action, the majeſty of the perſon, the reſtleſneſs of the mind, diſtracted looks, wearineſs of the ſpirit*, and all under the conduct of the Divine wiſdom, and the Divine vengeance, make the Covers of the moſt ſecret ſin tranſparent as a Net, and viſible as the Chian wines in the pureſt Cryſtal.

For beſides that God takes care of *Kings* and of the lives of men,

Homer. Ἦδε τόσον μὲν ἔεργεν ἀπὸ χροὸς, ὡς ὅτε μητὴρ
Παιδὸς ἐέργῃ μυῖαν ὀΐ' ἥδεϊ λέκεται ὕπνῳ.

driving away evil from their Perſons, and watching as a Mother to keep Gnats and Flies from her dear Boy ſleeping in the Cradle; there are in the machinations of a mighty Miſchief, ſo many Motions to be concentred, ſo many Wheels to move regularly, and the hand that turns them does ſo tremble, and there is ſo univerſal a Confuſion in the conduct, that unleſs it paſſes ſuddenly into act, it will be prevented by diſcovery, and if it be acted it enters into ſuch a mighty Horror, that the Face of a man will tell what his Heart did think, and his hands have done. And after all, it was ſeen and obſerved by Him that ſtood behind the cloud, who ſhall alſo bring every work of darkneſs into light in the day of ſtrange diſcoveries and fearful recompences: and in the mean time certain it is, that no man can long put on a perſon and act a part, but his evil manner will peep through the corners of the white robe, and God will bring an hypocrite to ſhame even in the eyes of men.

2. A ſecond ſuperinduced Conſequent of ſin brought upon it by the wrath of God, is *ſin*; when God puniſhes *ſin with ſin* he is extreamly angry; for then the puniſhment is not *medicinal*, and *final* but *exterminating*; God in that caſe takes no care concerning him, though he dies and dies eternally. I do not here ſpeak of thoſe ſins which are naturally conſequent to each other, as evil words to evil thoughts, evil actions to evil words, rage to drunkenneſs, luſt to gluttony, pride to ambition; but ſuch which God ſuffers the mans evil nature to be tempted to by evil opportunities: θεῶν ἀναγκαῖον τόδε, This is the wrath of God, and the man is without remedy. It was a ſad calamity, when God puniſhed *David*'s Adultery by permitting him to fall to murder, and *Solomon*'s wanton and inordinate Love, with the crime of Idolatry, and *Ananias* his Sacriledge with Lying againſt the holy Ghoſt, and *Judas* his Covetouſneſs with betraying his Lord, and that betraying with Deſpair, and that deſpair with ſelf-murder.

——— Παρακαλεῖ δ' ἐκεῖθεν ἄλλη
Λύπη τὶς ἄλλην, διάδοχ' & κακοῖς.

One evil invites another, and when God is angry and withdraws his grace, and the holy Spirit is grieved and departs from his dwelling, the man is left at the mercy of the mercileſs enemy, and he ſhall receive him only with variety of miſchiefs; like *Hercules* when he had broken the Horn of *Achelous*, he was almoſt drown'd with the Floud that ſprung from it; and the evil man when he hath paſs'd the firſt ſcene of his ſorrows, ſhall be intic'd or left to fall into another. For it is a certain Truth, that he who reſiſts, or that neglects to uſe God's grace, ſhall fall into that evil condition, that when he wants it moſt, he ſhall have leaſt. It is ſo with every man; he that hath the greateſt want of the grace of God, ſhall want it more, if this great want proceeded once from his own ſin. *Habenti dabitur*, ſaid our bleſſed Lord, *to him that hath ſhall be given, and he ſhall have more abundantly; from him that hath not ſhall be taken, even that which he hath.* It is a remarkable ſaying of *David*; *I have thought upon thy Name, O Lord, in the night ſeaſon, and have kept thy Law; this I had* Pſal. 119. 55, 56. *becauſe I kept thy Commandments:* keeping God's Commandments, was rewarded with keeping God's Commandments. And in this world God hath not a greater Reward to give; for ſo the Soul is nouriſhed unto Life, ſo it grows up with the increaſe of God, ſo it paſſes on to a perfect man in Chriſt, ſo it is conſigned for Heaven, and ſo it enters into Glory; for glory is the perfection of Grace, and when our love to God is come

come to its ſtate and perfection, then we are within the circles of a Diadem, and then we are within the regions of Felicity. And there is the ſame reaſon in the contrary inſtance.

The wicked perſon falls into ſin, and this he had becauſe he ſinn'd againſt his Maker. *Tradidit Deus eos in deſideria cordis eorum*: and it concerns all to obſerve it; and if ever we find that a ſin ſucceeds a ſin in the ſame inſtance, it is becauſe *we refuſe to repent*; but if a ſin ſucceeds a ſin in another inſtance, as if luſt follows pride, or murder drunkenneſs; it is a ſign that *God will not give us the grace of repentance:* he is angry at us with a deſtructive Fury, he hath dipt his arrows in the venome of the Serpent, and whets his ſword in the forges of Hell; then it is time that a man withdraw his foot, and that he ſtart back from the preparations of an intolerable ruine: For though men in this caſe grow inſenſible, and that's part of the diſeaſe, διὰ τοῦτο μέγα ἐστὶ κακὸν ὅτι οὐδὲν εἶναι δοκεῖ, ſaith *Chryſoſtome*, It is the biggeſt part of the evil that the man feels it not, yet the very *antiperiſtaſis* or the contrariety, the very horror and bigneſs of the danger may poſſibly make a man to contend to leap out of the fire; and ſometimes God works a Miracle, and beſides his own rule delights to reform a diſſolute perſon, to force a man from the Grave, to draw him againſt the bent of his evil Habits; yet it is ſo ſeldom, that we are left to conſider, that ſuch perſons are in a deſperate condition, who cannot be ſaved unleſs God is pleaſed to work a miracle.

3. Sin brings in its retinue, fearful Plagues and evil Angels, Meſſengers of the diſpleaſure of God, concerning which, πλὴ τεθνηκότων ἅλις, there are enough of dead; I mean the experience is ſo great, and the notion ſo common, and the examples ſo frequent, and the inſtances ſo ſad, that there is ſcarce any thing new in this particular to be noted; but ſomething is remarkable, and that is this, that God even when he forgives the ſin, does reſerve ſuch ὑστερήματα τῆς θλίψεως, ſuch remains of puniſhment, and thoſe not only to the leſs perfect, but to the beſt perſons, that it makes demonſtration, that every ſinner is in a worſe condition than he dreams of. For conſider; can it be imagined that any one of us ſhould eſcape better than *David* did? we have reaſon to tremble when we remember what he ſuffered, even when God had ſeal'd his pardon. Did not God puniſh *Zedekiah* with ſuffering his Eyes to be put out in the houſe of Bondage? was not God ſo angry with *Valentinian*, that he gave him into his enemies Hand to be flaid alive? Have not many perſons been ſtruck ſuddenly in the very act of ſin, and ſome been ſeiſed upon by the Devil, and carred away alive? Theſe are fearful contingencies: but God hath been more angry yet; *rebellion* was puniſhed in *Corah* and his Company, by the gaping of the Earth, and the men were buried alive; and *Dathan* and *Abiram* were conſumed with Fire for uſurping the Prieſts Office: But God hath ſtruck ſeverely ſince that time; and for the proſtitution of a Lady by the Spaniſh King, the Moors were brought in upon his Kingdom, and ruled there for 700 years. And have none of us known an excellent and good man to have deſcended, or rather to have been thruſt into a ſin, for which he hath repented, which he hath confeſſed, which he hath reſcinded, and which he hath made amends for as he could, and yet God was ſo ſeverely angry, that this man was ſuffered to fall in ſo big a Calamity, that he died by the hands of Violence, in a manner ſo ſeemingly impoſſible to his condition, that it looked like the biggeſt Sorrow that hath happened to the ſons of men? But then let us conſider how many and how great crimes we have done; and tremble to think, that God hath exacted ſo fearful pains, and mighty puniſhments for one ſuch ſin which we, it may be, have committed frequently. Our ſin deſerves as bad as theirs: and God is *impartial*, and we have no Priviledge, no Promiſe of exemption, no Reaſon to hope it; what then do we think ſhall become of this Affair? Where muſt we ſuffer this Vengeance? For that it is due, that it is juſt we ſuffer it, theſe ſad examples are a perfect demonſtration. We have done that, for which God thought *flaying alive* not to be too big a Puniſhment; that for which God hath ſmitten Kings with formidable Plagues; that for which Governments have been changed, and Nations enſlaved, and Churches deſtroyed, and the Candleſtick removed, and Famines and Peſtilences have been ſent upon a whole Kingdom; and what ſhall become of us? Why do we vainly hope, it ſhall not be ſo with us? If it was juſt for theſe men to ſuffer what they did, then we are at leaſt to expect ſo much; and then let us conſider into what a fearful condition ſin hath put us, upon whom a ſentence is read, that we ſhall be plagued like *Zedekiah*, or *Corah*, or *Dathan*, or the King of *Spain*, or any other King, who were, for ought we know, infinitely more innocent and more excellent perſons than any of us. What will become of us? For God is as juſt to us as to them; and Chriſt

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died for them as well as for us; and they have repented more than we have done; and what mercy can we expect, that they might not hope for, upon at leaſt as good ground as we? God's ways are ſecret, and his Mercies and Juſtice dwell in a great Abyſſe; but we are to meaſure our expectations by revelation and experience. But then what would become of us, if God ſhould be as angry at our ſin as at *Zedekiah*'s, or King *David*'s? Where have we in our body room enough for ſo many ſtripes, as our ſin ought juſtly to be puniſhed withal; or what ſecurity or probability have we that he will not ſo puniſh us?

For I did not repreſent this ſad ſtory, as a matter of poſſibility only, that we may fear ſuch fearful ſtrokes as we ſee God lay upon ſinners; but we ought to look upon it as a thing that will come ſome way or other, and for ought we know we cannot eſcape it. So much, and more is due for the ſin; and though Chriſt hath redeemed our Souls, and if we repent we ſhall not die eternally, yet he hath no where promiſed we ſhall not be ſmitten. It was an odd ſaying of the Devil to a ſinner whom he would fain have had to deſpair; *Me è Cœlo ad Barathrum demiſit peccatum, & vos ullum in terra locum tutum exiſtimabitis?* Sin thruſt me from Heaven to Hell, and do you think on earth to have ſecurity? Men uſe to preſume that they ſhall go unpuniſhed; but we ſee what little reaſon we have to flatter and undo our ſelves, πᾶσι γὰρ κοινὸν τόδε, τὸν μὲν κακὸν, κακὸν τι πάσχειν, He that hath ſinn'd muſt look for a Judgment, and how great that is, we are to take our meaſures by thoſe ſad inſtances of vengeance by which God hath chaſtiſed the beſt of men, when they have committed but a ſingle ſin; ὀλέθειον, ὀλέθειον κακὸν, ſin is damnable and deſtructive: and therefore as the Aſs refuſed the Barley which the fatted Swine left, perceiving by it he was fatted for the Slaughter;

Phædrus. *Tuum libenter prorſus appeterem cibum,*
Niſi qui nutritus illo eſt, jugulatus foret;

we may learn to avoid theſe vain pleaſures which cut the Throat after they are ſwallowed, and leave us in that condition that we may every day fear, leſt that evil happen unto us, which we ſee fall upon the great examples of God's anger; and our Fears cannot, ought not at all to be taken off, but by an effective, buſie, pungent, haſty, and a permanent Repentance; and then alſo but in ſome Proportions, for we cannot be ſecured from temporal Plagues, if we have ſinn'd; no Repentance can ſecure us from all that; nay Gods Pardon, or remitting his final Anger, and forgiving the pains of Hell, does not ſecure us here: νέμεσις ποδὸς βαίνει; but ſin lies at the door ready to enter in, and rifle all our Fortunes.

1. But this hath two appendages which are very conſiderable; and the firſt is, that there are ſome miſchiefs which are the proper and appointed ſcourges of certain ſins, and a man need not ask; *Cujus vulturis hoc erit cadaver?* What Vulture, what Death, what Affliction ſhall deſtroy this Sinner? The ſin hath a Puniſhment of his own which uſually attends it, as Giddineſs does a Drunkard. He that commits Sa-
Pſal. 83. criledge, is marked for a vertiginous and changeable Fortune; *Make them, O my God, like unto a wheel*, of an unconſtant ſtate: and *we and our fathers have ſeen it*, in the change of ſo many Families, which have been undone by being made rich: they took the Lands from the Church, and the Curſe went along with it, and the miſery and the affliction laſted longer than the ſin. Telling lies frequently hath for its puniſhment to be *given over to believe a Lie*, and at laſt, that no body ſhall believe it but himſelf; and then the miſchief is full, he becomes a diſhonoured and a baffled perſon. The conſequent of *luſt* is properly *ſhame*; and Witchcraft is ſtill puniſhed with Baſeneſs, and Beggery; and Oppreſſion of Widows hath a ſting, for the Tears of the oppreſſed are to the *oppreſſor*, like the Waters of jealouſie, making the belly to ſwell, and the thigh to rot; the *oppreſſor* ſeldom dies in a tolerable Condition: but is remark'd toward his end with ſome horrible Affliction. The ſting of oppreſſion is darted as a man goes to his grave. In theſe and the like, God keeps a rule of ſtriking, *In quo quis peccat, in eo punitur.* The Divine Judgment did point at the ſin, leſt that be concealed by excuſes, and protected by affection, and increaſed by paſſion, and deſtroy the man by its abode. For ſome ſins are ſo agreeable to the ſpirit of a Fool and an abuſed perſon, becauſe he hath fram'd his affections to them, and they comply with his unworthy intereſt, that when God out of an angry kindneſs, ſmites the man and puniſhes the ſin, the Man does carefully defend his beloved Sin, as the Serpent does his Head, which he would moſt tenderly preſerve. But therefore God that knows

knows all our tricks and devices, our ſtratagems to be undone, hath therefore apportioned out his Puniſhments by analogies, by proportions, and entail: ſo that when every ſin enters into its proper portion, we may diſcern why God is angry, and labour to appeaſe him ſpeedily.

2. The ſecond appendage to this conſideration is this, that there are ſome States of ſin, which expoſe a man to all miſchief, as it can happen, by taking off from him all his Guards, and Defences; by driving the good Spirit from him, by ſtripping him of the guards of Angels. But this is the effect of an habitual ſin, a courſe of an evil life, and it is called in Scripture, *a grieving the good Spirit of God.* But the guard of Angels is in Scripture only promiſed to them that live godly; *The Angels of the Lord pitch their Tents round about them that fear him, and deliver them,* ſaid *David.* Pſal. 33. 4. 7.

Τῷ δ' ἀθέῳ πυρέσσοντι παρεστᾶσιν πολύμοχθοι
Ἄγγελοι, οἵσι μέμηλε βροτοῖς ὡς πάντα τελεῖται.

And the *Helleniſts* uſe to call the Angels ἐγρηγόρας, *watchmen*; which Cuſtody is at firſt deſigned and appointed for all, when by Baptiſm they give up their names to Chriſt, and enter into the Covenant of Religion. And of this the Heathen have been taught ſomething by converſation with the *Hebrews* and *Chriſtians*; *unicuique noſtrûm dare pædagogum Deum,* ſaid *Seneca* to *Lucilius, non primarium, ſed ex eorum numero, quos Ovidius vocat ex plebe deos.* There is a guardian-God aſſigned to every one of us, of the number of thoſe which are of the ſecond Order; ſuch are thoſe of whom *David* ſpeaks, *Before the Gods will I ſing praiſe unto thee*; and it was the doctrine of the Stoicks that to every one there was aſſigned a *Genius*, and a *Juno: Quamobrem major cœlitum populus etiam quàm hominum intelligi poteſt, quum ſinguli ex ſemetipſis totidem Deos faciant, Junones genioſque adoptando ſibi,* ſaid *Pliny.* Every one does adopt Gods into his Family, and get a *Genius* and a *Juno* of their own, *Junonem meam iratam habeam*; it was the Oath of *Quartilla in Petronius*; and *Socrates* in *Plato* is ſaid to ſwear by his *Juno*; though afterwards among the *Romans* it became the Womans Oath, and a note of Effeminacy; but the thing they aimed at was this, that God took a care of us below, and ſent a miniſtring Spirit for our Defence; but, that this is only upon the accounts of Piety, they knew not. But we are taught it by the Spirit of God in Scripture. For, *the Angels are miniſtring ſpirits, ſent forth to miniſter to the good of them who ſhall be heirs of ſalvation*; and concerning S. *Peter,* the faithful had an Opinion, that it might be *his Angel*; agreeing to the Doctrine of our bleſſed Lord, who ſpake of Angels appropriate to his little ones, to infants, to thoſe that belong to him. Now what God ſaid to the ſons of Iſrael is alſo true to us Chriſtians; *Behold, I ſend an Angel before thee, beware of him and obey his voice, provoke him not, for he will not pardon your tranſgreſſions.* So that if we provoke the Spirit of the Lord to anger by a courſe of evil living, either the Angel will depart from us, or if he ſtays, he will ſtrike us. The beſt of theſe is bad enough, and he is highly miſerable, Heb. 1. 14. Exod. 23. 20, 21.

——— *Qui non ſit tanto hoc Cuſtode ſecurus,*

whom an Angel cannot defend from miſchief, nor any thing ſecure him from the wrath of God. It was the Deſcription and Character which the *Erythrean* Sibyl gave to God,

Ἄφθαρτος, λίσσης αἰὲν θεός, αἰθέρα ναίων,
Τοῖς τ' ἀκάκοις ἄχαρον πορφύρων πολὺ μείζονα μισθόν,
Τοῖς δ' κακοῖς ἀδίκοις τε χόλον καὶ θῦμον ἐγείρων.

It is God's Appellative to be a giver of excellent rewards to juſt and innocent perſons: but to aſſign to evil men fury, wrath, and ſorrow for their portion. If I ſhould lanch farther into this Dead Sea, I ſhould find nothing but horrid Shriekings, and the Sculls of dead men utterly undone. Fearful it is to conſider, that Sin does not only drive us into Calamity, but it makes us alſo Impatient, and imbitters our ſpirit in the ſufferance: * It cries loud for Vengeance, and ſo torments men before the time, even with ſuch fearful Out-cries, and horrid Alarms, that their Hell begins before the Fire is kindled. * It hinders our Prayers, and conſequently makes us hopeleſs and helpleſs. It perpetually affrights the Conſcience, unleſs by its frequent ſtripes it brings a calloufneſs,

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and an inſenſible damnation upon it. * It makes us to loſe all that which Chriſt purchaſed for us, all the Bleſſings of his Providence, the Comforts of his Spirit, the Aids of his Grace, the Light of his Countenance, the Hopes of his Glory; it makes us Enemies to God, and to be hated by him more than he hates a Dog: and with a Dog ſhall be his Portion to eternal ages; with this only difference, that they ſhall both be equally excluded from Heaven; but the Dog ſhall not, and the Sinner ſhall deſcend into Hell; and, which is the confirmation of all evil, for a tranſient Sin God ſhall inflict an eternal Death. Well might it be ſaid in the words of God by the Prophet, *Ponam Babylonem in poſſeſſionem Erinacei*, *Babylon* ſhall be the poſſeſſion of an Hedge-hog: that's a ſinners dwelling, incompaſſed round with thorns and ſharp prickles, afflictions and uneaſineſs all over. So that he that wiſhes his ſin big, and proſperous, wiſhes his Bee as big as a Bull, and his Hedge-hog like an Elephant; the pleaſure of the Honey would not cure the mighty Sting; and nothing make recompence, or be a good, equal to the evil of an eternal ruine. But of this there is no end. I ſumm up all with the ſaying of *Publius Mimus*, *Tolerabilior eſt qui mori jubet, quàm qui male vivere*, He is more to be endured that puts a man to Death, than he that betrays him into Sin. *For the end of this is death* eternal.

SER-

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THE

Good and Evil Tongue.

EPHES 4. 29.

Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers.

HE that had an ill Memory did wiſely comfort himſelf by reckoning the Advantages he had by his Forgetfulneſs. For by this means he was hugely ſecured againſt Malice, and Ambition; for his anger went off with the ſhort notice and obſervation of the injury; and he ſaw himſelf unfit for the Buſineſſes of other men, or to make Records in his Head, and undertake to conduct the intrigues of affairs of a multitude, who was apt to forget the little accounts of his own ſeldom reading. He alſo remembred this, that his Pleaſures in reading Books were more frequent, while he remembred but little of yeſterdays ſtudy, and to morrow the Book is New, and with its novelties gives him freſh entertainment, while the retaining brain lays the book aſide, and is full already. Every Book is new to an ill Memory, and one long Book is a Library, and its parts return freſh as the morning, which becomes a new day, though by the revolution of the ſame Sun. Beſides theſe, it brought him to tell truth for fear of ſhame, and in mere neceſſity made his ſpeech little and his diſcourſings ſhort; becauſe the Web drawn from his Brain was ſoon ſpun out, and his Fountain grew quickly dry, and left running through Forgetfulneſs. * He that is not eloquent and fair ſpoken, hath ſome of theſe Comforts to plead in excuſe of his ill fortune, or defective nature. For if he can but hold his peace, he ſhall be ſure not to be troubleſome to his company, nor mark'd for lying, or become tedious with multiplicity of idle talk; he ſhall be preſumed wiſe, and oftentimes is ſo; he ſhall not feel the wounds of contention, nor be put to excuſe an ill-taken ſaying, nor ſigh for the folly of an irrecoverable word; If his fault be that he hath not ſpoken, that can at any time be mended, but if he ſinn'd in ſpeaking, it cannot be unſpoken again. Thus he eſcapes the diſhonour of not being believed, and the trouble of being ſuſpected; he ſhall never fear the Sentence of Judges, nor the Decrees of Courts, high Reproaches, or the angry Words of the proud, the Contradiction of the diſputing man, or the Thirſt of Talkers. By theſe and many other advantages, he that holds his peace, and he that cannot ſpeak, may pleaſe themſelves; and he may at leaſt have the rewards and effects of ſolitarineſs, if he miſſes ſome of the pleaſures of ſociety. But by the uſe of the Tongue, God hath diſtinguiſhed us from Beaſts, and by the well or ill uſing it we are diſtinguiſhed from one another; and therefore though Silence be innocent as Death, harmleſs as a Roſe's breath to a diſtant paſſenger, yet it is rather the ſtate of Death than Life; and therefore when the *Egyptians* ſacrificed to *Harpocrates* their god of Silence, in the midſt of their rites they cried out γλῶσσα δαίμων, The Tongue is an Angel, good or bad, that's as it happens; Silence was to them a God, but the Tongue is greater; it is the Band of humane entercourſe, and makes men apt to unite in Societies and Republicks; and I remember what one of the Ancients ſaid, that we are better in the company of a known Dog, than of a Man whoſe ſpeech is not known, *ut externus alieno non ſit hominis vice*; a ſtranger to a ſtranger in his language, is not as a man to a man; for by voices and homilies, by queſtions and anſwers, by narratives and invectives, by counſel and reproof, by praiſes and hymns, by prayers and Glorifications, we ſerve God's glory, and the Neceſſities of

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men; and by the Tongue our tables are made to differ from Mangers, our Cities from Deſarts, our Churches from Herds of beaſts, and Flocks of ſheep. ***Faith comes by hearing, and hearing by the Word of God***, ſpoken by the ***tongues of Men and Angels***; and the bleſſed Spirits in Heaven ceaſe not from ſaying night and day their τεισάγιον, their ſong of Glory to him that ſitteth on the Throne, and to the Lamb for ever and ever; and then our imployment ſhall be glorious as our ſtate, when our Tongues ſhall to eternal ages ſing *Alleluiahs* to their Maker and Redeemer; and therefore ſince Nature hath taught us to ſpeak, and God requires it, and our thankfulneſs obliges us, and our neceſſities engage us, and charity ſometimes calls for it, and innocence is to be defended, and we are to ſpeak in the cauſe of the oppreſſed, and open our mouths in the cauſe of God: and it is always a ſeaſonable Prayer that God would ***open our lips, that our mouth may*** do the work of Heaven, and ***declare his praiſes***, and ***ſhew forth his glory***; it concerns us to take care that Nature be changed into Grace, Neceſſity into Choice, that while we ſpeak the greatneſs of God, and miniſter to the needs of our Neighbour, and do the works of Life and Religion, of Society and Prudence, we may be fitted to bear a part in the Songs of Angels, when they ſhall rejoyce at the Feaſt of ***the marriage ſupper of the Lamb***. But the Tongue is a Fountain both of bitter waters and of pleaſant; it ſends forth bleſſing, and curſing; it praiſes God, and rails at Men; it is ſometimes ſet on fire, and then it puts whole Cities in combuſtion; it is unruly, and no more to be reſtrained than the breath of a tempeſt; it is volatile and fugitive: Reaſon ſhould go before it, and when it does not, Repentance comes after it; it was intended for an Organ of the Divine praiſes, but the Devil often plays upon it, and then it ſounds like the Screech-Owle, or the Groans of death; ſorrow and ſhame, folly and repentance are the notes, and formidable Accents of that Diſcord. We all are naturally λογόφιλοι, lovers of ſpeech, more or leſs; and God reproves it not, provided that we be alſo φιλόλογοι, wiſe and material, uſeful and prudent in our diſcourſes. For ſince ſpeech is for converſation, let it be alſo charitable and profitable, let it be without ſin, but not without profit and ***grace to the hearers***, and then it is as God would have it; and this is the precept of the Text, firſt telling us what we ſhould avoid, and then telling us what we ſhould purſue; what our diſcourſe ought not to be, and ſecondly what it ought to be. There being no more variety in the ſtructure of the words, I ſhall, 1. diſcourſe of the Vices of the Tongue; 2. of its Duty and proper Imployment.

1. ***Let no corrupt communication proceed out of your mouth***; πᾶς ὁ σαπρὸς λόγος ***corrupt or filthy communication***; ſo we read it: and it ſeems properly to note ſuch Communication as miniſters to Wantonneſs; ſuch as are the ***Feſcennines*** of ***Auſonius***, the excrement and ſpume of ***Martial***'s Verſe, and the ***Epheſiaca*** of ***Xenophon***; indeed this is ſuch a rudeneſs as is not to be admitted into civil converſation; and is wittily noted by the Apoſtle, charging that ***Fornication ſhould not be once named among them as becometh Saints***; not meaning that the Vice ſhould not have its name and filthy character, but that nothing of it be named, in which it can be tempting or offenſive; nothing tending to it, or teaching of it, ſhould be named: we muſt not have πόρνον λόγον, Fornication in our talk; that's ſuch a Baſeneſs, that it not only grieves the Divine Spirit, but diſhonours all its Chanels and Conveyances: the proper Language of the ſin is not fit to be uſed ſo much as in Reproof; and therefore I have ſometimes wondred how it came to paſs, that ſome of the Ancients, men wiſe and modeſt, chaſte and of ſober ſpirits, have faln into a fond liberty of declamation againſt uncleanneſs, uſing ſuch words which bring that ſin upon the ſtage of fancy, and offend ***auriculas non calentes***, ſober and chaſte ears. For who can without bluſhing read ***Seneca*** deſcribing the Looking-glaſs of ***Hoſtius***, or the ſevere but looſer words of ***Perſius***, or the reproofs of S. ***Hierom*** himſelf, that great Patron of Virginity, and Exactor of chaſtity? yet more than once he reproves filthy things with unhandſome language: S. ***Chryſoſtome*** makes an Apology for them that do ſo; ἐὰν μὴ γὰρ σεμνῶς εἴπῃς, οὐ δυνήσῃ καθικέσθαι τῶν ἀκόων· ἐὰν δὲ βουληθῇς καθάψασθαι, σφοδρῶς ἀνάγκην ἔχεις ἀπογυμνῶσαι σαφέστερον τὰ λεγόμενα, you cannot profit the hearers unleſs you diſcover the filthineſs, for the withdrawing the curtain is ſhame and confutation enough for ſo great a baſeneſs; and Chirurgions care not how they defile their Hand, ſo they may do profit to the Patient. And indeed there is a material difference in the deſign of him that ſpeaks; if he ſpeaks ἐξ οἰκείου πάθους, according to his ſecret Affection and private Folly, it is certainly intolerable: but if he ſpeaks ἀπὸ κηδεμονίας, out of a Deſire to profit the Hearer, and cure the Criminal, though it be in the whole kind of it honeſt and well meant; yet that it is imprudent,

Homil. 4. in ep. Rom.

Irritamentum

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Irritamentum Veneris languentis & acris
Divitis urticæ———

and not wholly to be excuſed by the fair meaning, will ſoon be granted by all who know what danger and infection it leaves upon the fancy, even by thoſe words by which the ſpirit is inſtructed. *Ab hâc ſcabie tenemus ungues,* it is not good to come near the Leproſie, though to cleanſe the Lepers skin.

But the word which the Apoſtle uſes [σαπρὸς λόγος] means more than this. Σαπρὸν ἐ τὸ μοχθηρὸν φαῦλον, ἀλλὰ τὸ παλαιὸν, ſaid *Eupolis*, and ſo it ſignifies muſty, rotten, and out-worn with age; σαπρᾶς εἰρήνης, ruſty Peace, ſo *Ariſtophanes:* and according to this acception of the word, we are forbidden to uſe all Language that is in any ſenſe corrupted, unreaſonable, or uſeleſs; Language proceeding from an old Iniquity, evil Habits, or unworthy Cuſtomes, called in the ſtyle of Scripture *the remains of the old man*, and by the Greeks *doting* or *talking fondly*; τὸ παιδαρίον εἶ, ᾧ φρονεῖς ἀρχαϊκά; the Boy talks like an old Dotard. 2. Σαπρὸς ſignifies wicked, filthy, or reproachful, σαπρὸν, αἰσχρὸν, ἀκάθαρτον, any thing that is in its own nature criminal and diſgraceful, any language that miniſters to miſchief. But it is worſe than all this: σαπρὸς ὁ ἀφανισμὸς, it is a deletery, an extinction of all good, for ἀφανίζομαι is φθείρω, λυμαίνομαι, καταλύω, it is a deſtruction, an intire corruption of all Morality; and to this ſenſe is that of *Menander* quoted by Saint *Paul*, φθείρουσιν ἤθη χρῆθ' ὁμιλίαι κακαὶ, *Evil words corrupt good manners.* And therefore under this Word is compriſed all the evil of the Tongue, that wicked Inſtrument of the unclean Spirit, in the capacity of all the Appellatives. 1. Here is forbidden the uſeleſs, vain, and trifling converſation, the βεελζεβὺβ the God of Flies, ſo is the Devils name, he rules by theſe little things, by trifles and vanity, by idle and uſeleſs words, by the entercourſes of a vain converſation. 2. The Devil is Διάβολος, an Accuſer of the Brethren, and the calumniating, ſlandering, and undervaluing, detracting Tongue does his Work, that's λόγος αἰσχρὸς, the ſecond that I named, for αἰσχρότης is λοιδορία, μῖσος. ſo *Heſychius*; it is ſlander, hatred, and calumny. 3. But the third is Ἀπολλύων, The Devils worſt Appellative, *the Deſtroyer*, the diſſolute, wanton, tempting, deſtroying Converſation; and its worſt inſtance of all is Flattery, that malicious couſening Devil, that ſtrengthens our Friend in Sin, and ruines him from whom we have received, and from whom we expect good. Of theſe in order: and firſt of the trifling, vain, uſeleſs, and impertinent Converſation, σαπρὸς λόγος, *Let no vain communication proceed out of your mouth.*

1. The firſt part of this inordination is *Multiloquium*, Talking too much: concerning which, becauſe there is no Rule or juſt Meaſure for the Quantity, and it is as lawful, and ſometimes as prudent, to tell a long ſtory as a ſhort, and two as well as one, and ſometimes ten as well as two; all ſuch Diſcourſes are to take their Eſtimate by the Matter and the End, and can only be altered by their circumſtances and appendages. Much ſpeaking is ſometimes neceſſary, ſometimes uſeful, ſometimes pleaſant; and when it is none of all this, though it be tedious and imprudent, yet it is not always criminal. Such was the humor of the Gentleman *Martial* ſpeaks of; he was a good man, and full of ſweetneſs, and juſtice, and nobleneſs, but he would read his Nonſenſe Verſes to all companies, at the publick Games, and in private Feaſts, in the Baths, and on the Beds, in Publick and in private, to ſleeping and waking People.

Vis quantum mali facias videre?
Vir juſtus, probus, innocens timeris. *Lib. 3. ep. 44.*

Every one was afraid of him, and though he was good, yet he was not to be endured. The Evil of this is very conſiderable in the accounts of Prudence, and the effects and plaiſance of Converſation: and the Ancients deſcribed its evil well by a proverbial Expreſſion; for when a ſudden Silence aroſe, they ſaid that *Mercury was entred*, meaning, that he being their *loquax numen*, their *prating god*, yet that quitted him not, but all men ſtood upon their guard, and called for aid and reſcue, when they were ſeiſed upon by ſo tedious an impertinence. And, indeed there are ſome perſons ſo full of nothings, that like the ſtrait Sea of *Pontus* they perpetually empty themſelves by their Mouth, making every Company or ſingle perſon they faſten on, to be their *Propontis*; ſuch a one as was *Anaximenes*, λόξεων ποταμὸς, νῦς δ' σαλαγμὸς, *He was an Ocean of words, but a Drop of underſtanding.* And if there were no more in this than the matter of prudence, and the proper meaſures of civil converſation, it would

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yet highly concern *old men*, and *young men* and *women* to ſeparate from their perſons the reproach of their ſex and age, that Modeſty of Speech be the Ornament of the youthful, and a reſerved Diſcourſe be the Teſtimony of the old mans prudence. *Adoleſcens* from Ἀδολεχὸς. ſaid one: *a young man is a talker* for want of Wit, and an old man for want of Memory; for while he remembers the things of his youth, and not how often he hath told them in his old age, he grows in love with the trifles of his youthful days, and thinks the company muſt do ſo too; but he canonizes his folly, and by ſtriving to bring reputation to his firſt days, he loſes the honour of his laſt. But this thing is conſiderable to further iſſues; for though no man can ſay, that much ſpeaking is a ſin, yet the Scripture ſays, *In multiloquio peccatum non deerit*, Sin goes along with it, and is an Ingredient in the whole Compoſition. For it is impoſſible but a long and frequent diſcourſe muſt be ſerved with many paſſions, and they are not always innocent; for he that loves to talk much, muſt *rem corradere*, ſcrape Materials together to furniſh out the Scenes and long Orations; and ſome talk themſelves into Anger, and ſome furniſh out their Dialogues with the Lives of others; either they detract, or cenſure, or they flatter themſelves, and tell their own ſtories with friendly circumſtances, and Pride creeps up the ſides of the diſcourſe; and the man entertains his Friend with his own Panegyrick; or the Diſcourſe looks one way and rows another, and more minds the Deſign than its own Truth; and moſt commonly will be ſo ordered that it ſhall pleaſe the company, (and *that* truth or honeſt plainneſs ſeldom does;) or there is a byaſs in it, which the more of weight and tranſportation it hath, the leſs it hath of ingenuity. *Non credo Auguribus qui aureis rebus divinant*, like Sooth-ſayers, men ſpeak fine words to ſerve ends, and then they are not believed, or at laſt are found lyars, and ſuch diſcourſes are built up to ſerve the miniſteries or pleaſures of the company, but nothing elſe. *Pride* and *flattery*, *malice* and *ſpite*, *ſelf-love* and *vanity*, theſe uſually wait upon much ſpeaking; and the reward of it is, that the perſons grow contemptible and troubleſome, they engage in quarrels, and are troubled to anſwer exceptions; ſome will miſtake them, and ſome will not believe them, and it will be impoſſible that the mind ſhould be *perpetually preſent* to a *perpetual talker*, but they will forget truth and themſelves, and their own relations. And upon this account it is, that the Doctors of the Primitive Church do literally expound thoſe minatory words of our bleſſed Saviour; *Verily I ſay unto you, of every idle word that men ſhall ſpeak, they ſhall give account at the day of Judgment.* And by *idle words*, they underſtand, ſuch as are not uſeful to Edification and Inſtruction. So S. *Baſil*, *So great is the danger of an idle word, that though a word be in its own kind good, yet unleſs it be directed to the edification of faith, he is not free from danger that ſpeaks it:* To this purpoſe are the words of S. *Gregory*; *While the tongue is not reſtrained from idle words*, ad temeritatem ſtultæ increpationis efferatur, *it is made wild, or may be brought forth to raſhneſs and folly:* And therein lies the ſecret of the reproof: *A periculo liber non eſt, & ad temeritatem efferatur*, the man is not free from danger, and he may grow raſh, and fooliſh, and run into crimes, whileſt he gives his Tongue the reins, and lets it wander, and ſo it may be fit to be reproved, though in its nature it were innocent. I deny not, but ſometimes they are more ſevere. S. *Gregory* calls every word *vain* or *idle*, *quod aut ratione juſtæ neceſſitatis, aut intentione piæ utilitatis caret:* and S. *Hierom* calls it vain, *quod ſine utilitate & loquentis dicitur & audientis*, which profits neither the Speaker nor the Hearer. The ſame is affirmed by S. *Chryſoſtom* * and *Gregory Nyſſen* * upon *Eccleſiaſtes*, and the ſame ſeems intimated in the word κενὸν ῥῆμα, or ῥῆμα ἀργὸν, as it is in ſome copies, *every word that is idle*, or *empty* of buſineſs. But for the ſtating of the caſe of Conſcience, I have theſe things to ſay.

Supellex ejus garrulitas. Comœd. *Mutilibre ingenium proluvium.* Accius in Andromedâ. *Sola laboranti potuit ſuccurrere Lunæ.*

Mat. 12. 36.

In Reg. brevior.

Lib. 7. Moral.

c. 17. ubi ſup.

In c. 12. Mat.

* *in Pſ. 118.*
* *cap. 1.*

1. 1. That the words of our bleſſed Saviour being ſpoken to the *Jews*, were ſo certainly intended as they beſt and moſt commonly underſtood, and by [*vain*] they underſtood *falſe* or *lying*, not *uſeleſs* or *imprudent*; and yet ſo, though our bleſſed Saviour hath not ſo ſeverely forbidden every empty, unſignificant Diſcourſe, and yet he hath forbidden every Lie, though it be *in genere bonorum*, as S. *Baſil*'s expreſſion is; that is, though it be in the Intention charitable, or in the Matter innocent.

2. 2. *Of every idle word we ſhall give account*, but yet ſo, that ſometimes the κεῖμα, the Judgment ſhall fall upon the Words, not upon the Perſons; they be hay and ſtubble, uſeleſs and impertinent, light and eaſie, the fire ſhall conſume them, and himſelf ſhall eſcape with that loſs; he ſhall then have no honour, no fair return for ſuch diſcourſes, but they ſhall with loſs and prejudice be rejected and caſt away.

3. 3. If all unprofitable diſcourſes be reckoned for idle words and put upon the account,

count, yet even the Capacities of Profit are ſo large and numerous, that no man hath cauſe to complain that his Tongue is too much reſtrained by this Severity. For in all the ways in which he can do himſelf good, or his neighbour, he hath his liberty; he is only to ſecure the words from being directly criminal, and himſelf from being arreſted with a paſſion, and then he may reckon it lawful even upon the ſevereſt account to diſcourſe freely, while he can inſtruct, or while he can pleaſe his neighbour;

Aut prodeſſe ſolent, aut delectare ——

while himſelf gets a fair opinion and a good name, apt to ſerve honeſt and fair purpoſes; he may diſcourſe himſelf into a friendſhip, or help to preſerve it; he may ſerve the Works of Art or Nature, of Buſineſs publick or private, the Needs of his houſe, or the Uſes of mankind; he may increaſe Learning, or confirm his Notices, caſt in his Symbol of Experience and obſervation, till the particulars may become a proverbial Sentence and a Rule; he may ſerve the ends of Civility and popular addreſſes, or may inſtruct his Brother or himſelf, by ſomething which at that time ſhall not be reduc'd to a precept by way of meditation, but is of it ſelf apt at another time to do it; he may ſpeak the praiſes of the Lord by diſcourſing of any of the works of Creation, and himſelf or his brother may afterwards remember it to that purpoſe; he may counſel or teach, reprove or admoniſh, call to mind a precept, or diſgrace a vice, reprove it by a parable or a ſtory, by way of *Idea* or witty repreſentment; and he that can find talk beyond all this, diſcourſe that cannot become uſeful in any one of theſe purpoſes, may well be called a prating man, and expect to give account of his folly, in the days of recompence.

4. Although in this latitude a man's Diſcourſes may be free and ſafe from Judgment, yet the man is not, unleſs himſelf deſign it to good and wiſe purpoſes, not always *actually*, but by an *habitual* and *general* purpoſe. Concerning which he may by theſe Meaſures beſt take his Accounts. 4.

1. That he be ſure to ſpeak nothing that may miniſter to a Vice willingly and by obſervation.

2. If any thing be of a ſuſpicious and dubious Nature, that he decline to publiſh it.

3. That by a prudent moral care he watch over his Words, that he do none of this injury and unworthineſs.

4. That he offer up to God in his prayers all his Words, and then look to it, that he ſpeak nothing unworthy to be offered.

5. That he often interweave diſcourſes of Religion, and glorifications of God, inſtructions to his Brother, and ejaculations of his own, ſomething or other not only to ſanctifie the Order of his diſcourſes, but to call him back into Retirement and ſober Thoughts, leſt he wander and be carried off too far into the wild Regions of Impertinence; and this *Zeno* calls γλώσσαν εἰς τὴν ὑποβρέξαι, to dip our tongues in underſtanding. In all other caſes the rule is good, ἢ λέγε τὶ σιγῆς κρεῖττον, ἢ σιγὴν ἄχε, either keep ſilence, or ſpeak ſomething that is better than it; ἢ σιγὴν καίειον, ἢ λόγον ὠφέλιμον, ſo *Iſocrates* conſonantly enough to this Evangelical precept; a ſeaſonable Silence, or a profitable Diſcourſe, chuſe you whether; for whatſoever cometh of more is ſin, or elſe is Folly at hand, and will be ſin at diſtance. *Eurip.*

5. This account is not to be taken by little traverſes and intercourſes of ſpeech, but by greater meaſures, and more diſcernible portions, ſuch as are commenſurate to valuable portions of time; for however we are pleaſed to throw away our time, and are weary of many parts of it, yet are impatiently troubled when all is gone; yet we are as ſure to account for every conſiderable Portion of our Time, as for every ſum of Money we receive; and in this it was, that S. *Bernard* gave caution, *Nemo parvi æſtimet tempus quod inverbis conſumitur otioſis*, Let no man think it a light matter that he ſpend his precious time in idle words; let no man be ſo weary of what flies away too faſt, and cannot be recalled, as to uſe arts and devices to paſs the time away in Vanity, which might be rarely ſpent in the intereſts of Eternity. Time is given us to repent in, to appeaſe the Divine Anger, to prepare for and haſten to the Society of Angels, to ſtir up our ſlackned Wills, and enkindle our cold Devotions, to weep for our daily Iniquities, and to ſigh after, and work for the Reſtitution of our loſt Inheritance; and the Reward is very inconſiderable that exchanges all this for the Pleaſure of a voluble Tongue: and indeed this is an evil that cannot be avoided by any excuſe that can be made for words that are in any ſenſe idle, though in all ſenſes of their own nature 5. *Serm. de triplici cuſtodiâ.*

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nature and proper relations they be innocent. They are a throwing away ſomething of that which is to be expended for eternity, and put on degrees of folly, according as they are tedious and expenſive of time to no good purpoſes. * I ſhall not after all this need to reckon more of the evil conſequents to the vain and great talker; but if theſe already reckoned were not a heap big enough, I could eaſily add this great Evil: that the Talking-man makes himſelf artificially Deaf, being like a Man in the Steeple when the Bells ring, you talk to a deaf man, though you ſpeak wiſely;

Eurip.

Οὐκ ἂν ξυναίμην μὴ σιγῶντα πιμπλάναι
Σοφὸς ἐπαντλῶν ἀνδρὶ μὴ σοφῷ λόγους.

Good counſel is loſt upon him, and he hath ſerv'd all his ends when he pours out whatſoever he took in; for he therefore loaded his veſſel that he might pour it forth into the ſea.

Theſe and many more evils, and the perpetual unavoidable Neceſſity of ſinning by much talking, hath given great Advantages to Silence, and made it to be eſteemed an Act of Diſcipline and great Religion. S. *Romualdus* upon the *Syrian* mountain ſeverely kept a ſeven years ſilence: and *Thomas Cantipratenſis* tells of a Religious perſon in a Monaſtery in *Brabant*, that ſpake not one word in 16 years. But they are greater examples which *Palladius* tells of, *Ammona*, who liv'd with 3000 Brethren in ſo great ſilence, as if he were an *Anachoret*; but *Theona* was ſilent for 30 years together, and *Johannes* ſurnamed *Silentiarius* was ſilent for 47 years. But this Moroſity and Sullenneſs is ſo far from being imitable and laudable, that if there were no direct prevarication of any commands expreſſed or intimated in Scripture, yet it muſt certainly either draw with it, or be it ſelf an infinite Omiſſion of duty, eſpecially in the external Glorifications of God, in the Inſtitution or Advantages of others, in Thankſgiving and publick Offices, and in all the Effects and Emanations of ſpiritual Mercy. This was to make amends for committing many ſins by omitting many duties; and inſtead of digging out the offending eye, to pluck out both, that they might neither ſee the ſcandal nor the duty; for fear of ſeeing what they ſhould not, to ſhut their eyes againſt all light. It was more prudent which was reported of S. *Gregory Nazianzen*, who made Silence an act of Diſcipline, and kept it a whole Lent in his religious Retirements, *Cujus facti mei ſi cauſam quæris* (ſaid he in his account he gives of it) *idcirco à ſermone prorſus abſtinui, ut ſermonibus meis moderari diſcam*; I then abſtained wholly, that all the year after I might be more temperate in my talk. This was in him an act of Caution, but how apt it was to miniſter to his purpoſe of a moderated ſpeech for the future, is not certain; nor the Philoſophy of it, and natural Efficacy eaſie to be apprehended. It was alſo practiſed by way of Penance, with indignation againſt the Follies of the Tongue; and the Itch of Prating, ſo to chaſtiſe that petulant member, as if there were a great pleaſure in prating, which when it grew inordinate, it was to be reſtrained and puniſhed like other Luſts. I remember it was reported of S. *Paul* the Hermit, Scholar of S. *Anthony*, that having once asked whether Chriſt or the old Prophets were firſt, he grew ſo aſhamed of his fooliſh Queſtion, that he ſpake not a Word for 3 years following: And *Sulpitius*, as S. *Hierom* reports of him, being deceived by the *Pelagians*, ſpoke ſome fond things, and repenting of it held his Tongue to his dying day, *ut peccatum quod loquendo contraxerat tacendo penitus emendaret.* Though the pious mind is in ſuch actions highly to be regarded, yet I am no way perſwaded of the prudence of ſuch a deadneſs and *Libitinarian* Religion;

Murmura cum ſecum & rabioſa ſilentia rodunt,

ſo ſuch importune Silence was called, and underſtood to be a degree of Stupidity and Madneſs; for ſo Phyſicians among the ſigns of that diſeaſe in Dogs, place their not barking; and yet, although the exceſs and unreaſonableneſs of this may be well chaſtiſed by ſuch a ſevere reproof, yet it is certain, in Silence *there is wiſdom*, and there *may* be deep *Religion*. So *Aretæus* deſcribing the life of a ſtudious man, among others, he inſerts this, they are ἀχροοι, καὶ ἐν τοῦτοις γηραλέοι καὶ ὑπ' ἐννοίης κωφοὶ, without colour, pale and wiſe, when they are young, and by reaſon of their knowledge, *ſilent as Mutes*, and *dumb as the Seriphian Frogs*. And indeed it is certain, great Knowledge, if it be without Vanity, is the moſt ſevere Bridle of the Tongue. For ſo have I heard that all the noiſes and prating of the Pool, the croaking of Frogs and Toads,

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is hushed and appeased upon the instant of bringing upon them the light of a Candle or Torch. Every beam of Reason and ray of Knowledge checks the dissolutions of the Tongue. But, *ut quisque contemptissimus & maximè ludibrio est, ita solutissimæ linguæ est*, said *Seneca*, Every man as he is a Fool and contemptible, so his Tongue is hanged loose, being like a Bell, in which there is nothing but Tongue and Noise.

Silence therefore is the cover of Folly, or the effect of Wisdom; it is also *religious*, and the greatest mystick Rites of any institution are ever the most *solemn* and the most *silent*; the words in use are almost made *Synonymas*; *There was silence made in heaven for a while*, said S. *John*, who noted it upon occasion of a great solemnity, and mysterious worshippings or revelations to be made there. Ἤ μάλα τὶς θεῶν ἐνδόν, one of the Gods is within, said *Telemachus*, upon occasion of which his Father reproved his talking.

Σίγα νῦ μετὰ σὸν νοὸν ὄξυνε, μηδ' ἐρέεινε.
Αὐτη τοι δίκη ἐστὶ θεῶν, οἳ Ὄλυμπον ἔχουσι.

Be thou also silent and say little, let thy Soul be in thy Hand, and under command, for this is the Rite of the gods above. And I remember that when *Aristophanes* describes the Religion in the Temple of *Æsculapius*, ὁ περίπολος αὐτῶν εἴ τις αἰδεῖται φῶς σιγᾶν, *Plutus*. The Priest commanded great Silence when the mysteriousness was nigh; and so among the *Romans*.

Ite igitur pueri, linguis animisque faventes,
Sertaque delubris & farra imponite cultris.

But now although Silence is become Religious, and is wise and reverend, and severe and safe, and quiet, ἀδιλφὸς, ἢ ἀλυπος, ἢ ἀνώδυνος, as *Hippocrates* affirms of it, without thirst and trouble, and anguish; yet it must be καιρὸς, it must be seasonable, and just, not commenced upon chance or humor, not sullen and ill-natur'd, not proud and full of fancy, not pertinacious and dead, not mad and uncharitable, *nam sic etiam tacuisse nocet*. He that is silent in a publick joy hath no portion in the festivity, or no thankfulness to him that gave the cause of it. And though of all things in the world, a prating Religion, and much Talk in holy things does most profane the Mysteriousness of it, and dismantles its Regards, and makes cheap its Reverence, and takes off Fear and Awfulness, and makes it Loose and Garish like the Laughters of Drunkenness, yet even in Religion there are Seasons to speak; and it was sometimes *pain and grief* to *David* to be silent; But yet, although tedious and dead Silence hath not a just measure of Praise and Wisdom; yet the worst Silence of a Religious person is more tolerable and innocent, than the usual Pratings of the Looser and Foolish men. *Pone, Domine, custodiam ori meo & ostium circumstantiæ labiis meis*, said *David*, *Put a guard, O Lord, unto my mouth, and a door unto my lips*; upon which S. *Gregory* said well, *Non parietem, sed ostium petit, quod viz. aperitur & clauditur*; *He did not ask for a wall, but for a door*; *a door that might open and shut*: and it were well it were so indeed. *Labia tua sicut vitta coccinea*, So Christ commends his Spouse in the *Canticles*; *Thy lips are like a scarlet hair-lace*, that is tied up with Modesty from folly and dissolution. For however that few people offend in silence and keeping the door shut too much, yet in opening it too hastily, and speaking too much and too foolishly, no Man is without a load of Guiltiness, and some Mouths like the Gates of Death

Noctes atque dies patent ——

are open night and day, and he who is so cannot be innocent: It is said of *Cicero*, he never spake a word which himself would fain have recalled, he spake nothing that repented him. S. *Austin* in his 7. Ep. to *Marcellinus* says, it was the saying of a Fool and a Sot, not of a Wise man, and yet I have read the same thing to have been spoken by the famous *Abbot Pambo* in the Primitive Church; and if it could be well said of this man who was sparing and severe in talk, it is certain it could not be said of the other, who was a talking bragging person.

SERMON

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PART II.

THE conſideration hitherto hath been of the Immoderation and general Exceſs in ſpeaking without deſcending to particular caſes: but becauſe it is a Principle and Parent of much evil, it is with great caution to be cured, and the evil conſequents will quickly disband. But when we draw near to give Counſel, we ſhall find that upon a Talking perſon ſcarce any Medicine will ſtick.

1. *Plutarch* adviſes that *ſuch men ſhould give themſelves to writing*, that making an Iſſue in the Arm, it ſhould drain the Flouds of the head; ſuppoſing that if the humour were any way vented, the Tongue might be brought to Reaſon. But the Experience of the world hath confuted this; and when *Ligurinus* had writ a Poem, he talked of it to all companies he came in; but however, it can be no hurt to try, for ſome have been cured of Bleeding at the Noſe, by opening a Vein in the Arm.

2. Some adviſe, that ſuch perſons ſhould keep company with their betters, with grave, and wiſe, and great perſons, before whom men do not uſually bring forth all, but the better parts of their diſcourſe, and this is apt to give aſſiſtance by the help of *modeſty*; and might do well if men were not apt to learn to talk more in the Society of the aged, and out of a deſire to ſeem *wiſe* and *knowing*, be apt to ſpeak before their Opportunity.

3. Conſideration of the dangers and conſequent evils hath ſome efficacy in nature to reſtrain our looſer talkings, by the help of fear and prudent apprehenſions. *Ælian* tells of the Geeſe flying over the mountain *Taurus*, ὥσπερ ἐμβαλόντες σφίσι φόβον διατέτυγται, that for fear of Eagles Nature hath taught them to carry ſtones in their Mouths, till they be paſt their Danger; Care of our ſelves, Deſire of reputation, Appetite of being believed, Love of ſocieties and fair compliances, Fear of quarrels and miſinterpretation, of law-ſuits and affronts, of ſcorn and contempt, of infinite ſins, and conſequently the intolerable Wrath of God; theſe are the great endearments of prudent and temperate Speech.

Some adviſe that ſuch perſons ſhould change their ſpeech into buſineſs and action: and it were well if they chang'd it into any good thing, for then the evil were cured; but *action* and *buſineſs* is not the cure alone, unleſs we add *ſolitarineſs*; for the Experience of this laſt age hath made us to feel, that companies of working people have nurs'd up a ſtrange Religion; the firſt, ſecond, and third part of which is *talking* and *folly*, ſave only that *miſchief*, and *pride*, and *fighting* came in the retinue. But he that works, and works alone, he hath imployment, and no opportunity. But this is but a Cure of the Symptom and temporary Effect; but the Diſeaſe may remain yet. Therefore,

5. Some adviſe that the buſineſs and imployment of the Tongue be changed into Religion; and if there be a *pruritus* or itch of talking, let it be in matters of Religion, in Prayers and pious Diſcourſes, in glorifications of God, and the wiſe ſayings of Scripture and Holy men; this indeed will ſecure the material part, and make that the diſcourſes in their nature ſhall be innocent. But I fear this Cure will either be improper, or unſufficient. For in Prayers, Multitude of words is ſometime fooliſh, very often dangerous; and of all things in the world we muſt be careful we bring not to God *the ſacrifice of fools*; and the talking much of the things of Scripture hath miniſtred often to Vanity, and Diviſions. But therefore whoever will uſe this remedy muſt never dwell long upon any one inſtance, but by variety of holy duties entertain himſelf; for he may eaſily exceed his rule in any thing, but in ſpeaking honourably of God, and in that let him enlarge himſelf as he can; he ſhall never come to equal, much leſs to exceed that which is infinite.

6. But ſome men will never be cured without a *Cancer* or a *Squinſie*; and ſuch perſons are taught by all men what to do, for if they would avoid all Company, as willingly as company avoids them, they might quickly have a Silence great as Midnight, and prudent as the *Spartan* Brevity. But Gods grace is ſufficient to all that will make

make uſe of it; and there is no way for the Cure of this Evil, but the direct obeying of a Counſel, and ſubmitting to the Precept, and fearing the divine Threatning; always remembring, that *of every word a man ſpeaks, he ſhall give account at the day of Judgment:* I pray God ſhew us all a Mercy in that day, and forgive us the ſins of the Tongue. *Amen.* SERM. XXIII.

Cito lutum colligit amnis exundans, ſaid S. *Ambroſe*, Let your Language be reſtrained within its proper channels, and meaſures, for if the River ſwells over the Banks, it leaves nothing but Dirt and Filthineſs behind; and, beſides the great evils and miſchiefs of a wicked Tongue, the vain Tongue, and the trifling Converſation hath ſome proper Evils; 1. *Stultiloquium*, or ſpeaking like a Fool: 2. *Scurrilitas* or immoderate and abſurd jeſting: 3. And *revealing Secrets.*

1. Concerning *Stultiloquy*, it is to be obſerved, that the Maſters of ſpiritual life mean not, the *talk* and *uſeleſs babble* of weak and ignorant perſons; becauſe in their proportion they may ſerve their little miſtaken ends of *civility* and *humanity*, as ſeemingly to them, as the ſtricteſt and moſt obſerved words of the wiſer; if it be their beſt, the folly may be pitied, but not *reproved*; and to them there is no caution to be added, but that it were well if they would put the bridle into the hands of another, who may give them check when themſelves cannot; and no wiſdom can be required or uſeful to them, but to ſuſpect themſelves and chuſe to be conducted by another. For ſo the little Birds and laborious Bees, who having no art and power of contrivance, no diſtinction of time, or fore-ſight of new neceſſities, yet being guided by the Hand, and counſel'd by the Wiſdom of the *ſupreme power, their Lord*, and *ours*, do things with greater niceneſs and exactneſs of Art, and regularity of Time, and certainty of Effect, than the wiſe Counſellor, who ſtanding at the back of the Prince's chair, gueſſes imperfectly, and counſels timerouſly, and thinks by intereſt, and determines *extrinſecal* Events by inward and unconcerning Principles; becauſe theſe have underſtanding, but it is leſs than the infinity of accidents and contingencies without; but the other having none, are wholly guided by him that knows and determines all things: ſo it is in the imperfect deſigns and actions and diſcourſes of weaker People; if they can be rul'd by an Underſtanding without, when they have none within, they ſhall receive this Advantage, that their own Paſſions ſhall not tranſport their Minds, and the Diviſions and Weakneſs of their own Senſe and notices ſhall not make them Uncertain and Indeterminate; and the meaſures they ſhall walk by, ſhall be diſintereſt and even, and diſpaſſionate, and full of obſervation. I.

But that which is here meant by *Stultiloquy*, or fooliſh ſpeaking, is the *Lubricum verbi*, as St. *Ambroſe* calls it, *the ſlipping with the tongue*, which prating people often ſuffer, whoſe Diſcourſes betray the Vanity of their Spirit, and diſcover *the hidden man of the heart.* For no prudence is a ſufficient Guard, or can always ſtand *in excubiis* ſtill watching, when a man is in perpetual flouds of talk: for Prudence attends after the manner of an Angel's miniſtery; it is diſpatched on meſſages from God, and drives away enemies, and places guards, and calls upon the man to awake, and bids him ſend out ſpies and obſervers, and then goes about his own miniſteries above: but an Angel does not ſit by a Man, as a Nurſe by the Babies cradle, watching every motion, and the lighting of a Flie upon the Childs lip: and ſo is prudence; it gives rules, and proportions out our meaſures, and preſcribes us cautions, and by general influences orders our particulars; but he that is given to talk cannot be ſecured by all this; the emiſſions of his Tongue are beyond the general figures and lines of Rule; and he can no more be wiſe in every period of a long and running talk, than a Luteniſt can deliberate and make every motion of his hand by the diviſion of his notes, to be choſen and diſtinctly voluntary. And hence it comes, that at every corner of the Mouth a Folly peeps out, or a Miſchief creeps in. A little pride and a great deal of vanity will ſoon eſcape, while the man minds the ſequel of his talk, and not that uglineſs of humour which the ſevere man that ſtood by, did obſerve, and was aſhamed of. Do not many men talk themſelves into anger, skrewing up themſelves with dialogues of fancy, till they forget the company and themſelves? and ſome men hate to be contradicted, or interrupted, or to be diſcovered in their folly; and ſome men being a little conſcious, and not ſtriving to amend by ſilence, they make it worſe by diſcourſe; a long ſtory of themſelves, a tedious praiſe of another collaterally to do themſelves advantage, a declamation againſt a ſin to undo the perſon, or oppreſs the reputation of their neighbour, unſeaſonable repetition of that which neither profits nor delights, trifling contentions about a Goats beard, or the bloud of an Oyſter, anger and animoſity, ſpite and rage, ſcorn and reproach begun upon Queſtions, which

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concern neither of the Litigants, fierce Diſputations, ſtrivings for what is paſt, and for what ſhall never be: theſe are the Events of the looſe and unwary Tongue; which are like Flies and Gnats upon the margent of a Pool, they do not ſting like an Aſp, or bite deep as a Bear, yet they can vex a man into a Fever and Impatience, and make him uncapable of reſt and counſel.

2. Epheſ. 5. 4.

2. The ſecond is *Scurrility*, or *fooliſh jeſting*. This the Apoſtle ſo joyns with the former μωρολογία, [*fooliſh ſpeaking*, and *jeſtings which are not convenient*] that ſome think this to be explicative of the other, and that Saint *Paul* uſing the word εὐτραπελία (which all men before his time uſed in a good ſenſe) means not that which indeed is witty and innocent, pleaſant and apt for inſtitution, but that which Fools and *Paraſites* call εὐτραπελία, but indeed is μωρολογία; what they called Facetiouſneſs and pleaſant Wit, is indeed to all wiſe perſons a mere *Stultiloquy*, or talking like a Fool; and that kind of *jeſting* is forbidden. And indeed I am induc'd fully to this underſtanding of S. *Paul*'s words by the conjunctive particle [ἢ] which he uſes, αἰσχρότης ἢ μωρολογία, ἢ εὐτραπελία, *and filthineſs and* [*fooliſh talking, or jeſting*] juſt as in the ſucceeding Verſe he joyns ἀκαθαρσία ἢ πλεονεξία, *uncleanneſs* (ſo we read it) *or covetouſneſs*; one explicates the other, for by *covetouſneſs* is meant any *defraudation*; πλεονέκτης, *fraudator*, ſo S. *Cyprian* renders it: and πλεονεκτῶν S. *Hierom* derives from πλέον ἔχειν, to take more than a man ſhould; and therefore when S. *Paul* ſaid, *Let no man circumvent his Brother in any matter*, he expounds it of *adultery*; and in this very place he renders πλεονεξίαν, *ſtuprum*, *luſt*; and indeed it is uſual in Scripture, that Covetouſneſs being ſo univerſal, ſo original a Crime, ſuch a prolifick Sin, be called by all the names of thoſe ſins by which it is either puniſhed, or to which it tempts, or whereby it is nouriſhed; and as here it is called *uncleanneſs*, or *corruption*; ſo in another place it is called *idolatry*. But to return; This *jeſting* which S. *Paul* reproves, is a direct μωρολογία, or the *jeſting* of *Mimicks* and *Players*, that of *the fool in the play*, which in thoſe times, and long before, and long after, were of that licentiouſneſs that they would abuſe *Socrates* or *Ariſtides*: and becauſe the rabble were the *laughers*, they knew how to make them roar aloud with a ſlovenly and wanton word, when they underſtood not the *ſalt* and *ingenuity* of a witty and uſeful anſwer, or reply; as is to be ſeen in the intertextures of *Ariſtophanes*'s Comedies. But in purſuance of this of S. *Paul*, the *Fathers* of the Church have been very ſevere in the cenſures of this liberty. S. *Ambroſe* forbids all. *Non ſolum profuſos, ſed etiam omnes jocos declinandos arbitror*; Not only the looſer jeſtings, but even all are to be avoided: Nay, *licet interdum joca honeſta & ſuavia ſint, tamen ab Eccleſiæ horrent regula, The Church allows them not, though they be otherwiſe honeſt and pleaſant*; *for how can we uſe thoſe things we find not in holy Scripture?* S. *Baſil* gives reaſon for this ſeverity; *Jocus facit animam remiſſam & erga præcepta Dei negligentem*; and indeed that cannot be denied; thoſe Perſons whoſe Souls are diſperſed and ungathered by reaſon of a wanton Humour to intemperate jeſting are apt to be trifling in their Religion. S. *Hierom* is of the ſame Opinion, and adds a commandment of a full authority, if at leaſt the record was right; for he quotes a ſaying of our *bleſſed Saviour* out of the Goſpel of the *Nazarens*, *Nunquam læti ſitis niſi cum fratrem veſtrum in charitate videritis*; *Never be merry but when you ſee your brother in charity*: and when you are merry, St. *James* hath appointed a proper expreſſion of it, and a fair entertainment to the paſſion; *If any man be merry, let him ſing Pſalms.* But S. *Bernard*, who is alſo ſtrict in this particular, yet he adds the temper. Though Jeſtings be not fit for a Chriſtian, *Interdum tamen ſi incidant, ferendæ fortaſſis, referendæ nunquam: magis interveniendum caute & prudenter nugacitati: If they ſeldom happen, they are to be born, but never to be returned and made a buſineſs of*; *but we muſt rather interpoſe warily and prudently to hinder the growth and progreſs of the trifle.*

Lib. de Offic.

In ep. ad Epheſ.

But concerning this Caſe of Conſcience, we are to remember, theſe holy perſons found Jeſting to be a Trade; ſuch were the *ridicularii* among the *Romans*, and the γελωτοποιοὶ among the *Greeks*; and this Trade, beſides it own Unworthineſs, was mingled with infinite Impieties; and in the inſtitution, and in all the circumſtances of its practice, was not only againſt all prudent Severity, but againſt Modeſty and Chaſtity, and was a Licence in diſparagement of Vertue; and the moſt excellent things and perſons were by it undervalued: that in this throng of evil circumſtances finding a humour placed, which without infinite warineſs could never pretend to innocence, it is no wonder they forbad all; and ſo alſo did S. *Paul* upon the ſame account. And in the ſame ſtate of Reproof to this day, are all that do as they did: ſuch as are *profeſſed*

Vide S. Chryſoſt. Homil. 6. in Matth.

feſſed jeſters, people that play the Fool for Money, whoſe Employment and ſtudy is to uncloath themſelves of the covers of Reaſon, or Modeſty, that they may be laugh'd at. And let it be conſidered, how Miſerable every Sinner is, if he does not deeply and truly repent; and when the man is wet with Tears, and covered with Sorrow, crying out mightily againſt his ſins, how ugly will it look when this is remembred the next day that he plays the Fool, and raiſes his Laughter louder than his Prayers and yeſterdays Groans, for no intereſt but that he may eat? A *Penitent* and a *Jeſter* is like a *Grecian* piece of mony, on which were ſtamped a *Helena* on one ſide, and a *Hecuba* on the other, a Roſe and a deadly Aconite, a *Paris* and an *Æſop*, nothing was more contrary; and upon this account this folly was reproved by S. *Hierom*, *Verum & hæc à ſanctis viris penitus propellenda, quibus magis convenit flere atque lugere*; *Weeping and penitential ſorrow, and the ſweet troubles of pity and compaſſion become a holy perſon*, much better than a ſcurrilous Tongue. But the whole ſtate of this Queſtion is briefly this. *Ubi ſupra.*

1. If *jeſting* be *unſeaſonable*, it is alſo *intolerable*; Γέλως ἄκαιρος ἐν τοῖς βαρυτοῖς δεινὸν κακόν.

2. If it be immoderate, it is criminal, and a little thing here makes the exceſs; it is ſo in the Confines of Folly, that as ſoon as it is out of doors it is in the Regions of Sin.

3. If it be in an *ordinary perſon, it is dangerous*; but if in an *eminent*, a *conſecrated*, a *wiſe*, and *extraordinary perſon*, it is *ſcandalous*. *Inter ſæculares Nugæ ſunt, in ore Sacerdotis Blaſphemiæ*, ſo S. *Bernard*.

4. If the matter be not of an Indifferent nature, it becomes ſinful by giving Countenance to a Vice, or making Vertue to become Ridiculous.

5. If it be not watcht that it comply with all that hear, it becomes offenſive and injurious.

6. If it be not intended to fair and lawful purpoſes, it is ſoure in the uſing.

7. If it be *frequent*, it combines and cluſters into a formal ſin.

8. If it mingles with any ſin, it puts on the nature of that new unworthineſs, beſide the proper uglineſs of the thing it ſelf; and after all theſe, When can it be lawful or apt for Chriſtian Entertainment?

The Eccleſiaſtical Hiſtory reports that many Jeſts paſſed between S. *Anthony*, the Father of the *Hermits*, and his Scholar S. *Paul*; and S. *Hilarion* is reported to have been very pleaſant, and of facete, ſweet, and more lively converſation; and indeed *plaiſance*, and *joy*, and a *lively ſpirit*, and a *pleaſant converſation*, and the *innocent careſſes* of a charitable humanity, is not forbidden; *plenum tamen ſuavitatis & gratiæ ſermonem non eſſe indecorum*, S. *Ambroſe* affirmed; and here in my Text our converſation is commanded to be ſuch, ἵνα δῷ χάριν, *that it may miniſter grace*, that is, *favour, complacence, chearfulneſs*; and be *acceptable* and *pleaſant to the hearer*: and ſo muſt be our Converſation; it muſt be as far from Sullenneſs, as it ought to be from Lightneſs, and a chearful Spirit is the beſt convoy for Religion; and though Sadneſs does in ſome caſes *become a Chriſtian*, as being an *Index* of a pious mind, of compaſſion, and a wiſe proper reſentment of things, yet it ſerves but one end, being uſeful in the only inſtance of Repentance; and hath done its greateſt Works, not when it Weeps and ſighs, but when it Hates and grows Careful againſt ſin. But *chearfulneſs* and a *feſtival ſpirit* fills the ſoul full of Harmony, it compoſes muſick for Churches and Hearts, it makes and publiſhes glorifications of God, it produces Thankfulneſs and ſerves the end of Charity; and when the Oyl of gladneſs runs over, it makes bright and tall emiſſions of light and holy fires, reaching up to a cloud, and making joy round about: And therefore, ſince it is ſo Innocent, and may be ſo pious and full of holy Advantage, whatſoever can innocently miniſter to this holy joy does ſet forward the work of Religion and Charity. And indeed *charity* it ſelf, which is the vertical top of all Religion, *is nothing elſe but an union of joys, concentred in the heart, and reflected from all the angles of our life and entercourſe*. It is a rejoycing in God, a gladneſs in our Neighbours good, a pleaſure in doing good, a rejoycing with him; and without Love we cannot have any Joy at all. It is this that makes children to be a pleaſure, and friendſhip to be ſo noble and divine a thing; and upon this account it is certain that all that which can innocently make a man chearful, does alſo make him charitable; for *grief*, and *age*, and *ſickneſs*, and *wearineſs*, theſe are peeviſh and troubleſome; but mirth and chearfulneſs is *content*, and *civil*, and *compliant*, and *communicative*, and loves to do good, and ſwells up to felicity only upon the wings of charity. Upon this account here is Pleaſure enough for a Chriſtian

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at preſent, and if a facete Diſcourſe, and an amicable friendly Mirth can refreſh the Spirit, and take it off from the vile Temptation of peeviſh, deſpairing, uncomplying Melancholy, it muſt needs be Innocent and Commendable. And we may as well be refreſhed by a clean and a brisk Diſcourſe, as by the Air of *Campanian* wines; and our Faces and our Heads may as well be anointed and look Pleaſant with wit and friendly entercourſe, as with the fat of the Balſam-tree; and ſuch a converſation no wiſe man ever did, or ought to reprove. But when the Jeſt hath teeth and nails, biting or ſcratching our Brother *, when it is looſe and wanton *, when it is unſeaſonable *, and much, or many *, when it ſerves ill purpoſes *, or ſpends better time *, then it is *the drunkenneſs of the ſoul*, and makes the Spirit fly away, ſeeking for a Temple where the Mirth and the Muſick is ſolemn and religious.

But above all the abuſes which ever diſhonoured the tongues of men, nothing more deſerves the whip of an exterminating Angel or the ſtings of Scorpions than *profane jeſting*: which is a bringing of the Spirit of God to partake of the Follies of a Man; as if it were not enough for a man to be a fool, but the wiſdom of God muſt be brought into thoſe horrible ſcenes: He that makes a jeſt of the words of Scripture, or of holy things, plays with Thunder, and kiſſes the mouth of a Cannon juſt as it belches Fire and Death; he ſtakes Heaven at ſpurn-point, and trips *croſs and pile* whether ever he ſhall ſee the face of God or no; he laughs at Damnation, while he had rather loſe God than loſe his Jeſt; (nay which is the horror of all) he makes a jeſt of God himſelf, and the Spirit of the Father and the Son to become ridiculous. Some men uſe to read Scripture on their knees, and many with their Heads uncovered, and all good men with Fear and Trembling, with Reverence and grave Attention. *Search the Scriptures, for therein ye hope to have life eternal*; and, *All Scripture is written by inſpiration of God, and is fit for inſtruction, for reproof, for exhortation, for doctrine*, not *for jeſting*; but he that makes that uſe of it, had better part with his Eyes in jeſt, and give his Heart to make a tennis-ball; and that I may ſpeak the worſt thing in the world of it, it is as like the material part of the ſin againſt the Holy Ghoſt, as jeering of a man is to abuſing him; and no man can uſe it but he that wants Wit and Manners as well as he wants Religion.

3. 3. The third inſtance of the *vain trifling converſation* and immoderate talking, is, *revealing ſecrets*; which is a diſmantling and renting of the robe from the privacies of humane entercourſe; and it is worſe than denying to reſtore that which was intruſted to our charge; for This not only injures his Neighbour's right, but throws it away, and expoſes it to his Enemy: it is a denying to give a man his own arms, and delivering them to another, by whom he ſhall ſuffer miſchief. He that intruſts a Secret to his Friend, goes thither as to a Sanctuary, and to violate the Rites of that is *ſacriledge*, and *profanation of Friendſhip*, which is *the ſiſter of Religion*, and *the Mother of ſecular bleſſing*; a thing ſo ſacred, that it changes a Kingdom into a Church, and makes intereſt to be Piety, and Juſtice to become Religion. But this miſchief grows according to the ſubject matter and its effect; and the tongue of a blabber may cruſh a mans bones, or break his fortune upon her own wheel; and whatever the effect be, yet of it ſelf it is betraying of a truſt, and by *reproach*, oftentimes paſſes on to intolerable calamities, like a criminal to his ſcaffold through the execrable gates of Cities; And though it is infinitely worſe that the ſecret is laid open out of ſpite or treachery, yet it is more fooliſh when it is diſcovered for no other end but to ſerve the itch of talking, or to ſeem to know, or to be accounted worthy of a truſt; for ſo ſome men open their cabinets to ſhew only that a treaſure is laid up, and that themſelves were valued by their friend, when they were thought capable of a ſecret; *but they ſhall be ſo no more*, for he that by that Means goes in purſuit of Reputation, loſes the Subſtance by ſnatching at the Shadow, and by deſiring to be thought worthy of a Secret, proves himſelf unworthy of Friendſhip or Society. *D' Avila* tells of a *French* Marqueſs, young and fond, to whom the Duke of *Guiſe* had conveyed notice of the intended maſſacre, which when he had whiſpered into the Kings ear, where there was no danger of Publication, but only would ſeem a perſon worthy of ſuch a Truſt, he was inſtantly murder'd, leſt a Vanity like that might unlock ſo horrid a Myſtery.

I have nothing more to add concerning this, but that if this Vanity happens in the matters of Religion, it puts on ſome new Circumſtances of Deformity: And if he that miniſters to the Souls of men, and is appointed to *reſtore him that is overtaken in a fault*, ſhall publiſh the Secrets of a Conſcience, he prevaricates the bands of Nature and Religion; in ſtead of a Father he turns an Accuſer, a διάβολος, he weakens the

the hearts of the penitent, and drives the repenting man from his remedy by making it to be intolerable; and so Religion becomes a Scandal, and his duty is made his Disgrace, and Christs yoke does bow his head unto the ground, and the secrets of the Spirit pass into the flames of the world, and all the sweetnesses by which the severity of the duty are alleviated and made easie, are imbittered and become venemous by the Tongue of a talking Fool. *Valerius Soranus* was put to death by the old and braver *Romans, ob meritum profanæ vocis, quod contra interdictum Romæ nomen eloqui fuit ausus*; because by prating he profan'd the secret of their Religion, and told abroad that name of the City which the *Tuscan rites* had commanded to be concealed, lest the Enemies of the people should call from them their tutelar gods, which they could not do but by telling the proper Relation. And in Christianity all Nations have consented to disgrace that Priest, who loves the pleasure of a fools Tongue before the charity of Souls, and the arts of the Spirit, and the nobleness of the Religion; and they have inflicted upon him all the Censures of the Church, which in the capacity of an Ecclesiastical person he can suffer.

These I reckon as the proper evils of the vain and trifling Tongue; for though the effect passes into further mischief, yet the original is weakness and folly, and all that unworthiness which is not yet arrived at malice. But hither also upon the same account some other irregularities of Speech are reducible, which although they are of a mixt nature, yet are properly acted by a vain and loose Tongue; and therefore here may be considered not improperly,

1. The first is common Swearing, against which S. *Chrysostome* spends twenty Homilies: and by the number and weight of arguments hath left this testimony, that it is a foolish Vice, but hard to be cured; infinitely unreasonable, but strangely prevailing; almost as much without remedy as it is without pleasure; for it enters first by Folly, and grows by Custome, and dwells with Carelesness, and is nurs'd by irreligion, and want of the fear of God; it profanes the *most holy things*, and mingles dirt with the beams of the Sun, follies and trifling talk interweav'd and knit together with the sacred name of God; it placeth the most excellent of things in the meanest and basest circumstances, it brings the Secrets of Heaven into the Streets, dead mens Bones into the Temple; Nothing is a greater Sacriledge than to prostitute the great name of God to the Petulancy of an idle Tongue, and blend it as an expletive to fill up the emptiness of a weak discourse. The Name of *God* is so sacred, so mighty, that it rends mountains, it opens the bowels of the deepest Rocks, it casts out Devils, and makes Hell to tremble, and fills all the regions of Heaven with joy; the name of God is our strength and Confidence, the Object of our worshippings, and the Security of all our hopes; and when God had given himself a Name, and immur'd it with dread and reverence, like the Garden of *Eden* with the Swords of Cherubims, and none durst speak it but he whose lips were hallowed, and that at holy and solemn times, in a most holy and solemn place; I mean the High Priest of the *Jews* at the solemnities when he entered into the Sanctuary, then he taught all the world the majesty and veneration of his Name; and therefore it was, that God made restraints upon our conceptions and expressions of him: and as he was infinitely curious, that from all the appearances he made to them, they should not depict or ingrave any Image of him; so he took care that even the Tongue should be restrain'd, and not be too free in forming Images and representments of his Name; and therefore as God drew their eyes from Vanity, by *putting his Name amongst them*, and *representing no shape*; so even when he had *put his name amongst them*, he took it off from the Tongue and placed it before the Eye; for *Jehovah* was so written on the Priests Mitre, that all might see and read, but none speak it but the Priest. But besides all this, there is one great thing concerning the Name of God, beyond all that can be spoken or imagined else; and that is, that when God the Father was pleased to pour forth all his Glories, and imprint them upon his holy Son in his exaltation, it was by giving him his *holy Name*, the *Tetragrammaton* or *Jehovah* made articulate; to signifie *God manifested in the flesh*; and so he wore the Character of God, and became the bright Image of his person. 1.

Now all these great things concerning the Name of God are infinite Reproofs of common and vain swearing by it, God's Name is left us here to pray by, to hope in,

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to be the Inſtrument and Conveyance of our worſhippings, to be the Witneſs of truth and the Judge of ſecrets, the End of ſtrife and the Avenger of perjury, the Diſcerner of right and the ſevere Exactor of all wrongs; and ſhall all this be unhallowed by impudent talking of God without ſenſe, or fear, or notices, or reverence, or obſervation?

One thing more I have to add againſt this vice of a fooliſh tongue, and that is, that as much prating fills the diſcourſe with lying, ſo this trifling Swearing changes every trifling Lye into a horrid Perjury; and this was noted by S. *James*, ***But above all things ſwear not at all***, ἵνα μὴ ὑπὸ κρίσιν πέσητε, ***that ye may not fall into condemnation***; Chap. 5. v. 12. ſo we read it, following the *Arabian*, *Syrian*, and *Latin* books, and ſome *Greek* Copies; and it ſignifies, that all ſuch ſwearing and putting fierce appendages to every word, like great iron bars to a ſtraw basket, or the curtains of a Tent, is a direct condemnation of our ſelves: For while we by much talking regard truth too little, and yet bind up our trifles with ſo ſevere a band, we are condemned by our own words; for men are made to expect what you bound upon them by an Oath, and account your trifle to be ſerious; of which when you fail, you have given ſentence againſt your ſelf: Matth. 12. And this is agreeable to thoſe words of our bleſſed Saviour, ***Of every idle word you ſhall give account; for by thy words thou ſhalt be condemned, and by thy words thou ſhalt be juſtified.*** But there is another reading of theſe words, which hath great Emphaſis and Power, in this Article, ***Swear not at all***, ἵνα μὴ εἰς ὑπόκρισιν πέσητε, ***that you may not fall into hypocriſie***, that is, into the diſreputation of a lying, deceiving, couzening perſon; for he that will put his Oath to every common Word, makes no great matter of an Oath; for in ſwearing commonly, he muſt needs ſometimes ſwear without conſideration, and therefore without truth; and he that does ſo in any company, tells the world he makes no great matter of being perjured.

All theſe things put together may take off our wonder at S. *James*'s expreſſion, of πρὸ πάντων, ***above all things ſwear not***,] it is a thing ſo highly to be regarded, and yet is ſo little conſidered, that it is hard to ſay, whether there be in the world any inſtance in which men are ſo careleſs of their danger and damnation, as in this.

2. 2. The next Appendage of vain and trifling ſpeech is Contention, wrangling and perpetual talk, proceeding from the Spirit of Contradiction: ***Profert enim mores plerumque oratio, & animi ſecreta detegit: Nec ſine cauſa Græci prodiderunt, ut vivat quemque etiam dicere***, ſaid *Quintilian*: For the moſt part, a mans words betray his manners, and unlock the ſecrets of the mind: And it was not without cauſe that the *Greeks* ſaid, As a man lives ſo he ſpeaks; for ſo indeed *Menander*, ἀνδρὸς χαρακτὴρ ἐκ λόγου γνωρίζεται, and *Ariſtides*, οἷος ὁ τρόπος, τοιοῦτος καὶ ὁ λόγος: So that it is a ſign of a peeviſh, an angry and quarrelling Diſpoſition, to be ***diſputative***, and buſie in Queſtions, and impertinent Oppoſitions.

You ſhall meet with ſome men (ſuch were the ***Scepticks***, and ſuch were the ***Academicks*** of old) who will not endure any man ſhall be of their Opinion, and will not ſuffer men to ſpeak Truth, or to conſent to their own Propoſitions, but will put every man to fight for his own Poſſeſſions, diſturbing the reſt of Truth, and all the dwellings of Unity and Conſent; *clamoſum altercatorem*, *Quintilian* calls ſuch a one. This is πλεόνασμα καρδίας, ***an overflowing of the heart*** and ***of the gall***; and it makes men troubleſome, and intricates all wiſe diſcourſes, and throws a cloud upon the face of truth; and while men contend for Truth, Error dreſt in the ſame habit ſlips into her Chair, and all the Litigants court her for the divine Siſter of Wiſdom. ***Nimium altercando veritas amittitur:*** There is noiſe but no harmony, fighting but no victory, talking but no learning, all are ***teachers*** and are ***wilful***, every man is angry, and without reaſon and without charity.

Ἔγχος ἔχων στόμα δῆριν, ἔπος ξίφος, ἀσπὶς φωνὴν,

Their mouth is a Spear, their language is a two-edged Sword, their throat is a Shield, (as *Nonnus* his expreſſion is) and the clamours and noiſes of this folly is that which S. *Paul* reproves in this Chapter, ***Let all bitterneſs and clamour be put away.*** People that contend earneſtly, talk loud; ***Clamor equus eſt iræ, cum proſtraveris, equitem***

tem dejeceris, ſaith Saint *Chryſoſtome*, Anger rides upon Noiſe as upon a Horſe, ſtill the noiſe, and the rider is in the dirt; and indeed ſo to do is an act of *fine ſtrength*, and the cleaneſt ſpiritual force that can be exerciſed in this inſtance; and though it be hard in the midſt of a violent motion inſtantly to ſtop, yet by ſtrength and good conduct it may be done. But he whoſe Tongue rides upon paſſion, and is ſpurr'd by violence and contention, is like a Horſe or Mule without a bridle, and without underſtanding, *Οὐ γὰρ κεκραγότων ἐστὶν ἰδεῖν σώφρονα τινά, No perſon that is clamorous can be wiſe.* SERM. XXIII.

Theſe are the Vanities and evil Fruits of the eaſie talker; the Inſtances of a trifling impertinent converſation; and yet it is obſervable, that although the inſtances in the beginning be only vain, yet in the iſſue and effects they are troubleſome and full of miſchief: and, that we may perceive, that even all effuſion and multitude of language and vainer talk cannot be innocent, we may obſerve that there are many good things which are wholly ſpoil'd if they do but touch the tongue; they are ſpoil'd with ſpeaking: ſuch as is, the ſweeteſt of all Chriſtian Graces, *humility*, and the nobleſt Actions of *humanity*, the *doing favours*, and *acts of kindneſs*. If you ſpeak of them, you pay your ſelf, and loſe your kindneſs; *humility* is by talking changed into *pride* and *hypocriſie*, and *patience* paſſes into *peeviſhneſs*, and *ſecret truſt* into *perfidiouſneſs*, and *modeſty* into *diſſolution*, and *judgment* into *cenſure*; but by *ſilence* and a *reſtrained Tongue* all the firſt Miſchiefs are avoided, and all theſe Graces preſerved.

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Part III.

Of Slander and Flattery.

HE that is twice asked a Queſtion, and then anſwers, is to be excuſed if he anſwers weakly. But he that ſpeaks before he be asked, had need take care he ſpeak wiſely; for if he does not, he hath no Excuſe; and if he does, yet it loſes half its Beauty; and therefore the Old Man gave good counſel in the Comedy to the Boy, ὦ παῖ, σιώπα, πολλ' ἔχει σιγὴ καλά, The Profits of a reſtrained modeſt Tongue cannot eaſily be numbred, any more than the Evils of an unbridled and diſſolute. But they were but infant-Miſchiefs, which for the moſt part we have already obſerved, as the iſſues of vain and idle talking; but there are two Spirits worſe than theſe: 1. *The ſpirt of detraction*; and 2. *The ſpirit of flattery*. The *firſt* is διαβολὴ, from whence the Devil hath his name, He is *an Accuſer of the Brethren*. But the *ſecond* is worſe; it is θανατηφόρος or θανάσιμος, *damnable* and *deadly*; it is the Nurſe of Vice, and the Poyſon of the Soul. Theſe are σαπροὶ λόγοι, *ſour* and *filthy communications*; the firſt is rude, but the latter is moſt miſchievous, and both of them to be avoided like death, or the deſpairing murmurs of the damned.

1. Let no calumny, no ſlandering, detracting communication proceed out of your mouth; the firſt ſort of this is that which the Apoſtle calls *whiſpering*, which ſignifies to abuſe our Neighbour ſecretly, by telling a private ſtory of him.

——— linguâque refert audita ſuſurrâ,

for here the man plays a ſure Game as he ſuppoſes, a Miſchief without a Witneſs,

——— φιλολοιδόρησιο γλώσσης βέλεμνα ἄκυφα,

as *Anacreon* calls them; the light, ſwift Arrows of a calumniating Tongue, they pierce into the Heart and Bowels of the man ſpeedily. Theſe are thoſe which the holy Scripture notes by the diſgraceful name of *Tale-bearers*, *Thou ſhalt not go up and down as a Tale-bearer among the people*; for *there are ſix things which God hates*, (ſaith *Solomon*) *yea the ſeventh is an abomination unto him*, it is βδέλυγμα, as bad and as much hated by God as an *idol*, and that is, *a whiſperer, or tale-bearer, that ſoweth contention amongſt brethren*. This kind of communication was called συκοφαντία among the *Greeks*, and was as much hated as the *Publicans* among the *Jews*, πονηρὸν, ὦ ἄνδρες Ἀθηναῖοι, πονηρὸν συκοφάντης, It is a vile thing, O ye *Athenians*, it is a vile thing for a man to be a *Sycophant*, or a *Tale-bearer*, and the deareſt friendſhips in the world cannot be ſecure where ſuch whiſperers are attended to.

Levit. 19. 6.

Prov. 6. 17. & 26. 20.

Te fingente neſas, Pyladen odiſſet Oreſtes,
Theſea Pirithoi deſtituiſſet amor.
Tu Siculos fratres, & majus nomen Atridas,
Et Ledæ poteras diſſociare genus.

But this Crime is a Conjugation of evils, and is productive of infinite miſchiefs; it undermines Peace, and ſaps the foundation of Friendſhip; it deſtroys Families, and rends in pieces the very heart and vital parts of Charity; it makes an evil man, party, and witneſs, and judge, and executioner of the Innocent, who is hurt though he deſerv'd it not;

Et ſi non aliquà nocuiſſes, mortuus eſſes.

and

and no mans Intereſt nor reputation, no mans Peace or ſafety can abide, where this Nurſe of jealouſie, and Parent of contention, like the Earwig, creeps in at the ear, and makes a diſeaſed Noiſe, and a ſcandalous Murmur. SERM. XXIV.

2. But ſuch tongues as theſe, where they dare, and where they can ſafely, love to ſpeak louder, and then it is *detraction*; when men under the colour of Friendſhip will certainly wound the reputation of a man, while by ſpeaking ſome things of him fairly, he ſhall without ſuſpicion be believed when he ſpeaks evil of him; ſuch was he that *Horace* ſpeaks of, *Me Capitolinus convictore uſus amicoque, &c. Capitolinus is my friend, and we have long liv'd together, and obliged each other by mutual endearments, and I am glad he is acquitted by the criminal Judges,*

Sed tamen admiror, quo pacto judicium illud
Fugerit ———

yet I confeſs I wonder how he ſhould eſcape; but I'le ſay no more, becauſe he is my friend. Καινὸς γὰρ ἔστι τὶς ἔτ' εὑρηται τρόπος διαβολῆς, τὸ μὴ ψεγόντας ἀλλ' ἐπαινοῦντας λυμαίνεσθαι, ſays *Polybius*; This is a new way of Accuſation to deſtroy a man by Praiſes. Theſe men ſtrike obliquely like a wild Swine, or the οἱ ἐν ζεύγεσι βόες, ὅτι ἐπὶ ὤμων ἔχουσι τὰ κέρατα, or like Bulls in a yoke, they have horns upon their necks, and do you a miſchief when they plough your ground; and as *Joab* ſlew *Abner*, he took him by the beard and kiſſed him, and ſmote him under the fifth rib that he died; ſo doth *the detracting tongue* like the ſmooth-tongued Lightning, it will break your bones when it kiſſes the fleſh; ſo *Syphax* did ſecretly wound *Maſſiniſſa*, and made *Scipio* watchful and implacable againſt *Sophonisba*, only by commending her beauty and her wit, her conſtancy and unalterable love to her Country, and by telling how much himſelf was forc'd to break his faith by the tyranny of her prevailing charms. This is that which the Apoſtle calls πονηρίαν, a crafty and deceitful way of hurting, and renders a mans Tongue venomous as the tongue of a Serpent, that bites even though he be charm'd.

3. But the next is more violent, and that is *railing* or *reviling*; which *Ariſtotle* in his Rhetoricks ſays is very often the vice of *Boyes* and of *rich men*, who out of folly or pride, want of manners or want of the meaſures of a man, wiſdom and the juſt proportions of his brethren, do uſe thoſe that err before them moſt ſcornfully and unworthily; and *Tacitus* noted it of the *Claudian* Family in *Rome*, An old and inbred Pride and Scornfulneſs made them apt to abuſe all that fell under their power and diſpleaſure; *Quorum ſuperbiam fruſtra per obſequium & modeſtiam effugeres*; No Obſervance, no Prudence, no Modeſty can eſcape the Reproaches of ſuch inſolent and high talkers. *A. Gellius* tells of a Boy that would give every one that he met *a box on the year*; and ſome men will give foul words, having a Tongue rough as a Cat, and biting like an Adder, and all their Reproofs are direct Scoldings, their common Entercourſe is open Contumely. There have been in theſe laſt Ages examples of Judges who would reproach the condemned and miſerable Criminal, deriding his Calamity, and reviling his Perſon. *Nero* did ſo to *Thraſeas*, and the old Heathens to the primitive Martyrs, *pereuntibus addita ludibria*, ſaid *Tacitus*, of them, they crucified them again by putting them to ſuffer the ſhame of their fouler language, they rail'd at them when they bowed their heads upon the Croſs, and groan'd forth the ſaddeſt accents of approaching death. This is that Evil that poſſeſſed thoſe of whom the *Pſalmiſt* ſpeaks, *Our tongues are our own, we are they that ought to ſpeak, who is Lord over us?* That is, our tongues cannot be reſtrained; and S. *James* ſaid ſomething of this, *The tongue is an unruly member which no man can tame*; that is, no private perſon, but a publick may; for *he that can rule the Tongue is fit alſo to rule the whole Body*, that is, the *Church* or *Congregation*; Magiſtrates and the Governours of ſouls, they are by ſeverity to reſtrain this Inordination, which indeed is a foul one; James 3.

Ὡς ἄρα κἄλλο τι διαβολῆς γλώττης
Χεῖρον ἐν ἀνθρώποις ἕτερον κακὸν,

no Evil is worſe or of more open violence to the Reſt and Reputation of men, than a reproachful Tongue. And it were well if we conſidered this Evil, to avoid it in thoſe Inſtances, by which our Converſation is daily ſtain'd. Are we not often too imperious againſt our Servants? Do we not entertain and feed our own Anger with vile and baſeſt Language? Do not we chaſtiſe a ſervant's folly or miſtake, his error or his chance,

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chance, with Language fit to be uſed by none but vile perſons, and towards none but Dogs? Our *bleſſed Saviour* reſtraining the Hoſtility and Murther of the Tongue, threatens Hell fire to them that call their Brother *fool*; meaning, that all language which does really and by intention diſgrace him in the greater inſtances, is as directly againſt the *Charity of the Goſpel*, as killing a man was againſt the *ſeverity* and *juſtice of the Law*. And although the Word it ſelf may be uſed to reprove the Indiſcretions, and careleſs Follies of an idle perſon; yet it muſt be uſed only in order to his Amendment, * by an authorized Perſon, * in the limits of a juſt Reproof, * upon juſt Occaſion, * and ſo as may not do him Miſchief in the event of things. For ſo we find that our Bleſſed Saviour call'd his Diſciples, ἀνόητους, *fooliſh*; and S. *James* uſed ἄνθρωπε κενὲ, *vain man*, ſignifying the ſame with the forbidden *raca*, κενὸν, *vain*, *uſeleſs*, or *empty*: and S. *Paul* calls the *Galatians*, *mad*, and *fooliſh*, and *bewitched*; and Chriſt called *Herod*, *Fox*; and S. *John* called the *Phariſees*, *the generation of Vipers*; and all this *matter* is wholly determined by the *manner*, and with what mind it is done: If it be for Correction and Reproof towards perſons that deſerve it, and by Perſons whoſe Authority can warrant a juſt and ſevere Reproof, and this alſo be done prudently, ſafely, and uſefully, it is not *contumely*; But when men upon all occaſions revile an offending perſon, leſſening his Value, ſouring his Spirit, and his Life, deſpiſing his infirmities, tragically expreſſing his lighteſt Miſdemeanour, οἱ ὑπὸ μικρῶν ἁμαρτημάτων ἀνυπερβλήτως ὀργιζόμενοι, being tyranically declamatory, and intolerably angry for a Trifle, theſe are ſuch, who, as *Apollonius* the Philoſopher ſaid, will not ſuffer the offending perſon to know when his fault is great, and when 'tis little. For they who always put on a ſupreme Anger, or expreſs the leſs anger with the higheſt reproaches, can do no more to him that ſteals, than to him that breaks a Cryſtal: *Non plus æquo, non diutius æquo*, was a good rule for reprehenſion of offending ſervants; But no more Anger, no more ſevere Language than the thing deſerves; If you chide *too long*, your Reproof is changed into *reproach*; if *too bitterly*, it becomes *railing*; if *too loud*, it is *immodeſt*; if *too publick*, it is *like a Dog*.

Mat. 23. 17, 19. Luke 24. 25.

Τὸν ὀπισθόκενθ' ὡς τε τὴν ὁδὸν τρέχειν
Ἔτι λοιδορεμένην, κυνὸς ἁτ' ἔργον, ῥᾴδιον,

ſo the man told his wife in the *Greek* Comedy; To follow me in the ſtreets with thy clamorous tongue, is to do as dogs do, not as perſons civil or religious.

4. The fourth inſtance of the Calumniating filthy communication, is that which we properly call *ſlander*, or the *inventing evil things*, falſely imputing Crimes to our Neighbour: *Falſum crimen quaſi venenatum telum* (ſaid *Cicero*;) A falſe Tongue or a foul Lie againſt a man's Reputation, is like a poiſoned Arrow, it makes the Wound deadly, and every Scratch to be incurable. *Promptiſſima vindicta contumelia*, ſaid one, To reproach and rail, is a revenge that every girle can take. But falſly to accuſe is as ſpiteful as Hell, and deadly as the blood of Dragons.

Stoicus occidit Baream, delator amicum.

This is the direct murther of the Tongue, for *life and death are in the hand of the tongue*, ſaid the *Hebrew* Proverb: and it was eſteemed ſo vile a thing, that when *Jeſabel* commanded the Elders of *Iſrael* to ſuborn falſe witneſſes againſt *Naboth*, ſhe gave them inſtructions to *take two men, the ſons of Belial*; none elſe were fit for the imployment.

Quid non audebis perfida lingua loqui?

This was it that broke *Ephraim* in judgment, and executed the fierce anger of the Lord upon him; God gave him over to be oppreſſed by a falſe Witneſs, *quoniam cœpit abire poſt ſordes*, therefore he ſuffered *calumny*, and was overthrown in judgment. This was it that humbled *Joſeph* in fetters, and *the Iron entred into his ſoul*, but it cruſhed him not ſo much as the falſe Tongue of his revengeful Miſtreſs, *until his cauſe was known, and the Word of the Lord tried him*. This was it that ſlew *Abimelech*, and endanger'd *David*; it was a ſword *in manu linguæ Doeg*, in the hand of *Doegs* tongue. By this, *Siba* cut off the legs of *Mephiboſheth*, and made his reputation lame for ever; it thruſt *Jeremy* into the Dungeon, and carried *Suſanna* to her Stake, and *our Lord* to his Croſs; and therefore againſt the Dangers of a ſlandering Tongue,

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Tongue, all Laws have ſo cauteloufly armed themſelves, that beſides the ſevereſt Prohibitions of God often recorded in both Teſtaments, God hath choſen it to be one of his appellatives to be the Defender of them, a Party for thoſe, whoſe Innocency and defenceleſs ſtate makes them moſt apt to be undone by this evil Spirit; I mean *pupils*, and *widows*, the *poor*, and the *oppreſſed*. And in purſuance of this charity the Imperial Laws have invented a *juramentum de calumnia*, an Oath to be exhibited to the *Actor* or *Plaintiff*, that he believes himſelf to have a juſt cauſe, and that he does not implead his adverſary *calumniandi animo*, with falſe inſtances, and indefenſible allegations; and the *Defendant* is to ſwear that he thinks himſelf to uſe only juſt defences, and perfect inſtances of reſiſting; and both of them obliged themſelves, that they would exact no Proof but what was neceſſary to the Truth of the Cauſe. And all this Defence was nothing but neceſſary Guards. For, *a ſpear, and a ſword, and an arrow is a man that ſpeaketh falſe witneſs againſt his neighbour.* And therefore the Laws of God added yet another Bar againſt this evil, and the falſe Accuſer was to ſuffer the Puniſhment of the objected Crime: and as if this were not ſufficient, God hath in ſeveral ages wrought miracles, and raiſed the dead to life, that by ſuch ſtrange Appearances they might relieve the oppreſſed Innocent, and load the falſe accuſing Tongue with Shame and horrible Confuſion. So it happen'd in the caſe of *Suſanna*, the ſpirit of a man was put into the heart of a child to acquit the vertuous woman; and ſo it was in the caſe of *Gregory* Biſhop of *Agrigentum*, falſely accuſed by *Sabinus* and *Creſcentius*; Gods power caſt the Devil out of *Eudocia*, the Devil or ſpirit of Slander, and compelled her to ſpeak the truth. Saint *Auſtin* in his Book *De cura pro Mortuis*, tells of a dead Father that appeared to his oppreſſed Son, and in a great matter of Law delivered him from the Teeth of falſe Accuſation. So was the Church of *Monts* reſcued by the appearance of *Aia* the deceaſed wife of *Hidulphus* their Earl, as it appears in the *Hanovian* ſtory; and the *Polonian Chronicles* tell the like of *Staniſlaus* Biſhop of *Cracovia*, almoſt oppreſſed by the Anger and Calumny of *Boleſlaus* their King; God relieved him by the teſtimony of S. *Peter* their Biſhop, or a Phantaſm like him. But whether theſe records may be credited or no, I contend not; yet it is very material which *Euſebius* relates of the three falſe Witneſſes accuſing *Narciſſus* Biſhop of *Jeruſalem* of an infamous Crime, which they did, affirming it under ſeveral Curſes: the *firſt* wiſhing, that if he ſaid falſe, God would deſtroy him with Fire; the *ſecond*, that he might die of the Kings-evil; the *third*, that he might be Blind: and ſo it came to paſs; the firſt being ſurpriſed with Fire in his own roof, amaz'd and intricated, confounded and deſpairing, paid the Price of his Slander with the Pains of moſt fearful Flames: and the ſecond periſhed by Pieces, and Chirurgions, and Torment: which when the third ſaw, he repented of his fault, cried mightily for pardon, but wept ſo bitterly, that he found at the ſame time the reward of his Calumny, and the acceptation of his Repentance: κακυργότερον οὐδὲν διαβολῆς ἐστί πω, ſaid *Cleanthes*, Nothing is more operative of ſpiteful and malicious purpoſes, than the calumniating Tongue. In the Temple at *Smyrna* there were Looking-glaſſes which repreſented the beſt face as crooked, ugly, and deformed; the *Greeks* call theſe στρέφηπα and παρέχεσα: and ſo is every falſe Tongue; it lies in the face of Heaven, and abuſes the ears of Juſtice, it oppreſſes the Innocent, and is ſecretly revenged of Vertue, it defeats all the charity of Laws, and arms the ſupreme Power, and makes it ſtrike the Innocent; it makes frequent Appeals to be made to Heaven, and cauſes an Oath inſtead of being the End of ſtrife, to be the Beginning of miſchief; it calls the Name and teſtimony of God to ſeal an Injury; it feeds and nouriſhes cruel Anger, but mocks Juſtice, and makes Mercy weep her ſelf into pity, and mourn becauſe ſhe cannot help the Innocent.

Levit. 6. Zech. 7. Luke 3.

c. 11.

l. 6. c. 7.

5. The laſt inſtance of this evil I ſhall now repreſent is *Curſing*; concerning which I have this only to ſay; that although the cauſeleſs Curſe ſhall return upon the Tongue that ſpake it, yet becauſe very often there is a fault on both ſides, when there is reviling or curſing on either, the Danger of a curſing Tongue is highly to be declined, as the Biting of a mad-Dog, or the Tongue of a ſmitten Serpent. For as *envy* is in *the evil eye*, ſo is *curſing* in *the reproachful tongue*; it is a kind of venome and witchcraft, an Inſtrument by which God oftentimes puniſhes anger and uncharitableneſs; and by which the Devil gets power over the bodies and intereſts of men: For he that works by *Theſſalick ceremonies*, by charms, and none-ſenſe words, by figures and inſignificant characteriſms, by images and by rages, by circles and imperfect noiſes, hath more Advantage and real Title to the opportunities of Miſchief, by the curſing Tongue; and though God is infinitely more ready to do acts of Kindneſs than of Puniſhment,

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yet God is not ſo careleſs a Regarder of the violent and paſſionate Wiſhes of men, but he gives ſome over to Puniſhment, and chaſtiſes the Follies of rage, and the Madneſs of the tongue, by ſuffering it to paſs into a farther Miſchief than the harſh ſound and horrible accents of the evil Language. *By the Tongue we bleſs God and curſe men* (ſaith S. *James*) λοιδορία is κατάρα, *reproaching* is *curſing*; and both of them oppoſed to εὐλογία, to *bleſſing*; and there are many Times and Seaſons in which both of them paſs into real effect. Theſe are the particulars of the ſecond.

3. I am now to inſtance in the third ſort of *filthy communication*, that in which the Devil does the moſt Miſchief, by which he undoes Souls; by which he is worſe than διάβολος, *an Accuſer*: For though he accuſes maliciouſly, and inſtances ſpitefully, and heaps objections diligently, and aggravates bitterly, and with all his powers endeavours to repreſent the ſeparate Souls to God as polluted and unfit to come into his preſence; yet this Malice is ineffective, becauſe the Scenes are acted before the *wiſe Judge* of Men and Angels, who cannot be abuſed; before *our Father*, and *our Lord*, who *knows whereof we be made, and remembreth that we are but duſt*; before *our Saviour*, and *our elder Brother*, who *hath felt our infirmities*, and knows how to pity, to excuſe, and to anſwer for us: But though this Accuſation of us cannot hurt them who will not hurt themſelves, yet this Malice is prevailing when the Spirit of Flattery is let forth upon us. This is the Ἀπολλύων, *the deſtroyer*, and is the moſt contrary thing to *charity* in the whole world: and S. *Paul* noted it in his character of
1 Cor. 13. 5. Charity, ἡ ἀγάπη οὐ περπερεύεται, *Charity vaunteth not itſelf*, ſo we tranſlate it, but certainly *not exactly*, for it ſignifieth *eaſineſs*, *complying fooliſhly* and *flattering*; *Charity flattereth not*, τί ἐστὶ τὸ περπερεύεσθαι; πᾶν ὃ μὴ διὰ χρείαν, ἀλλὰ διὰ καλλωπισμὸν παραλαμβάνεται. ſaith *Suidas* out of S. *Baſil*, it ſignifies any thing that ſerves rather for Ornament than for Uſe, for Pleaſure than for Profit.

Et eo plectuntur Poetæ quàm ſuo vitio ſæpiùs,
Ductabilitate nimiâ veſtrâ aut perpetitudine.

ſaith the *Comedy*; the Poets ſuffer more by your eaſineſs and flattery, than by their own fault. And this is it which S. *Paul* ſays is againſt *charity*. For if *to call* a man *fool* and *vicious*, be ſo high an Injury, we may thence eſteem what a great Calamity it is to *be ſo*; and therefore he that makes him ſo, or takes a courſe he ſhall not become other, is the vileſt enemy to his perſon, and his felicity; and this is the Miſchief that is done by Flattery; it is a Deſign againſt the wiſdom, againſt the repentance, againſt the growth and promotion of a man's Soul. He that perſwades an ugly, deformed man, that he is handſome, a ſhort man that he is tall, a bald man that he hath a good head of hair, makes him to become ridiculous and a fool, but does no other miſchief. But he that perſwades his friend that is a Goat in his manners, that he is a holy and a chaſte perſon, or that his looſeneſs is a ſign of a quick ſpirit, or that it is not dangerous but eaſily pardonable, a trick of youth, a habit that old age will lay aſide as a man pares his nails, this man hath given great advantage to his friends miſchief; he hath made it grow in all the dimenſions of the ſin, till it grows intolerable, and perhaps unpardonable. And let it be conſidered; what a fearful deſtruction and contradiction of friendſhip or ſervice it is, ſo to love my ſelf and my little intereſt, as to prefer it before the ſoul of him whom I ought to love. By my Flattery I lay a ſnare to get 20 *l.* and rather than loſe this contemptible Sum of Money, I will throw him that ſhall give it me (as far as I can) into Hell, there to roar beyond all the meaſures of Time or Patience. Can any hatred be more, or Love be leſs, can any Expreſſion of ſpite be greater, than that it be ſaid, You will not part with 20 *l.* to ſave your Friend's, or your Patron's or your Brother's ſoul? and ſo it is with him that invites him to, or confirms him in his folly, in hopes of getting ſomething from him; he will ſee him die, and die eternally, and help forward that damnation, ſo he may get that little by it. Every ſtate is ſet in the midſt of Danger, as all Trees are ſet in the Wind, but the talleſt endure the greateſt violence of tempeſt: No man flatters a Begger; if he does a ſlovenly and a rude Crime, it is entertained with ruder Language, and the mean man may poſſibly be affrighted from his Fault, while it is made ſo uneaſie to him by the ſcorn and harſh reproaches of the mighty. But Princes and Nobles often die with this Diſeaſe: And when the *Courtiers* of *Alexander* counterfeited his wry Neck, and the Servants of the *Sicilian Tyrant* pretended themſelves dim-ſighted, and on purpoſe ruſhed one againſt another, and overthrew the Meat as it was ſerved to his Table, only becauſe the Prince was ſhort-ſighted, they gave them

ſufficient

ſufficient inſtances in what ſtate of affairs they ſtood with them that waited; it was certain they would commend every fooliſh anſwer, and pretetend ſubtilty in every abſurd Queſtion, and make a Petition that their baſe Actions might paſs into a Law, and be made to be the Honour and Sanctity of all the people: and what proportions or ways can ſuch great Perſonages have towards felicity, when their Vice ſhall be allowed and praiſed, every action that is but tolerable ſhall be accounted Heroical, and if it be intolerable among the wiſe, it ſhall be called vertuous among the flatterers? *Carneades* ſaid bitterly, but it had in it too many degrees of truth; that Princes and great perſonages never learn to do any thing perfectly well, but to ride the great Horſe, *quia ſcil. ferociens beſtia adulari non didicit*, becauſe the proud Beaſt knows not how to flatter, but will as ſoon throw him off from his back as he will ſhake off the ſon of a Porter. But a Flatterer is like a neighing Horſe, that neigheth under every Rider, and is pleaſed with every thing, and commends all that he ſees, and tempts to miſchief, and cares not, ſo his friend may but *periſh pleaſantly*. And indeed that is a Calamity that undoes many a Soul; we ſo love our Peace, and ſit ſo eaſily upon our own good Opinions, and are ſo apt to flatter our ſelves, and lean upon our own falſe reports, that we cannot endure to be diſturb'd or awakened from our pleaſing Lethargy. For we care not to be *ſafe*, but to be *ſecure*, not to eſcape Hell, but to live pleaſantly; we are not ſolicitous of the event, but of the way thither, and it is ſufficient, if we be perſwaded all is well; in the mean time we are careleſs whether indeed it be ſo or no, and therefore we give Penſions to Fools and vile perſons to abuſe us, and couzen us of Felicity. But this Evil puts on ſeveral ſhapes, which we muſt diſcover, that they may not couzen us without our obſervation. For all men are not capable of an open Flattery. And therefore ſome will dreſs their Hypocriſie and illuſion ſo, that you may feel the Pleaſure, and but ſecretly the Compliance and Tenderneſs to ſerve the ends of your Folly. *Perit procari, ſi latet*, ſaid *Plancus*, If you be not perceived, you loſe your reward; if you be too open, you loſe it worſe.

1. Some flatter by giving great Names, and propounding great Examples; and thus the *Egyptian* villains hung a Tumbler's rope upon their Prince, and a Piper's whiſtle; becauſe they called their *Ptolemy* by the name of *Apollo*, their God of Muſick. This put Buskins upon *Nero*, and made him fiddle in all the great Towns of *Greece*. When their Lords were Drunkards, they called them *Bacchus*; when they were Wreſtlers, they ſaluted them by the name of *Hercules*; and ſome were ſo vain as to think themſelves commended, when their Flatterers told aloud, that *they had drunk more than* Alexander *the Conqueror*. And indeed nothing more abuſes eaſie Fools, that only ſeek for an excuſe for their wickedneſs, a Patron for their vice, a Warrant for their ſleepy peace, than to tell ſtories of great Examples remarked for the inſtances of their Temptation. When old *Cato* commended meretricious Mixtures, and to prevent *adulteries* permitted *fornication*, the Youth of the ſucceeding ages had warrant enough to go *ad olentes fornices*, into their Chambers of filthy Pleaſure;

> *Quidam notus homo cum exiret fornice; macte*
> *Virtute eſto (inquit) ſententia dia Catonis:*

And it would paſs the goblets in a freer circle, if a flattering man ſhall but ſay, *Narratur & priſci Catonis ſæpe mero caluiſſe Virtus*, that old *Cato* would drink hard at Sun-ſet. When *Varro* had noted, that wiſe and ſevere *Saluſt*, who by excellent ſententious Words had reproved the Follies of Luſt, was himſelf taken in Adultery; the *Roman* Youth did hug their Vice, and thought it grew upon their Nature like a man's Beard, and that the wiſeſt men would lay their heads upon that threſhold; and *Seneca* tells that the Women of that Age deſpiſed Adultery of one man only; and hated it like Marriage, and deſpiſed that as want of Breeding, and grandeur of Spirit, becauſe the braver *Spartans* did uſe to breed their Children promiſcuouſly, as the Herds-men do Cattle from the faireſt Bulls. And *Arrianus* tells that the Women would defend their Baſeneſs by the Doctrine of *Plato*, who maintain'd the Community of Women. This ſort of Flattery is therefore more dangerous, becauſe it makes the Temptation ready for Miſchief, apted and dreſſed with proper, material, and imitable Circumſtances. The way of diſcourſe is far about, but evil examples kill quickly.

2. Others flatter by Imitation: for when a Crime is rare and inſolent, ſingular and out of faſhion, it muſt be a great Strength of Malice and Impudence that muſt entertain it; but the flattering man doing the vice of his Lord takes off the wonder, and the fear of being ſtared at; and ſo incourages it by making it *popular* and *common*.

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Plutarch tells of one that divorced himſelf from his Wife becauſe his Friend did ſo, that the other might be hardened in the Miſchief; and when *Plato* ſaw his Scholars ſtoop in the ſhoulders, and *Ariſtotle* obſerved his to ſtammer, they began to be leſs troubled with thoſe imperfections which they thought common to themſelves and others.

3. Some pretend *ruſticity* and down-right plainneſs, and upon the Confidence of that humour their friends Vice, and flatter his Ruine. *Seneca* obſerved it of ſome of his time; *Alius quâdam adulatione clam utebatur parcè, alius ex aperto palam, ruſticitate ſimulatâ, quaſi ſimplicitas illa ars non ſit*, They pretend they love not to diſſemble, and therefore they cannot hide their thoughts; let their friend take it how he will, they muſt commend that which is commendable; and ſo, man that is willing to dye quietly, is content with the honeſt-heartineſs and down-right ſimplicity of him that with an artificial rudeneſs dreſs'd the flattery.

4. Some will diſpraiſe themſelves that their Friend may think better of Himſelf, or leſs ſeverely of his Fault.

5. Others will reprove their Friend for a Trifle, but with a purpoſe to let him underſtand, that this is all; for the honeſt man would have told his friend if it had been worſe.

6. Some will laugh and make a ſport of a Vice, and can hear their Friend tell the curſed Narrative of his Adultery, of his Drunkenneſs, of his Craft and unjuſt Purchaſes; and all this ſhall prove but a merry Scene; as if Damnation were a thing to be laughed at, and the everlaſting Ruine of his Friend were a very good Jeſt. But thus the poor ſinner ſhall not be affrighted from his danger, nor chaſtiſed by ſevere language, but the villain that eats his meat ſhall take him by the hand, and dance about the pit till he falls in, and dies with ſhame and folly. Thus the evil Spirit puts on ſhapes enough; none to affright the man, but all to deſtroy him; and yet it is filthy enough when it is inveſted with its own Character.

Γαστὴρ ὅλον τὸ σῶμα, πανταχῇ βλέπων
Ὀφθαλμὸς, ἕρπων τοῖς ὀδοῦσι θηρίον.

The Paraſite or Flatterer is a Beaſt that is all belly, looking round with his Eye, watchful, ugly and deceitful, and creeping on his *teeth*, *they* feed *him*, and he kills *them* that reach him bread: for that's the nature of all Vipers.

I have this one thing only to inſert, and then the caution will be ſufficient, *viz.* that we do not think all Praiſe given to our Friend to be Flattery, though it be in his Preſence. For ſometimes Praiſe is the beſt Conveyance for a Precept, and it may nouriſh up an infant-Vertue, and make it grow up towards perfection, and its proper Meaſures and Rewards. *Friendſhip* does better pleaſe our friend than *flattery*, and though it was made alſo for Vertue, yet it mingles Pleaſures in the chalice, εἰς ὄμματ' ἄνυτε φωτὸς ἐμβλέψαι γλυκύ, *it is delicious to behold the face of a friendly and a ſweet perſon*; and it is not the office of a friend always to be ſour, or at any time moroſe; but free, open and ingenuous, candid and humane, not denying to pleaſe, but ever refuſing to abuſe or corrupt. For as adulterine Metals retain the Luſtre and Colour of gold, but not the Value; ſo *flattery* in imitation of *friendſhip* takes the face and outſide of it, the delicious part; but the Flatterer uſes it to the intereſts of Vice, and a Friend by it ſerves Vertue; and therefore *Plutarch* well compared *friendſhip* to medicinal Ointments, which however delicious they be, yet they are alſo uſeful, and miniſter to healing. But flattery is ſweet and adulterate, pleaſant but without health. He therefore that juſtly commends his friend to promote and incourage his vertue, reconciles vertue with his friends affection, and makes it *pleaſant to be good*; and he that does ſo, ſhall alſo better be ſuffered when he reproves, becauſe the needing perſon ſhall find that then is the opportunity and ſeaſon of it, ſince he denied not to pleaſe ſo long as he could alſo profit. I only add this Advice, that ſince *ſelf-love is the Serpents Milk* that feeds this Viper *flattery*, we ſhould do well to choak it with its mothers Milk; I mean, learn to love our ſelves more, for then we ſhould never endure to be flattered. For he that becauſe he loves himſelf, loves to be flattered, does, becauſe he loves himſelf, love to entertain a man to abuſe him, to mock him, and to deſtroy him finally. But he that loves himſelf truly, will ſuffer fire, will endure to be burnt, ſo he may be purified; put to pain, ſo he may be reſtored to health; for *of all ſances* (ſaid *Euenus*) ſharpneſs, ſeverity and *fire is the beſt*.

SERMON

SERMON XXV.
PART IV.

THE
Duties of the Tongue.

EPHES. 4. the latter part of the 29. verſe.

——But that which is good to the uſe of edifying, that it may miniſter grace unto the hearers.

Loquendi magiſtros habemus homines, tacendi Deos, ſaid one; Men teach us to ſpeak, and God teaches us to hold our tongue. The firſt we are taught by the Lectures of our Schools; the latter, by the Myſteries of the Temple. But now in the new inſtitution, we have alſo a great Maſter of ſpeaking; and though ſilence is one of the great paths of Innocence, yet Holy ſpeaking is the inſtrument of Spiritual Charity, and is a glorification of God: and therefore this kind of ſpeaking is a degree of perfection beyond the wiſdom and ſeverity of ſilence. For although *garrulity* and fooliſh inordinate talking is a conjunction of folly and ſin, and the prating man while he deſires to get the love of them he converſes with, incurs their hatred; while he would be admir'd, is laughed at; he ſpends much and gets nothing, he wrongs his friends and makes ſport to his enemies, and injures himſelf; he is derided when he tells what others know, he is indangered if he tells a ſecret and what they know not; he is not believed when he tells good news, and when he tells ill news he is odious: and therefore that ſilence which is a cure of all this evil, is an excellent portion of ſafety, and Religion. Yet it is with *holy ſpeaking* and *innocent ſilence* as it is with a *Hermit* and a *Biſhop*; the firſt goes to a good School, but the ſecond is proceeded toward greater Perfection; and therefore the *practical Life* of Eccleſiaſtical Governours being found in the way of holineſs and zeal, is called *ſtatus Perfectionis*, a more excellent and perfect condition of life, and far beyond the retirements and inoffenſive life of thoſe innocent perſons, which do ſo much leſs of profit, by how much charity is better than meditation, and going to Heaven by Religion and Charity, by ſerving God and converting ſouls, is better than going to Heaven by prayers and ſecret thoughts: So it is with *Silence*, and religious *Communication*. That does not offend God; this glorifies him: That prevents Sin; this ſets forward the intereſts of Religion. And therefore *Plutarch* ſaid well, *Qui generosè & regio more inſtituuntur, primum tacere, deinde loqui diſcunt*. To be taught firſt to be ſilent, then to ſpeak well and handſomely, is education fit for a Prince; and that is St. *Paul*'s method here: firſt we were taught how to reſtrain our tongues in the foregoing inſtances, and now we are called to imploy them in Religion.

1. We muſt ſpeak that which is good] ἀγαθόν τι, any thing that may ſerve the ends of our God and of our Neighbour, in the meaſures of Religion and Uſefulneſs. But it is here as in all other propoſitions of Religion. God to us, who are in the body, and conducted by material phantaſms, and underſtanding nothing but what we feel, or is conveyed to us by the proportions of what we do or have, hath given us a Religion that is fitted to our condition and conſtitution. And therefore when we are com-

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manded to *love God*, by this *love* Christ understands *obedience*; when we are commanded to *honour God*, it is by singing and reciting his praises, and doing things which cause reputation and honour: and even here when we are commanded to speak that which is good, it is instanced in such good things which are really profitable, practically useful; and here the measures of God are especially by the proportions of our Neighbour. And therefore, though speaking honourable things of God be an employment that does honour to our tongues and voices, yet we must tune and compose even these notes so, as may best profit our Neighbour; for so it must be λόγος ἀγαθὸς, good speech, such as is εἰς οἰκοδομὴν τῆς χρείας, for *the edification of necessity*: the phrase is an *Hebraism*, where the genitive case of a substantive is put for the adjective; and means, that our speech be apted to necessary edification, or such edification as is needful to every mans particular case; that is, that we so order our communication, that it be apt to instruct the ignorant, to strengthen the weak, to recall the wanderer, to restrain the vicious, to comfort the disconsolate, to speak a word in season to every mans necessity, ἵνα δῷ χάριν, *that it may minister grace*, something that may please and profit them, according as they shall need; all which I shall reduce to these three heads:

1. To Instruct.
2. To Comfort.
3. To Reprove.

1. Our Conversation must be διδακτικὸς, apt to teach. For since all our hopes on our part depend upon our obedience to God, and conformity to our Lord Jesus, by whom our endeavours are sanctified and accepted, and our weaknesses are pardoned, and all our obedience relies upon, and is encouraged and grounded in faith, and faith is founded naturally and primarily in the understanding, we may observe that it is not only reasonably to be expected, but experimentally felt, that in weak and ignorant understandings, there are no sufficient supports for the vigorousness of a holy life; there being nothing, or not enough to warrant and strengthen great resolutions, to reconcile our affections to difficulties, to make us patient of affronts, to receive deeper mortifications, and ruder usages, unless where an extraordinary grace supplies the want of ordinary notices, as the Apostles were enabled to their preachings: But he therefore that carries and imports into the understanding of his Brother, notices of faith, and incomes of spiritual propositions, and arguments of the Spirit, enables his Brother towards the work and practices of a holy life: and though every argument which the Spirit of God hath made and recorded in holy Scripture, is of it self inducement great enough to endear obedience; yet it is not so in the event of things to every mans infirmity, and need; but in the treasures of the Spirit, in the heaps and variety of institution, and wise discourses, there will not only be enough to make a man without excuse, but sufficient to do his work and to cure his evil, and to fortifie his weaker parts, and to comply with his necessities; for although Gods sufficient grace is present to all that can use it, yet if there be no more than that, it is a sad consideration to remember, that there are but few that will be saved, if they be helped but with just so much as can possibly do the work: and this we may well be assured of, if we consider that God is never wanting to any man in what is simply necessary; but then if we add this also, that of the vast numbers of men who might possibly be saved, so few really are so, we shall perceive that that grace which only is sufficient, is not sufficient; *sufficient to the thing, is not sufficient for the person*; and therefore that God does usually give us more, and we need more yet; and unless God *works in us to will and to do*, we shall neither *will* nor *do*; though to will be in the power of our hand, yet we will not will; it follows from hence that all they who will comply with Gods method of graciousness, and the necessities of their Brethren, must endeavour by all means, and in all their own measures, and capacities to lay up treasures of notices and instructions in their Brothers soul, that by some argument or other they may be met withal and taken in every corner of their conversation. Add to this, that the duty of a man hath great variety, and the Souls of men are infinitely abused, and the perswasions of men are strangely divided, and the interests of men are a violent and preternatural declination from the strictnesses of vertue, and the resolutions of men are quickly altered, and very hardly to be secured, and the cases of conscience are numerous and intricate, and every state of life hath its proper prejudice, and our notices are abused by our affections, and we shall perceive that men

men generally need knowledge enough to overpower all their paſſions, to root out their vicious inclinations, to maſter their prejudice, to anſwer objections, to reſiſt temptations, to refreſh their wearineſs, to fix their reſolutions, and to determine their doubts; and therefore to ſee your brother in a ſtate of ignorance, is to ſee him unfurniſhed and unprepared to all good works, a perſon ſafe no longer than till a temptation comes, and one that cannot be ſaved but by an abſolute unlimited *predeſtination*, a favour of which he hath no promiſe, no ſecurity, no revelation; and although to do this, God hath appointed a ſpecial Order of men, the whole *Eccleſiaſtical Order*, whom he feeds at his own charges, and whom men rob at their own peril, yet this doth not diſoblige others: for every Maſter of a family is to inſtruct, or cauſe his family to be inſtructed, and catechiſed; every Governour is to inſtruct his charge, every Man his Brother, not always in perſon, but ever by all poſſible and juſt proviſions. For if the people die for want of knowledge, *they who are ſet over them* ſhall alſo die for want of charity. Here therefore we muſt remember, that it is the duty of us all, in our ſeveral meaſures and proportions, to inſtruct thoſe that need it, and whoſe neceſſity is made ready for our miniſtration; and let us tremble to think, what will be the ſad account, which we ſhall make, when even our families are not taught in the fundamentals of Religion; for how can it be poſſible for thoſe who could not account concerning the Stories of Chriſts life and death, the miniſteries of their redemption, the foundation of all their hopes, the great argument of all their obediences; how can it be expected that they ſhould ride in triumph over all the evils which the Devil, and the World, and their own follies daily preſent to them in the courſe of every days converſation? And it will be an ill return to ſay, that God will require no more of them than he hath given them; for ſuppoſe that be true in your own ſenſe, yet he will require it of thee, becauſe thou gaveſt them no more; and however, it is a formidable danger, and a trifling hope for any man to put all the hopes of his being ſaved upon the only ſtock of ignorance; for if his ignorance ſhould never be accounted for, yet it may leave him in that ſtate in which his evils ſhall grow great, and his ſins may be irremediable.

2. Our Converſation muſt be παρακλητικὸς, apt to comfort the diſconſolate; and *than this*, men in preſent can feel no greater charity. For ſince half the duty of a Chriſtian in this life conſiſts in the exerciſe of paſſive graces, and the infinite variety of providence, and the perpetual adverſity of chances, and the diſſatisfaction and emptineſs that is in things themſelves, and the wearineſs and anguiſh of our ſpirit does call us to the trial and exerciſe of patience even in the days of Sun-ſhine, and much more in the violent ſtorms that ſhake our dwellings, and make our hearts tremble; God hath ſent ſome Angels into the world, whoſe office it is to refreſh the ſorrows of the poor, and to lighten the eyes of the diſconſolate; he hath made ſome Creatures whoſe powers are chiefly ordain'd to comfort; *Wine*, and *Oyle*, and *Society*, *Cordials* and *Variety*; and *Time* it ſelf is checker'd with black and white; ſtay but till to morrow, and your preſent ſorrow will be weary, and will lie down to reſt. But this is not all. The third perſon of the holy Trinity is known to us by the name and dignity of the *Holy Ghoſt the Comforter*, and God glories in the appellative, that he is *the Father of Mercies*, and *the God of all Comfort*, and therefore to miniſter in the Office is to become like God, and to imitate the Charities of Heaven; and God hath fitted mankind for it; he moſt needs it, and he feels his brothers wants by his own experience, and God hath given us ſpeech, and the endearments of Society, and pleaſantneſs of Converſation, and powers of ſeaſonable Diſcourſe, Arguments to allay the ſorrow, by abating our apprehenſions and taking out the ſting, or telling the periods of comfort, or exciting hope, or urging a precept, and reconciling our affections, and reciting promiſes, or telling ſtories of the Divine mercy, or changing it into duty, or making the burden leſs by comparing it with greater, or by proving it to be leſs than we deſerve, and that it is ſo intended, and may become the inſtrument of vertue. And certain it is, that as nothing can better do it, ſo there is nothing greater, for which God made our tongues, next to reciting his praiſes, than to miniſter comfort to a weary ſoul. And what greater meaſure can we have, than that we ſhould bring joy to our brother, who with his dreary eyes looks to Heaven and round about, and cannot find ſo much reſt as to lay his eye-lids cloſe together, than that thy tongue ſhould be tun'd with heavenly accents, and make the weary ſoul *to liſten* for light and eaſe, and when he perceives that there is ſuch a thing in the world, and in the order of things, as comfort and joy, *to begin* to break out from the pri-

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ſon of his ſorrows at the door of ſighs and tears, and by little and little melt into ſhowres and refreſhment? This is glory to thy voice, and imployment fit for the brighteſt Angel. But ſo have I ſeen the Sun kiſs the frozen earth, which was bound up with the images of death, and the colder breath of the North; and then the waters break from their incloſures, and melt with joy, and run in uſeful channels; and the flies do riſe again from their little graves in walls, and dance a while in the air, to tell that there is joy within, and that the great mother of Creatures will open the ſtock of her new refreſhment, become uſeful to mankind, and ſing praiſes to her Redeemer: So is the heart of a ſorrowful man under the diſcourſes of a wiſe Comforter, he breaks from the deſpairs of the grave, and the fetters and chains of ſorrow, he bleſſes God, and he bleſſes thee, and he feels his life returning; for to be miſerable is death, but nothing is life but to be comforted; and God is pleaſed with no muſick from below ſo much as in the thankſgiving ſongs of relieved Widows, of ſupported Orphans, of rejoycing and comforted, and thankful perſons. This part of communication does the work of God and of our Neighbours, and bears us to Heaven in ſtreams of joy made by the overflowings of our brothers comfort. It is a fearful thing to ſee a man deſpairing. None knows the ſorrow and the intolerable anguiſh but themſelves, and they that are damned; and ſo are all the loads of a wounded ſpirit, when the ſtaff of a mans broken fortune bows his head to the ground, and ſinks like an Oſier under the violence of a mighty tempeſt. But therefore in proportion to this I may tell the excellency of the imployment, and the duty of that charity, which bears the dying and languiſhing ſoul from the fringes of Hell to the ſeat of the brighteſt Stars, where Gods face ſhines and reflects comforts for ever and ever. And though God hath for this eſpecially intruſted his Miniſters and Servants of the Church, and hath put into their hearts and notices great magazines of promiſes, and arguments of hope and arts of the Spirit, yet God does not always ſend Angels on theſe Embaſſies, but ſends a man *ut ſit homo homini Deus*, that every good man in his ſeaſon may be to his brother in the place of God, to comfort and reſtore him; and that it may appear, how much it is the duty of us all to miniſter comfort to our brother, we may remember that the ſame words and the ſame arguments do oftentimes more prevail upon our ſpirits when they are applied by the hand of another, than when they dwell in us, and come from our own diſcourſings. This is indeed λόγ⊙ χρηστὸς & ἀγαθὸς, it is εἰς οἰκοδομὴν τῆς χρείας to the edification of our needs, and the greateſt and moſt holy Charity.

3. Our Communication muſt in its juſt ſeaſon be ἐλεγκτικὸς, we muſt reprove our ſinning brother; for the wounds of a friend are better than the kiſſes of an enemy (ſaith *Solomon:*) we imitate the office of *the great Shepherd and Biſhop of ſouls*, if we go *to ſeek and ſave that which was loſt*; and it is a fearful thing to ſee a friend go to Hell undiſturbed, when the arreſting him in his horrid progreſs may poſſibly make him to return; this is a courſe that will change our vile itch of judging and cenſuring others, into an act of charity; it will alter ſlander into piety, detraction into counſel, revenge into friendly and moſt uſeful offices, that the Viper's fleſh may become *Mithridate*, and the Devil be defeated in his malicious imployment of our language. He is a miſerable man, whom none dares tell of his faults ſo plainly, that he may underſtand his danger; and he that is uncapable and impatient of reproof, can never become a good friend to any man. For beſides that himſelf would never admoniſh his friend when he ſins, (and if he would, why ſhould not himſelf be glad of the ſame charity?) he is alſo *proud*, and *Scorner is his name*; he thinks himſelf exempt from the condition and failings of men, or if he does not, he had rather go to Hell than be called to his way by an angry Sermon, or driven back by the ſword of an Angel, or endure one bluſhing, for all his hopes and intereſts of Heaven. It is no ſhame to be reproved, but to deſerve it; but he that deſerves it, and will do ſo ſtill, ſhall increaſe his ſhame into confuſion, and bring upon himſelf a ſorrow bigger than the calamities of war, and plagues, and hoſpitals, and poverty. He only is truly wiſe, and will be certainly happy, that ſo underſtands himſelf and hates his ſin, that he will not nurſe it, but get to himſelf a Reprover on purpoſe, whoſe *warrant* ſhall be *liberty*, whoſe *thanks* ſhall be *amendment*, whoſe *entertainment* ſhall be *obedience*; for a *flattering word* is like a bright Sun-ſhine to a ſore Eye, it increaſes the trouble, and leſſens the ſight;

Prov. 27. 6.

Hæc demum ſapiet dictio quæ feriet;

The

The ſevere word of the reproving man is wiſe and healthful: But becauſe all times, and all circumſtances, and all perſons are not fit for this imployment:

——— *& plurima ſunt quæ*
Non audent homines pertusâ dicere lænâ;

Some will not endure that a poor man, or an obliged perſon ſhould reprove them, and themſelves are often ſo unprofitable ſervants, that they will rather venture their friends damnation, than hazard their own intereſt, therefore in the performance of this duty of Uſeful Communication, the following meaſures are fit to be obſerved.

1. *Let not your reproof be publick and perſonal:* if it be *publick*, it muſt be in *general*; if it be *perſonal*, it muſt be in *private*; and this is expreſly commanded by our Bleſſed Saviour: *If thy Brother offends, tell it him between him and thee*; for if it comes afterwards in caſe of contumacy to be declared in publick, it paſſes from *fraternal correption* to *Eccleſiaſtical diſcipline.* When *Socrates* reproved *Plato* at a feaſt, *Plato* told him, it had been better he had told him his fault in private; for to ſpeak it publickly is indecency: *Socrates* replied; and ſo it is for you, publickly to condemn that indecency. For it is the nature of man to be ſpiteful when he is aſhamed, and to eſteem that the worſt of evils, and therefore to take *impudence* and *perſeverance* for its cover, when his ſhame is naked: And for this indiſcretion *Ariſtomenes* the Tutor of *Ptolemy*, who before the *Corinthian* Embaſſadors reproved the King for ſleeping at the ſolemn audience, profited nothing, but inraged the Prince, and was himſelf forced to drink poiſon. But this warineſs is not always neceſſary. For 1. a publick and an authorized perſon may do it publickly, and may name the perſon as himſelf ſhall judge expedient.

——— *ſecuit Lucilius urbem:*
Te Lupe, te Muti; & genuinum fregit in illis.
Omne vafer vitium ———

Lucilius was a Cenſor of manners, and by his office he had warrant and authority. 2. There are alſo ſome caſes in which a publick reproof is prudent, and that is when the crime is great, but not underſtood to be any at all; for then it is *Inſtruction* and *Catechiſm*, and lays aſide the affront and trouble of reproof. Thus *Ignatius* the Martyr did reprove *Trajan* ſacrificing at the Altar in the ſight of all the Officers of the Army; and the *Jews* were commanded to reprove the *Babylonians* for Idolatry Jer. 10. 11. in the land of their captivity: and if we ſee a Prince in the confidence of his pride, and careleſneſs of ſpirit, and heat of war ſpoil a Church, or rob God, it is then fit to tell him the danger of Sacriledge, if otherwiſe he cannot well be taught his danger, and his duty. 3. There are ſome circumſtances of perſon in which by interpretation, duty, or cuſtom, a leave is indulged or preſumed, that liberty may be prudently uſed, publickly to reprove the publick vices: ſo it was in the old days of the *Romans*; vice had then ſo little footing and authority, ſo few friends and advocates, that the Prophets and Poets uſed a bolder liberty to diſgrace whatſoever was amiſs;

——— *unde illa priorum*
Scribendi quodcunque animo flagrante liberet
Simplicitas ———

and much of the ſame liberty is ſtill reſerved to Pulpits, and to the Biſhops Office, ſave only, that although they may reprove publickly, yet they may not often do it perſonally.

2. *Uſe not to reprove thy Brother for every thing but for great things only:* for this is the office of a Tutor, not of a Friend; and few men will ſuffer themſelves to abide always under Pupillage. When the friend of *Philotimus* the Phyſician came to him to be cured of a ſore finger, he told him, *Heus tu, non tibi cum reduvia eſt negotium!* he let his finger alone, and told him that his liver was impoſtumate: and he that tells his friend that his countenance is not grave enough in the Church, when it may be the man is an Atheiſt, offers him a cure that will do him no good: and to chaſtiſe a trifle is not a worthy price of that nobleſt liberty and ingenuity which becomes

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comes him that is to heal his brothers ſoul. But when a vice ſtains his ſoul, when he is a fool in his manners, when he is proud, and impatient of contradiction, when he diſgraces himſelf by talking weakly, and yet believes himſelf wiſe, and above the confidence of a ſober perſon, then it concerns a friend to reſcue him from folly. So *Solon* reproved *Cræſus*, and *Socrates Alcibiades*, and *Cyrus* chid *Cyaxares*, and *Plato* told to *Dion* that of all things in the world he ſhould beware of that folly, *by which men pleaſe themſelves, and deſpiſe a better judgment: quia ei vitio adſidet ſolitudo*, Becauſe, that folly hath in it ſingularity, and is directly contrary to all capacities of a friendſhip, or the entertainments of neceſſary reproof.

3. *Uſe not liberty of reproof in the days of ſorrow and affliction*; for the calamity it ſelf is enough to chaſtiſe the gayeties of ſinning perſons, and to bring them to repentance; it may be ſometimes fit to inſinuate the mention of the cauſe of that ſorrow, in order to repentance, and a cure: But ſevere and biting language is then out of ſeaſon, and it is like putting vinegar to an enflamed and ſmarting eye, it increaſes the anguiſh, and tempts unto impatience. In the accidents of a ſad perſon, we muſt do as Nurſes to their falling children, ſnatch them up and ſtill their cryings, and entertain their paſſion with ſome delightful avocation; but chide not then when the ſorrowful man needs to be refreſhed. When *Crates* the *Cynick* met *Demetrius Phalereus* in his baniſhment and trouble, he went to him and ſpoke to him friendly, and uſed his Philoſophy in the miniſteries of comfort, and taught him to bear his trouble nobly, and ſo wrought upon the *criminal* and *wilde Demetrius*; and he moved him to repentance, who if he had been chidden (as he expected) would have ſcorn'd the manners of the *Cynick*, and hated his preſence and inſtitution; and *Perſeus* kill'd *Euchus* and *Eulæus*, for reproving his raſhneſs, when he was newly defeated by the *Romans*.

4. *Avoid all the evil appendages of this liberty*: for ſince to reprove a ſinning Brother, is at the beſt but an unwelcome and invidious employment, though it may alſo be underſtood to be full of charity; yet therefore we muſt not make it to be hateful by adding reproach, ſcorn, violent expreſſions, ſcurrility, deriſion, or bitter invectives. *Hieron* invited *Epicharmus* to ſupper, and he knowing that *Hieron* had unfortunately kill'd his friend, replied to his invitation, *Atque nuper cùm amicos immolares, non vorâſti*, I think I may come, for when thou didſt ſacrifice thy friends thou didſt not devour them. This was a bitter *ſarcaſm*, and might with more prudence and charity have been avoided. They that intend charitably and conduct wiſely, take occaſions and proper ſeaſons of reproof, they do it by way of queſtion and ſimilitude, by narrative and apologues, by commending ſomething in him that is good, and diſcommending the ſame fault in other perſons, by way that may diſgrace that vice, and preſerve the reputation of the man. *Ammonius* obſerving that his Scholars were nice and curious in their diet, and too effeminate for a Philoſophical life, cauſed his freed-man to chaſtiſe his boy for not dining without vinegar, and all the while look'd upon the young Gentlemen, and read to them a lecture of Severity. Thus our deareſt Lord reproved S. *Peter*, he looked upon him when the ſign was given with the crowing of the Cock, and ſo chid him into a ſhowre of penitential tears. Some uſe to mingle praiſes with their reprehenſions, and to invite their friends patience to endure remedy, by miniſtring ſome pleaſure with their medicine; for as no wiſe man can well endure to be praiſed by him that knows not how to diſpraiſe, and to reprove; ſo neither will they endure to be reproved by him that knows not how to praiſe; for reproof from ſuch a man betrays too great a love of himſelf, and an illiberal ſpirit: He that will reprove wiſely, muſt efform himſelf into all images of things which innocently and wiſely he can put on; not by changing his manners, his principles, and the conſequences of his diſcourſe, (as *Alcibiades* was ſuppoſed to do) for it is beſt to keep the ſeverity of our own Principles, and the manner of our own living: for ſo *Plato* lived at *Syracuſe*, juſt as he lived in the *Academy*; he was the ſame to *Dionyſius* that he was to *Dion*: But this I mean, that he who means to win ſouls, and prevail to his brothers inſtitution, muſt as St. *Paul* did, effigiate and conform himſelf to thoſe circumſtances of living, and diſcourſe, by which he may prevail upon the perſwaſions, by complying with the affections and uſages of men.

Theſe are the meaſures by which we are to communicate our counſels and advices to our erring Brethren: to which I add this laſt advice, That no man ſhould at that time in which he is reproved give counſel and reproof to his Reprover, for that betrays

trays an angry ſpirit, and makes diſcord out of piety, and changes charity into wrangling, and it looking like a revenge, makes it appear that himſelf took the firſt reproof for an injury. SERM. XXV.

That which remains now is, that I perſwade men to do it, and that I perſwade men to ſuffer it; 'tis ſometimes hard *to do it*, but the cauſe is only, becauſe it is hard *to bear it*; for if men were but apprehenſive of their danger, and were not deſirous to die, there were no more to be ſaid in this affair; they would be as glad to entertain a ſevere Reprover as a careful Phyſician; of whom becauſe moſt men are ſo willing to make uſe, ſo thankful for their care, ſo great valuers of their skill, ſuch lovers of their perſons; no man is put to it to perſwade men to be Phyſicians, becauſe there is no need to perſwade men to live, or to be in health: if therefore men would as willingly be vertuous as be healthful, as willingly do no evil as ſuffer none, be as deſirous of Heaven as of a long life on earth, all the difficulties and temptations againſt this duty of reproving our ſinning brother would ſoon be conceal'd; but let it be as it will, we muſt do it in duty and piety to him that needs, and if he be impatient of it, he needs it more: *Et per hujuſmodi offenſas emetiendum eſt confragoſum hoc iter:* It is a troubleſome imployment, but it is duty and charity; and therefore when it can with hope of ſucceſs, with prudence and piety be done, no other conſideration ought to interpoſe. And for the other part, thoſe I mean who ought to be reproved, they are to remember, that themſelves give penſions to the Preacher on purpoſe to be reproved if they ſhall need it *, that God hath inſtituted a holy Order of men to that very purpoſe *, that they ſhould be ſeverally told of all that is amiſs *, that themſelves chide their children and their ſervants for their good, and that they may amend *, and that they endure thirſt to cure their dropſies *, that they ſuffer burnings to prevent the gangrenes *, and endure the cutting off a limb to preſerve their lives *, and therefore that it is a ſtrange witchcraft and a prodigious folly, that at ſo eaſie a mortification as the ſuffering of a plain friendly reproof, they will not ſet forward their intereſt of Heaven, and ſuffer themſelves to be ſet forward in their hopes of Heaven:

——--- *dura fatemur*
Eſſe, ſed ut valeas multa dolenda feras.

And when all remember that flattery and importune ſilence ſuffer the mighty to periſh like fools and inconſiderate perſons, it ought to awake our ſpirits, and make us to attend to the admonitions of a friend, with a ſilence great as midnight, and watchful as a widows eyes. It was a ſtrange thing that *Valentinian* ſhould in the midſt of ſo many Chriſtian Prelates make a law to eſtabliſh *Polygamy*, and that no Biſhop ſhould dare to reprehend him. The effect of it was this, that he had a Son by a ſecond wife, the firſt being alive and not divorc'd, and he left him heir of a great part of the Empire; and what the effect of that was to his Soul, God who is his Judge beſt knows.

If now at laſt it be inquir'd, Whether every man is bound to reprove every man, if he ſins, and if he converſe with him? I anſwer, that if it ſhould be ſo, it were to no purpoſe, and therefore for it there is no commandment; every man that can, may inſtruct him that wants it; but every man may not reprove him that is already inſtructed. That is an act of charity, for which there are no meaſures, but the others neceſſity, and his own opportunity; but this is alſo an act of diſcipline, and muſt in many caſes ſuppoſe an authority; and in all caſes ſuch a liberty as is not fit to be permitted to mean, and ignorant, and inferior perſons; I end this with the ſaying of a wiſe perſon, adviſing to every one concerning the uſe of the tongue, *Aut lucrentur vitam loquendo, aut tacendo abſcondant ſcientiam*; If they ſpeak, let them miniſter to the good of Souls; if they ſpeak not, let them miniſter to ſobriety; in the firſt they ſerve the end of charity, in the other of humility.

THE END.

TWENTY SEVEN

SERMONS

PREACHED

AT

GOLDEN GROVE,

Being for the Summer Half-year,

Beginning on

WHITSUNDAY

And ending on the xxv^th^ Sunday after

TRINITY.

By *JER. TAYLOR*,

Chaplain in Ordinary to King *Charles* the First, and late Lord Bishop of *DOWN* and *CONNOR*.

The Sixth Edition Corrected.



LONDON,

Printed by *J. M.* for *R. Royston*, Bookseller to the King's most Excellent Majesty. 1678.



To the Right Honourable and truly Noble RICHARD *Lord* VAUGHAN, Earl of *Carbery*, Baron of *Emlin* and *Molingar*, Knight of the Honourable Order of the *Bath*.

My Lord,



Now preſent to your Lordſhip a Copy of thoſe Sermons, the publication of which was firſt deſigned by the appetites of that hunger and thirſt of Righteouſneſs *which made your Dear Lady (that rare Soul) ſo dear to God, that he was pleaſed ſpeedily to ſatisfie her, by carrying her from our ſhallow and impure Ciſterns, to drink out of the fountains of our Saviour. My Lord, I ſhall but prick your tender eye, if I ſhall re-mind your Lordſhip how diligent a hearer, how careful a recorder, how prudent an obſerver, how ſedulous a practiſer of Holy Diſcourſes ſhe was; and that therefore it was, that what did ſlide through her ear, ſhe was deſirous to place before her eye, that by thoſe windows they might enter in and dwell in her heart: But becauſe by this truth I ſhall do advantage to the following Diſcourſes, give me leave (my Lord) to fancy that this Book is derived upon your Lordſhip almoſt in the nature of a Legacy from her, whoſe every thing was dearer to your Lordſhip than your own eyes; and that what ſhe was pleaſed to believe apt to miniſter to her Devotions, and the Religions of her pious and diſcerning Soul, may alſo be allowed a place in your Cloſet, and a portion of your retirement, and a lodging in your thoughts, that they may incourage and inſtruct your practice, and promote that intereſt which is, and ought to be, dearer to you than all thoſe bleſſings and ſeparations with which God hath remarked your Family and Perſon.*

My Lord, I confeſs the Publication of theſe Sermons can ſo little ſerve the ends of my Reputation, that I am therefore pleaſed the rather to do it, becauſe I cannot at all be tempted, in ſo doing, to miniſter to any thing of vanity. Sermons may pleaſe when they firſt ſtrike the ear, and yet appear flat and ignorant when they are offered to the eye, and to an underſtanding that

can conſider at leiſure. I remember that a young Gentleman of Athens, *being to anſwer for his life, hired an Orator to make his Defence, and it pleaſed him well at his firſt reading, but when the young man by often reading it, that he might recite it publickly by heart, began to grow weary and diſpleaſed with it, the Orator bade him conſider that the Judges and the people were to hear it but once, and then it was likely they at that firſt inſtant might be as well pleaſed as he. This hath often repreſented to my mind the condition and fortune of Sermons, and that I now part with the advantage they had in their delivery; but I have ſufficiently anſwered my ſelf in that, and am at reſt perfectly in my thoughts as to that particular, if I can in any degree ſerve the intereſt of Souls, and (which is next to that) obey the Piety, and record the memory of that dear Saint, whoſe Name and whoſe Soul is bleſſed: for in both theſe miniſteries I doubt not but your Lordſhip will be pleaſed, and account as if I had done alſo ſome ſervice to your ſelf: Your Religion makes me ſure of the firſt, and your Piety puts the latter paſt my fears. However, I ſuppoſe, in the whole account of this affair, this Publication may be eſteemed but like Preaching to a numerous Auditory; which if I had done, it would have been called either Duty or Charity, and therefore will not now ſo readily be cenſured for vanity, if I make uſe of all the ways I can to miniſter to the good of Souls. But becauſe my intentions are fair in themſelves, and I hope are acceptable to God, and will be fairly expounded by your Lordſhip, (whom for ſo great reaſon I ſo much value) I ſhall not trouble you or the world with an Apology for this ſo free publiſhing my weakneſſes: I can better ſecure my reputation, by telling men how they ought to entertain Sermons; for if they that read or hear do their duty aright, the Preacher ſhall ſoon be ſecured of his fame, and untouched by cenſure.*

1. *For it were well if men would not inquire after the Learning of the Sermon, or its deliciouſneſs to the ear or fancy, but obſerve its Uſefulneſs; not what concerns the Preacher, but what concerns themſelves; not what may make a vain reflexion upon him, but what may ſubſtantially ſerve their own needs; that the attending to his diſcourſes may not be ſpent in vain talk concerning him or his diſparagements, but may be uſed as a duty and a part of Religion, to miniſter to edification*

and

andinſtruction. When S. John *reckoned the principles of evil actions, he told but of three,* The Luſt of the Fleſh, the Luſt of the Eyes, and the Pride of Life. *But there was then alſo in the world (and now it is grown into age, and ſtrength, and faction) another Luſt,* the Luſt of the Ear, *and a fifth alſo,* the Luſt of the Tongue. *Some people have an inſatiable appetite in hearing; and hear only that they may hear, and talk, and make a party: They enter into their Neighbour's houſe to kindle their candle, and eſpying there a glaring fire, ſit down upon the hearth, and warm themſelves all day, and forget their errand; and in the mean time their own fires are not lighted, nor their families inſtructed or provided for, nor any need ſerved, but a lazy pleaſure, which is uſeleſs and impudent. Hearing or reading Sermons, is, or ought to be, in order to practice; for ſo God intended it, that* Faith ſhould come by Hearing, *and that* Charity *ſhould come by* Faith, *and by both together we may be ſaved: For a man's ears (as* Plutarch *calls them) are* virtutum anſæ, *by them we are to hold and apprehend Vertue; and unleſs we uſe them as men do* veſſels of diſhonour, *filling them with things fit to be thrown away, with any thing that is not neceſſary, we are by them more nearly brought to God than by all the ſenſes beſide. For although things placed before the eye affect the mind more readily than the things we uſually hear; yet the reaſon of that is, becauſe we hear* careleſly, *and we hea* variety: *the ſame* ſpecies *dwells upon the eye, and repreſents the ſame object in union and ſingle repreſentment; but the objects of the ear are broken into fragments of periods, and words, and ſyllables, and muſt be attended with a careful underſtanding: and becauſe every thing diverts the ſound, and every thing calls off the underſtanding, and the ſpirit of a man is truantly and trifling; therefore it is, that what men hear does ſo little affect them, and ſo weakly work toward the purpoſes of vertue: and yet nothing does ſo affect the mind of man as thoſe voices to which we cannot chuſe but attend; and* thunder *and* all loud voices *from Heaven rend the moſt ſtony heart, and make the moſt obſtinate pay to God the homage of trembling and fear; and the ſtill voice of God uſually takes the tribute of love, and choice, and obedience. Now ſince Hearing is ſo effective an inſtrument of conveying impreſſes and images of things, and exciting pur-*

poſes, and fixing reſolutions, (unleſs we hear weakly and imperfectly ;) it will be of the greater concernment that we be curious to hear in order to ſuch purpoſes which are perfective of the Soul and of the Spirit, and not to dwell in fancy and ſpeculation, in pleaſures and trifling arreſts, which continue the Soul in its infancy and childhood, never letting it go forth into the wiſdom and vertues of a man. I have read concerning Dionyſius *of* Sicily, *that being delighted extremely with a Minſtrel that ſung well, and ſtruck his Harp dexterouſly, he promiſed to give him a great reward; and that raiſed the fancy of the man, and made him play better. But when the Muſick was done, and the man waited for his great hope, the King diſmiſſed him empty, telling him, that he ſhould carry away as much of the promiſed reward as himſelf did of the Muſick, and that he had payed him ſufficiently with the pleaſure of the Promiſe for the pleaſure of the Song: both their ears had been equally delighted, and the profit juſt none at all. So it is in many mens hearing Sermons: they admire the Preacher, and he pleaſes their ears, and neither of them both bear along with them any good; and the Hearer hath as little good by the Sermon, as the Preacher by the air of the peoples breath, when they make a noiſe, and admire, and underſtand not. And that alſo is a ſecond Caution I deſire all men would take.*

2. *That they may never trouble the affairs of Preaching and Hearing reſpectively, with admiring the perſon of any man. To admire a Preacher is ſuch a reward of his pains and worth, as if you ſhould crown a Conquerour with a garland of Roſes, or a Bride with Laurel; it is an undecency, it is no part of the reward which could be intended for him. For though it be a good-natur'd folly, yet it hath in it much danger: For by that means the Preacher may lead his Hearers captive, and make them ſervants of a Faction, or of a Luſt; it makes them ſo much the leſs to be ſervants of Chriſt, by how much they* call any man Maſter upon earth ; *it weakens the heart and hands of others; it places themſelves in a rank much below their proper ſtation, changing from hearing* the Word of God, *to admiration of* the perſons and faces of men ; *and it being a* fault *that falls upon the more eaſie natures and ſofter underſtandings, does more eaſily abuſe a man. And though ſuch a perſon may have the good fortune to admire a good man and a wiſe ;*

wiſe; yet it is an ill diſpoſition, and makes him liable to every mans abuſe. Stupidum hominem quâvis oratione percelli, *ſaid* Heraclitus; *An undiſcerning perſon is apt to be cozened by every oration. And beſides this, That Preacher whom ſome do admire, others will moſt certainly envy; and that alſo is to be provided againſt with diligence: and you muſt not admire too forwardly,* for your own ſake, *leſt you fall into the hands of a worſe Preacher; and* for his ſake, *whom when you admire, you alſo love, for others will be apt to envy him.*

3. *But that muſt by all men be avoided, for Envy is the worſt counſellour in the world, and the worſt hearer of a wiſe diſcourſe. I pity thoſe men who live upon flattery and wonder, and while they ſit at the foot of the Doctors chair, ſtare in his face, and cry* ἀκριβῶς, ὦ μεγάλε φιλόσοφε! rarely ſpoken, admirably done! *They are like callow and unfeathered birds, gaping perpetually to be fed from another's mouth, and they* never come to the knowledge of the truth; *ſuch a knowledge as is effective, and expreſſed in a prudent and holy life. But thoſe men that envy the Preacher, beſides that they are great enemies of the Holy Ghoſt, and are ſpitefully* evil becauſe God is good to him, *they are alſo enemies to themſelves. He that envies the honours or the riches of another, envies for his own ſake, and he would fain be rich with that wealth which ſweats in his neighbour's Coffers: but he that envies him that makes good Sermons, envies himſelf, and is angry becauſe himſelf may receive the benefit, and be* improved, *or* delighted, *or* inſtructed *by another. He that is apt fondly to admire any man's perſon muſt cure himſelf by conſidering, That the Preacher is God's miniſter and ſervant; That he ſpeaks God's Word, and does it by the Divine aſſiſtance; That he hath nothing of his own but ſin and imperfection; That he does but his duty, and that alſo hardly enough; That he is highly anſwerable for his talent, and ſtands deeply charged with the cure of Souls; and therefore That he is to* be highly eſteemed for the works ſake, *not for the perſon: his induſtry and his charity is to be beloved, his ability is to be accounted upon another ſtock, and for it the Preacher and the Hearer are both to give* God *thanks; but nothing is due to the* man *for that, ſave only that it is the rather to be imployed, becauſe by it we may better be inſtructed; But if any other reflection be made upon his perſon, it is next to the ſin and danger of* Herod

and the people, when the fine Oration was made μετὰ πολλῆς φαντασιας, with huge fancy; *the people were pleaſed, and* Herod *was admired, and God was angry, and an Angel was ſent to ſtrike him with death and with diſhonour. But the envy againſt a Preacher is to be cured by a contrary diſcourſe, and we muſt remember, That he is in the place of God, and hath received the gift of God, and the aids of the Holy Ghoſt; That by his abilities God is glorified, and we are inſtructed, and the intereſts of Vertue and holy Religion are promoted; That by this means God, who deſerves that all Souls ſhould ſerve him for ever, is likely to have a fairer harveſt of glory and ſervice, and therefore that Envy is againſt him; That if we envy becauſe we are not the inſtrument of this good to others, we muſt conſider that we deſire the praiſe to our ſelves, not to God.* Admiration *of a man ſuppoſes him to be inferiour to the perſon ſo admired, but then he is pleaſed ſo to be; but* Envy *ſuppoſes him as low, and he is diſpleaſed at it; and the envious man is not only leſs than the other man's vertue, but alſo contrary; The former is a* vanity, *but this is a* vice; that wants wiſdom, *but* this wants wiſdom *and* charity *too; that ſuppoſes an abſence of ſome good, but this is a direct affliction and calamity.*

4. *And after all this, if the Preacher be not deſpiſed, he may proceed chearfully in doing his duty, and the Hearer may have ſome advantages by every Sermon. I remember that* Homer *ſays the wooers of* Penelope *laught at* Ulyſſes, *becauſe at his return he called for a Loaf, and did not, to ſhew his gallantry, call for Swords and Spears.* Ulyſſes *was ſo wiſe as to call for that he needed, and had it, and it did him more good than a whole Armory would in his caſe. So is the plaineſt part of an eaſie and honeſt Sermon, it is* the ſincere milk of the word, *and nouriſhes a man's Soul though repreſented in its own natural ſimplicity; and there is hardly any Orator but you may find occaſion to praiſe ſomething of him. When* Plato *miſliked the order and diſpoſition of the Oration of* Lyſias, *yet he praiſed the good words and the elocution of the man.* Euripides *was commended for his fulneſs,* Parmenides *for his compoſition,* Phocylides *for his eaſineſs,* Archilochus *for his argument,* Sophocles *for the unequalneſs of his ſtyle: So may men praiſe their Preacher; he ſpeaks pertinently, or he contrives wittily, or he ſpeaks comely, or the man is pious, or charitable, or he*

hath

hath a good Text, or he ſpeaks plainly, or he is not tedious, or if he be, he is at leaſt induſtrious, or he is the meſſenger of God; and that will not fail us, and let us love him for that. And we know thoſe that love can eaſily commend any thing, becauſe they like every thing: and they ſay, fair men are like Angels, and the black are manly, and the pale look like honey and the ſtars, and the crook-noſed are like the ſons of Kings, and if they be flat they are gentle and eaſie, and if they be deformed they are humble, and not to be deſpiſed, becauſe they have upon them the impreſſes of Divinity, and they are the ſons of God. He that deſpiſes his Preacher, is a hearer of arts and learning, not of the word of God: and though when the word of God is ſet off with advantages and entertainments of the better faculties of our humility, it is more uſeful and of more effect; yet when the word of God is ſpoken truly, though but read in plain language, it will become the Diſciple of Jeſus *to love that man whom God ſends, and the publick order and Laws have imployed, rather than to deſpiſe the weakneſs of him who delivers a* mighty word.

Thus it is fit that men ſhould be affected and imployed when they hear and read Sermons, coming hither not as into a Theatre, *where men obſerve the geſtures or noiſes of the people, the brow and eyes of the moſt buſie cenſurers, and make parties, and go aſide with them that diſlike every thing, or elſe admire not the things, but the perſons; but as to a* Sacrifice, *and as to a* School *where Vertue is taught and exerciſed, and none come but ſuch as put themſelves under diſcipline, and intend to grow wiſer, and more vertuous to appeaſe their paſſion, from violent to become ſmooth and even, to have their Faith eſtabliſhed, and their Hope confirm'd, and their Charity enlarged. They that are otherwiſe affected do not do their duty: but if they be ſo minded as they ought, I and all men of my imployment ſhall be ſecured againſt the tongues and faces of men who are* ingenioſi in alieno libro, *witty to abuſe and undervalue another man's Book. And yet beſides theſe ſpiritual arts already reckoned, I have one ſecurity more: For (unleſs I deceive my ſelf) I intend the glory of God ſincerely, and the ſervice of* Jeſus *in this publication; and therefore being* I do not ſeek my ſelf *or my own reputation, I ſhall not be troubled if they be* loſt *in the voices of buſie people, ſo that I be accepted of God, and* found of him in the day of the Lord's viſitation.

My

My Lord, It was your charity and nobleneſs that gave me opportunity to do this ſervice (little or great) unto Religion, and whoever ſhall find any advantage to their Soul by reading the following Diſcourſes, if they know how to bleſs God, and to bleſs all them that are God's inſtruments in doing them benefit, will (I hope) help to procure bleſſings to your Perſon and Family, and ſay a holy prayer, and name your Lordſhip in their Litanies, and remember that at your own charges you have digged a well, and placed ciſterns in the high ways, that they may drink and be refreſhed, and their Souls may bleſs you. My Lord, I hope this, even becauſe I very much deſire it, and becauſe you exceedingly deſerve it, and above all, becauſe God is good and gracious, *and loves to reward ſuch a Charity, and ſuch a Religion as is yours, by which you have imployed me in the ſervice of God, and in the miniſtries to your Family. My Lord, I am moſt heartily, and for very many dear Obligations,*

Your Lordſhips moſt obliged,

moſt humble,

and moſt affectionate

Servant,

TAYLOR.

SERMON

SERMON I.

WHITSUNDAY.

OF THE

SPIRIT of GRACE.

Rom. 8. 9, 10.

*But ye are not in the fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you. Now if any man have not the Spirit of Chriſt, he is none of his. * And if Chriſt be in you, the body is dead, becauſe of ſin; but the Spirit is life, becauſe of righteouſneſs.*

THIS day, in which the Church commemorates the Deſcent of the Holy Ghoſt upon the Apoſtles, was the firſt beginning of the Goſpel of *Jeſus* Chriſt. This was the firſt day that the Religion was profeſſed: now the Apoſtles firſt opened their Commiſſion, and read it to all the people. [*The Lord gave his Spirit*] or [*The Lord gave his Word*] *and great was the company of the Preachers.* For ſo I make bold to render that Prophecy of *David*. Chriſt was the Word of God, *Verbum æternum*; but the Spirit was the Word of God, *Verbum patefactum:* Chriſt was *the Word manifeſted in the fleſh*; the Spirit was the Word manifeſted *to fleſh*, and ſet in dominion over, and in hoſtility againſt the fleſh. The Goſpel and the Spirit are the ſame thing; not in ſubſtance; but *the manifeſtation of the Spirit is the Goſpel of Jeſus Chriſt:* and becauſe he was this day manifeſted, the Goſpel was this day firſt preached, and it became a Law to us, called * *the law of the Spirit of life*; that is, a Law taught us by the Spirit, leading us to life eternal. But the Goſpel is called the Spirit; 1. Becauſe it contains in it ſuch glorious Myſteries which were revealed by the immediate inſpirations of the Spirit, not only in the matter it ſelf, but alſo in the manner and powers to apprehend them. For what power of humane underſtanding could have found out the Incarnation of a God; that two Natures [a finite, and an infinite] could have been concentred into one Hypoſtaſis (or perſon;) that a Virgin ſhould be a Mother; that dead men ſhould live again; that the κόνις ὀστέων λυθέντων, the aſhes of diſſolved bones ſhould become bright as the Sun, bleſſed as the Angels, ſwift in motion as thought, clear as the pureſt Noon; that God ſhould ſo love us, as to be willing to be reconciled to us, and yet that himſelf muſt die that he might pardon us; that God's moſt holy Son ſhould give us his Body to eat, and his Blood to crown our Chalices, and his Spirit to ſanctifie our Souls, to turn our bodies into temperance, our *Souls* into *Minds*, our Minds into *Spirit*, our Spirit into *glory*; that he who can give us all things, who is Lord of Men and Angels, and King of all the Creatures, ſhould pray to God for us without intermiſſion; that he who reigns over all the world, ſhould at the day of Judgment *give up the Kingdom to God the Father*, and yet, after this reſignation, himſelf and we with him ſhould for ever reign the more gloriouſly; that we ſhould be juſtified by Faith in Chriſt, and that Charity ſhould be a part of Faith, and that both ſhould work as acts of duty, and as acts of relation; that God ſhould crown the imperfect indeavours of his Saints with glory, and that a humane act ſhould be rewarded with an eternal inheritance; that the wicked, for the tranſient pleaſure of a few minutes, ſhould be tormented with an abſolute eternity of pains; that the waters of Baptiſm when they are hallowed

* Rom. 8. 2.

1.

SERM. I.

hallowed by the Spirit ſhall purge the Soul from ſin; and that the Spirit of man ſhall be nouriſhed with the conſecrated and myſterious Elements, and that any ſuch nouriſhment ſhould bring a man up to Heaven: and after all this, that all Chriſtian people, all that will be ſaved, muſt be *partakers of the Divine Nature*, of the Nature, the infinite Nature of God, and muſt dwell in Chriſt, and Chriſt muſt dwell in them, and they muſt be in the Spirit, and the Spirit muſt be for ever in them? Theſe are Articles of ſo myſterious a Philoſophy, that we could have inferred them from no premiſſes, diſcours'd them upon the ſtock of no natural or ſcientifical principles; nothing but God and God's Spirit could have taught them to us: and therefore the Goſpel is *Spi-*

1 Cor. 12. 7. *ritus pateſactus*, the manifeſtation of the Spirit, *ad ædificationem* (as the Apoſtle calls it) for edification and building us up to be a Holy Temple to the Lord.

2. 2. But when we had been taught all theſe myſterious Articles, we could not by any humane power have underſtood them, unleſs the Spirit of God had given us a new light, and created in us a new Capacity, and made us to be a new creature, of another definition. *Animalis homo*, ψυχικὸς, that is, as S. *Jude* expounds the word, πνεῦμα μὴ ἔχων, *the animal* or *the natural man*, the man *that hath not the Spirit, cannot*

1 Cor. 2. 14. *diſcern the things of God, for they are ſpiritually diſcerned*; that is, not to be underſtood but by the light proceeding from the Sun of Righteouſneſs, and by that eye whoſe bird is the Holy Dove, whoſe Candle is the Goſpel.

Prudent.

Scio incapacem te ſacramenti, Impie,
Non poſſe cæcis mentibus myſterium
Haurire noſtrum: nil diurnum nox capit.

He that ſhall diſcourſe *Euclid*'s Elements to a Swine, or preach (as Venerable *Bede*'s ſtory reports of him) to a Rock, or talk Metaphyſicks to a Boar, will as much prevail upon his aſſembly as S. *Peter* and S. *Paul* could do upon *uncircumciſed hearts and ears*, upon the indiſpoſed *Greeks* and prejudicate *Jews*. An Ox will reliſh the tender fleſh of Kids with as much guſt and appetite, as an unſpiritual and unſanctified man will do the diſcourſes of Angels, or of an Apoſtle, if he ſhould come to preach the Secrets of the Goſpel. And we find it true by a ſad experience. How many times doth God ſpeak to us by his ſervants the Prophets, by his Son, by his Apoſtles, by Sermons, by Spiritual Books, by thouſands of Homilies, and arts of counſel and inſinuation; and we ſit as unconcerned as the pillars of a Church, and hear the Sermons as the *Athenians* did a ſtory, or as we read a Gazett? And if ever it comes to paſs that we tremble, as *Felix* did, when we hear a ſad ſtory of death, of *righteouſneſs, and judgment to come*, then we put it off to another time, or we forget it, and think we had nothing to do but to give the good man a hearing: and (as *Anacharſis* ſaid of the *Greeks*, they uſed money for nothing but to caſt account withal; ſo) our Hearers make uſe of Sermons and diſcourſes Evangelical but to fill up void ſpaces of their time, to help to tell an hour with, or paſs it without tediouſneſs. The reaſon of this is, a ſad condemnation to ſuch perſons; they have not yet entertained the Spirit of God, they are in darkneſs: they were waſhed in water, but never baptized with the Spirit; *for* theſe *things are ſpiritually diſcerned*. They would think the Preacher rude, if he ſhould ſay they are not Chriſtians, they are not within the Covenant of the Goſpel: but it is certain that *the Spirit of Manifeſtation* is not yet upon them; and that is the firſt effect of the Spirit, whereby we can be called ſons of God, or relatives of Chriſt. If we do not apprehend and greedily ſuck in the precepts of this holy Diſcipline as aptly as Merchants do diſcourſe of gain, or Farmers of fair Harveſts, we have nothing but the Name of Chriſtians; but we are no more ſuch really than Mandrakes are men, or Spunges are living creatures.

3. 3. The Goſpel is called *Spirit*, becauſe it conſiſts of Spiritual Promiſes and Spiritual Precepts, and makes all men that embrace it truly to be Spiritual men: and therefore

2 Cor. 3. 6. S. *Paul* adds an Epithete beyond this, calling it *a quickning Spirit*, that is, it puts life into our Spirits, which the Law could not. The Law bound us to puniſhment, but did not help us to obedience, becauſe it gave not the promiſe of eternal life to its Diſciples. *The Spirit*, that is, *the Goſpel*, only does this: and this alone is it which comforts afflicted minds, which puts activeneſs into wearied Spirits, which inflames our cold deſires, and does ἀναζωπυρεῖν, *blow up ſparks* into live coals, and coals up to flames, and flames to perpetual burnings. And it is impoſſible that any man who believes and conſiders the great, the infinite, the unſpeakable, the unimaginable, the never-ceaſing joys that are prepared for all the ſons and daughters of the Goſpel, ſhould not deſire them;

them; and, unleſs he be a fool, he cannot but uſe means to obtain them, effective, hearty purſuances. For it is not directly in the nature of a man to neglect ſo great a good; there muſt be ſomething in his manners, ſome obliquity in his will, or madneſs in his intellectuals, or incapacity in his naturals, that muſt make him ſleep ſuch a reward away, or change it for the pleaſure of a drunken Fever, or the vanity of a Miſtreſs, or the rage of a Paſſion, or the unreaſonableneſs of any ſin. However, this Promiſe is the life of all our actions, and the Spirit that firſt taught it is the life of our Souls. SERM. I.

4. But beyond this, is the reaſon which is the conſummation of all the faithful. The *Goſpel* is called the *Spirit*, becauſe by and in the Goſpel God hath given to us not only *the Spirit of Manifeſtation*, that is, of inſtruction and of Catechiſm, of Faith and confident aſſent; but *The Spirit of Confirmation* or *Obſignation* to all them that believe and obey the Goſpel of Chriſt: that is, the power of God is come upon our hearts by which in an admirable manner we are made ſure of a glorious inheritance; made ſure (I ſay) in the nature of the thing; and our own perſwaſions alſo are confirmed with an excellent, a comfortable, a diſcerning and a reaſonable Hope: in the ſtrength of which, and by whoſe aid, as we do not doubt of the performance of the Promiſe, ſo we vigorouſly purſue all the parts of the Condition, and are inabled to work all the work of God, ſo as not to be affrighted with fear, or ſeduced by vanity, or oppreſſed by luſt, or drawn off by evil example, or abuſed by riches, or impriſoned by ambition and ſecular deſigns. This the Spirit of God does work in all his ſervants; and is called *the Spirit of Obſignation*, or *the Confirming Spirit*, becauſe it confirms our hope, and aſſures our title to life eternal; and by means of it, and other its collateral aſſiſtances, it alſo confirms us in our duty, that we may not only profeſs in word but live lives according to the Goſpel. And this is the ſence of [*the Spirit*] mention'd in the Text, *Ye are not in the Fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you:* That is, if ye be made partakers of the Goſpel, or of the *Spirit of Manifeſtation*, if ye be truly intitled to God, and have received the Promiſe of the Father, then are ye not carnal men; ye are *ſpiritual*, ye are *in the ſpirit:* if ye have the Spirit in one ſence to any purpoſe, ye have it alſo in another: if the Spirit be in you, you are in it; if it hath given you hope, it hath alſo inabled and aſcertain'd your duty. For *the Spirit of Manifeſtation* will but upbraid you in the ſhame and horrors of a ſad eternity, if you have not *the Spirit of Obſignation:* if the Holy Ghoſt be not come upon you to great purpoſes of holineſs, all other pretences are vain, *ye are ſtill in the fleſh*, which *ſhall never inherit the Kingdom of God.* 4.

In the Spirit] that is, in the power of the Spirit. So the *Greeks* call him ἐνθεον who is poſſeſſed by a Spirit, whom God hath filled with a celeſtal immiſſion; he is ſaid to be *in God*, when God is *in him.* And it is a ſimilitude taken from perſons encompaſſed with guards; they are *in cuſtodia*, that is, in their power, under their command, moved at their diſpoſe, they reſt in their time, and receive laws from their authority, and admit viſiters whom they appoint, and muſt be imployed as they ſhall ſuffer: ſo are men who are in the Spirit; that is, they believe as he teaches, they work as he inables, they chuſe what he calls good, they are friends of his friends, and they hate with his hatred: with this only difference, that perſons in cuſtody are forced to do what their Keepers pleaſe, and nothing is free but their wills; but they that are under the command of the Spirit do all things which the Spirit commands, but they do them chearfully; and their Will is now the priſoner, but it is *in libera cuſtodia*, the Will is where it ought to be, and where it deſires to be, and it cannot eaſily chuſe any thing elſe, becauſe it is extremely in love with this: as the Saints and Angels in their ſtate of Beatifick viſion cannot chuſe but love God; and yet the liberty of their choice is not leſſen'd, becauſe the object fills all the capacities of the Will and the Underſtanding. Indifferency to an object is the loweſt degree of liberty, and ſuppoſes unworthineſs or defect in the object, or the apprehenſion: but the Will is then the freeſt and moſt perfect in its operation, when it intirely purſues a good with ſo certain determination and clear election, that the contrary evil cannot come into diſpute or pretence. Such in our proportions is the liberty of the ſons of God; it is an holy and amiable Captivity to the Spirit: the Will of man is in love with thoſe Chains which draw us to God, and loves the Fetters that confine us to the pleaſures and Religion of the Kingdom. And as no man will complain that his temples are reſtrain'd, and his head is priſoner, when it is encircled with a Crown: ſo when the Son of God had made us free, and hath only ſubjected us to the ſervice and dominion of the Spirit, we

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are free as Princes within the circles of their Diadem, and our chains are bracelets, and the Law is a Law of Liberty, and *his Service is perfect freedome*; and the more we are ſubjects, the more *we ſhall reign as Kings*; and the faſter we run, the eaſier is our burden; and Chriſt's yoke is like feathers to a bird, not loads, but helps to motion, without them the body falls; and we do not pity birds, when in Summer we wiſh them unfeathered and callow, or bald as eggs, that they might be cooler and lighter. Such is the load and captivity of the ſoul, when we do the work of God, and are his ſervants, and under the Government of the ſpirit. They that ſtrive to be quit of this ſubjection, love the liberty of Out-laws, and the licentiouſneſs of Anarchy, and the freedom of ſad Widows and diſtreſſed Orphans: For ſo Rebels, and fools, and children long to be rid of their Princes and their Guardians, and their Tutors, that they may be accurſed without law, and be undone without control, and be ignorant and miſerable without a teacher and without diſcipline. He that is *in the Spirit* is under Tutors and Governors, until the time appointed of the Father, juſt as all great Heirs are; only, the firſt ſeizure the Spirit makes, is upon the Will. He that loves the yoke of Chriſt, and the diſcipline of the Goſpel, he is *in the Spirit*, that is in the Spirit's power.

Upon this foundation the Apoſtle hath built theſe two Propoſitions: 1. Whoſoever hath not the Spirit of Chriſt, he is none of his; he does not belong to Chriſt at all: he is not partaker of his Spirit, and therefore ſhall never be partaker of his glory. 2. Whoſoever is in Chriſt, is dead to ſin, and lives to the Spirit of Chriſt; that is, lives a Spiritual, a holy and a ſanctified life. Theſe are to be conſidered diſtinctly.

1. All that belong to Chriſt have the Spirit of Chriſt. Immediately before the Aſcenſion, our bleſſed Saviour bid his Diſciples *tarry in Jeruſalem till they ſhould receive the Promiſe of the Father.* Whoſoever ſtay at *Jeruſalem*, and are in the actual Communion of the Church of God, ſhall certainly receive this Promiſe. *For it is made to you and to your Children,* (ſaith S. *Peter*) *and to as many as the Lord our God ſhall call.* All ſhall receive the Spirit of Chriſt, the promiſe of the Father, becauſe this was the great Inſtrument of diſtinction between the Law and the Goſpel. In the Law, God gave his Spirit, 1. to ſome; to them, 2. extraregularly, 3. without ſolemnity, 4. in ſmall proportions like the dew upon *Gideon*'s fleece; a little portion was wet ſometime with the dew of Heaven, when all the earth beſides was dry. And the *Jews* called it *Filiam vocis*, the Daughter of a Voice, ſtill, and ſmall, and ſeldom, and that by ſecret whiſpers, and ſometimes inarticulate; by way of Enthuſiaſm, rather than of inſtruction; and God ſpake by the Prophets, tranſmitting the ſound as through an Organ-pipe, things which themſelves oftentimes underſtood not. But in the Goſpel, the Spirit is given without meaſure: firſt poured forth upon our Head Chriſt *Jeſus*; then deſcending upon the beard of *Aaron* the Fathers of the Church; and thence falling, like the tears of the balſom of *Judæa*, upon the foot of the plant, upon the loweſt of the people. And this is given regularly to all that ask it, to all that can receive it, and by a ſolemn ceremony, and conveyed by a Sacrament: and is now, not the Daughter of a voice, but the Mother of many voices, of divided Tongues and united Hearts; of the tongues of Prophets, and the duty of Saints; of the Sermons of Apoſtles, and the wiſdom of Governours. It is the Parent of boldneſs and fortitude to Martyrs, the fountain of Learning to Doctors, an Ocean of all things excellent to all who are within the Ship and bounds of the Catholick Church: ſo that old men and young men, maidens and boys, the Scribe and the unlearned, the Judge and the Advocate, the Prieſt and the people, are full of the Spirit, if they belong to God. *Moſes*'s wiſh is fulfilled, and *all the Lord's peolpe* are *Prophets* in ſome ſence or other.

In the wiſdom of the Ancients it was obſerved, that there are four great Cords which tie the Heart of Man to inconvenience, and a priſon, making it a ſervant of vanity, and an heir of corruption; 1. *Pleaſure*, and 2. *Pain*; 3. *Fear*, and 4. *Deſire*.

Πρὸς τὸ τετράχορδον δ' ὅλον,
τιλὼ ἡδονὴν, ὀπθυμίαν, λύπιω, φόβον,
ἀσκήσεώς γε ἢ πολλῆς μάχης δέῃ.

These are they that exerci all the wiſdom and reſolutions of man, and all the powers that God hath given him.

ἔστι γὰς, ἔστι ἢ διὰ σπλάγχνων ἀὴ
χωρῆσι ἢ κυκῶσιν ἀνθρώπων κάκ, ſaid *Agathon*.

These

These are those evil spirits that possess the heart of man, and mingle with all his actions; so that either men are tempted to 1. *Lust by Pleasure*, or 2. *to baser arts by Covetousness* or 3. *to Impatience by Sorrow*, or 4. *to dishonourable actions by Fear*: and this is the state of man by nature, and under the Law, and for ever, till the Spirit of God came, and by four special operations cur'd these four inconveniences, and restrained or sweetned these unwholsom waters. SERM. I.

1. God gave us his Spirit that we might be insensible of worldly Pleasures, having our Souls wholly fill'd with spiritual and heavenly relishes. For when God's Spirit hath entred into us, and possessed us as his Temple, or as his dwelling, instantly we begin to taste Manna, and to loath the diet of *Egypt*; we begin to consider concerning Heaven, and to prefer Eternity before moments, and to love the pleasures of the Soul above the sottish and beastly pleasures of the body. Then we can consider that the pleasures of a Drunken meeting cannot make recompence for the pains of a Surfeit, and that night's intemperance; much less for the torments of Eternity: Then we are quick to discern that the itch and scab of lustful appetites is not worth the charges of a Chirurgeon; much less can it pay for the disgrace, the danger, the sickness, the death and the hell of lustful persons: Then we wonder that any man should venture his head to get a Crown unjustly; or that for the hazard of a Victory, he should throw away all his hopes of Heaven certainly.

A man that hath tasted of God's Spirit can instantly discern the madness that is in Rage, the folly and the disease that is in Envy, the anguish and tediousness that is in Lust, the dishonour that is in breaking our faith and telling a Lie; and understands things truly as they are: that is, That Charity is the greatest Nobleness in the world; that Religion hath in it the greatest pleasures; that temperance is the best security of health; that Humility is the surest way to Honour. And all these relishes are nothing but antepasts of Heaven, where the quintessence of all these pleasures shall be swallowed for ever; where the chaste shall follow the Lamb, and the Virgins sing there where the Mother of God shall reign; and the Zealous converters of Souls, and labourers in God's vineyard, shall worship eternally; where S. *Peter* and S. *Paul* do wear their *Crowns of righteousness*; and the patient persons shall be rewarded with *Job*, and the meek persons with *Christ* and *Moses*, and all with God: the very expectation of which, proceeding from a hope begotten in us by the *Spirit of manifestation*, and bred up and strengthened by *the Spirit of Obsignation*, is so delicious an entertainment of all our reasonable appetites, that a Spiritual man can no more be removed or intic'd from the love of God and of Religion, than the Moon from her Orb, or a Mother from loving the son of her joys, and of her sorrows.

This was observed by S. *Peter* [*As new-born babes desire the sincere milk of the Word, that ye may grow thereby; if so be that ye have tasted that the Lord is gracious.*] When once we have tasted the grace of God, the sweetnesses of his Spirit; then no food but *the food of Angels*, no cup but *the cup of salvation*, the *Divining cup*, in which we drink *Salvation to our God*, and call upon the Name of the Lord with ravishment and thanksgiving. And there is no greater external testimony that we are *in the Spirit*, and that *the Spirit dwells in us*, than if we find joy and delight and spiritual pleasures in the greatest mysteries of our Religon; if we Communicate often, and that with appetite, and a forward choice, and an unwearied devotion, and a heart truly fixed upon God, and upon the Offices of a holy worship. He that loaths good meat is sick at heart, or near it; and he that despises, or hath not a holy appetite to the *food of Angels*, *the wine of elect Souls*, is fit to succeed the Prodigal at his banquet of sin and husks, and to be *partaker of the table of Devils*: but all they who have God's Spirit, love to feast at *the Supper of the Lamb*, and have no appetites but what are of the Spirit, or servants to the Spirit. I have read of a spiritual person who saw heaven but in a dream, but such as made great impression upon him, and was represented with vigorous and pertinacious phantasms not easily disbanding; and when he awaked he knew not his Cell, he remembred not him that slept in the same Dorter, nor could tell how night and day were distinguished, nor could discern oyl from wine; but call'd out for his Vision again: *Redde mihi campos meos floridos, columnam auream, Comitem Hieronymum, assistentes Angelos*; Give me my fields again, my most delicious fields, my pillar of a glorious light, my companion S. *Jerome*, my assistant Angels. And this lasted till he was told of his duty, and matter of obedience, and fear of a sin had disincharmed him, and caused him to take care lest he lose the substance out of greediness to possess the shadow. 1 Pet. 2. 2.

And if it were given to any of us to see Paradise, or the *third Heaven*, (as it was

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to S. *Paul*) could it be that ever we ſhould love any thing but Chriſt, or follow any Guide but the Spirit, or deſire any thing but Heaven, or underſtand any thing to be pleaſant but what ſhall lead thither? Now what a Viſion can do, that the Spirit doth certainly to them that entertain him. They that have him really, and not in pretence only, are certainly great deſpiſers of the things of the world. The Spirit doth not create, or enlarge our appetites of things below: Spiritual men are not deſign'd to reign upon earth, but to reign over their luſts and ſottiſh appetites. The Spirit doth not enflame our thirſt of Wealth, but extinguiſhes it, and makes us to *eſteem all things as loſs, and as dung, ſo that we may gain Chriſt.* No *Gain* then is pleaſant but *Godlineſs*, no Ambition but longings after Heaven, no Revenge but againſt our ſelves for ſinning; nothing but God and Chriſt: *Deus meus, & omnia:* and *Date nobis Animas, cætera vobis tollite*, (as the King of *Sodom* ſaid to *Abraham*;) Secure but the Souls to us, and take our goods. Indeed this is a good ſign that we have the Spirit.

S. *John* ſpake a hard ſaying, but by the Spirit of manifeſtation we are all taught
1. Ep. 3. 9. to underſtand it: *Whoſoever is born of God doth not commit ſin, for his ſeed remaineth in him; and he cannot ſin, becauſe he is born of God.* The *ſeed of God* is the Spirit, which hath a plaſtic power to efform us *in ſimilitudinem filiorum Dei*, into the image of the Sons of God, and as long as this remains in us, while the Spirit dwells in us, *we cannot ſin*; that is, it is againſt our natures, our reformed natures to ſin. And as we ſay, we cannot endure ſuch a potion, we cannot ſuffer ſuch a pain; that is, we cannot without great trouble, we cannot without doing violence to our nature: ſo all ſpiritual men, all that are born of God, and the ſeed of God remains in them, *they cannot ſin*; cannot without trouble, and doing againſt their natures, and their moſt paſſionate inclinations. A man, if you ſpeak naturally, can maſticate gums, and he can break his own legs, and he can ſip up by little draughts mixtures of Aloes and Rhubarb, of Henbane, or the deadly Nightſhade; but he cannot do this naturally and willingly, chearfully, or with delight. Every ſin is againſt a good man's nature: He is ill at eaſe when he hath miſſed his uſual Prayers, he is amaz'd if he have fallen into an Errour, he is infinitely aſhamed of his imprudence; he remembers a ſin as he thinks of an enemy, or the horrors of a midnight Apparition: for all his capacities, his underſtanding, and his chuſing faculties are filled up with the opinion and perſwaſions, with the love and with the deſires, of God. And this, I ſay, is the great benefit of the Spirit, which God hath given to us as an Antidote againſt worldly Pleaſures. And therefore S. *Paul* joyns them as conſequent to each other:
Heb. 6. 9. [*For it is impoſſible for thoſe who were once enlightned, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted the good word of God, and the powers of the world to come*, &c.] Firſt, we are enlightned in Baptiſm, and by the *Spirit of Manifeſtation*, the revelations of the Goſpel: then we reliſh and taſte interiour excellencies, and we receive the Holy Ghoſt, *the Spirit of Confirmation*, and he gives us *a taſte of the powers of the world to come*; that is, of the great efficacy that is in the Article of Eternal life, to perſwade us to Religion and holy living: then we feel, that as the belief of that Article dwells upon our underſtanding, and is incorporated into our wills and choice, ſo we grow powerful to reſiſt ſin by the ſtrengths of the Spirit, to defie all carnal pleaſure, and to ſuppreſs and mortifie it by the powers of this Article: thoſe are *the powers of the world to come.*

2. The Spirit of God is given to all who truly belong to Chriſt as an antidote againſt Sorrows, againſt Impatience, againſt the evil accidents of the world, and againſt the oppreſſion and ſinking of our ſpirits under the croſs. There are in Scripture noted two births beſides the natural; to which alſo by analogy we may add a third.
1. The firſt is to be *born of water and the Spirit.* It is ἓν διὰ δυοῖν, one thing ſignified by a divided appellative, by two ſubſtantives, [*Water and the Spirit*] that is, *Spi-*
2. *ritus Aqueus*, the *Spirit moving upon the waters of Baptiſm.* The ſecond is to be born of *Spirit and fire*, for ſo Chriſt was promiſed to *baptize us with the Holy Ghoſt and with fire*; that is, *cum Spiritu igneo*, with a fiery ſpirit, the Spirit as it deſcended in Pentecoſt in the ſhape of fiery Tongues. And as the watery Spirit waſhed away the Sins of the Church, ſo the Spirit of fire enkindles Charity and the Love of God. Τὸ πῦρ καθαίρει, τὸ ὕδωρ ἀγνίζει, (ſays *Plutarch.*) The Spirit is the ſame under both
3. the titles, and it inables the Church with Gifts and Graces. And from theſe there is
Rom. 15. 13. another operation of the New birth, but the ſame Spirit, the Spirit of Rejoicing, or *Spiritus exultans, Spiritus lætitiæ. Now the God of hope fill you with all joy and peace*

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peace in believing, that ye may abound in hope through the power of the Holy Ghoſt. There is a certain Joy and ſpiritual rejoicing that accompanies them in whom the Holy Ghoſt doth dwell; a joy in the midſt of ſorrow; a joy given to allay the ſorrows of ſecular troubles, and to alleviate the burthen of perſecution. This S. *Paul* notes to this purpoſe; [*And ye became followers of us and of the Lord, having received the Word in much affliction, with joy of the Holy Ghoſt.*] Worldly afflictions and ſpiritual joys may very well dwell together; and if God did not ſupply us out of his ſtore-houſes, the Sorrows of this world would be more and unmixt, and the troubles of perſecution would be too great for natural confidences. For who ſhall make him recompence that loſt his life in a Duel, fought about a draught of Wine, or a cheaper Woman? What arguments ſhall invite a man to ſuffer torments in teſtimony of a Propoſition of natural Philoſophy? And by what Inſtruments ſhall we comfort a man who is ſick, and poor, and diſgraced, and vicious, and lies curſing, and deſpairs of any thing hereafter? That man's condition proclaims what it is to want the Spirit of God, *the Spirit of Comfort.* Now this Spirit of Comfort is the hope and confidence, the certain expectation of partaking in the inheritance of *Jeſus, This is the faith and patience of the Saints*; this is the Refreſhment of all wearied travellers, the Cordial of all languiſhing ſinners, the Support of the ſcrupulous, the Guide of the doubtful, the Anchor of timorous and fluctuating Souls, the Confidence and the Staff of the penitent. He that is deprived of his whole eſtate for a good Conſcience, by the Spirit he meets this comfort, that he ſhall find it again with advantage in the day of Reſtitution: and this comfort was ſo manifeſt in the firſt days of Chriſtianity, that it was no infrequent thing to ſee holy perſons court a Martyrdom with a fondneſs as great as is our impatience and timerouſneſs in every perſecution. Till the Spirit of God comes upon us we are ὀλιγόψυχοι, *Inopes nos atque puſilli finxerunt animi*; we have little Souls, little Faith, and as little Patience; we fall at every ſtumbling-block, and ſink under every temptation; and our hearts fail us, and we die for fear of death, and loſe our Souls to preſerve our eſtates or our perſons, till the Spirit of God *fills us with joy in believing:* and a man that is in a great joy cares not for any trouble that is leſs than his joy; and God hath taken ſo great care to ſecure this to us, that he hath turn'd it into a precept, *Rejoice evermore*; and *Rejoice in the Lord always, and again I ſay rejoyce.* But this rejoicing muſt be only in the hope that is laid up for us, ἐν ἐλπίδι χαίροντες· ſo the Apoſtle, *Rejoicing in hope.* For although God ſometimes makes a cup of ſenſible Comfort to overflow the ſpirit of a man, and thereby loves to refreſh his ſorrows; yet that is from a ſecret principle not regularly given, not to be waited for, not to be prayed for, and it may fail us if we think upon it: but the hope of life eternal can never fail us, and the joy of that is great enough to make us ſuffer any thing, or to do any thing.

1 Theſ. 1. 6.

1 Theſ. 5. 16

Rom. 12. 12.

——— *Ibimus, ibimus,*
Utcunque præcedes, ſupremum
Carpere iter comites parati.

To death, to bands, to poverty, to baniſhment, to tribunals, any whither in hope of life eternal: as long as this anchor holds, we may ſuffer a ſtorm, but cannot ſuffer ſhipwrack. And I deſire you by the way to obſerve how good a God we ſerve, and how excellent a Religion Chriſt taught, when one of his great Precepts is, that we ſhould *rejoice and be exceeding glad:* and God hath given us the ſpirit of Rejoycing, not a ſullen, melancholy ſpirit; not the ſpirit of bondage or of a ſlave, but the Spirit of his Son, conſigning us by a holy Conſcience to *joys unſpeakable and full* of *glory.* And from hence you may alſo infer, that thoſe who ſink under a perſecution, or are impatient in a ſad accident, they put out their own fires which the Spirit of the Lord hath kindled, and loſe thoſe glories which ſtand behind the cloud.

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SERMON II.

PART II.

3. THE Spirit of God is given us as an Antidote againſt evil Concupiſcences and ſinful deſires, and it is then called *the Spirit of Prayer and Supplication.* For ever ſince the affections of the outward man prevail'd upon the ruines of the Soul, all our deſires were ſenſual, and therefore hurtful: for ever after, our Body grew to be our enemy. In the looſeneſſes of nature, and amongſt the ignorance or imperfection of Gentile Philoſophy, men uſed to pray with their hands full of rapine, and their mouths full of bloud, and their hearts full of malice; and they prayed accordingly, for an opportunity to ſteal, for a fair body, for a proſperous revenge, for a prevailing malice, for the ſatisfaction of whatſoever they could be tempted to by any object, by any luſt, by any Devil whatſoever.

The *Jews* were better taught, for God was their Teacher, and he gave the Spirit to them in ſingle rayes. But as the *Spirit of Obſignation* was given to them under a *Seal*, and within a *Veil*; ſo the *Spirit of Manifeſtation* or *Patefaction* was like the Gem of a Vine, or the Bud of a Roſe, plain *indices* and ſignifications of life, and principles of juice and ſweetneſs; but yet ſcarce out of the doors of their Cauſes: they had the Infancy of knowledge, and Revelations to them were given as Catechiſm is taught to our children; which they read with the eye of a bird, and ſpeak with the tongue of a Bee, and underſtand with the heart of a child; that is, weakly and imperfectly. And they underſtand ſo little, that, 1. They thought God heard them not, unleſs they ſpake their Prayers, at leaſt efforming their words within their lips; and 2. Their forms of Prayer were ſo few and ſeldom, that to teach a Form of Prayer, or to compoſe a Collect, was thought a work fit for a Prophet, or the founder of an Inſtitution. 3. Add to this, that as their Promiſes were temporal, ſo were their hopes; as were their hopes, ſo were their deſires; and according to their deſires ſo were their Prayers. And although the Pſalms of *David* was their Great Office, and the treaſury of Devotion to their Nation, (and very worthily;) yet it was full of wiſhes for Temporals, invocations of God the *Avenger*, on God *the Lord of Hoſts*, on God the Enemy of their Enemies: and they deſired their Nation to be proſpered, and themſelves bleſſed, and diſtinguiſhed from all the world by the effects of ſuch deſires. This was the ſtate of Prayer in their Synagogues; ſave only that it had alſo this allay; 4. That their addreſſes to God were craſs, material, typical and full of ſhadows and imaginary, and patterns of things to come; and ſo in its very being and conſtitution was relative and imperfect. But that we may ſee how *great things the Lord hath done for us*, God hath *poured his Spirit into our hearts, the Spirit of Prayer and ſupplication.*

1. And now, 1. Chriſtians *pray in their Spirit*, with ſighs and groans, and know that God, who dwells within them, can as clearly diſtinguiſh thoſe ſecret accents, and read their meaning in the Spirit, as plainly as he knows the voice of his own thunder, or could diſcern the letter of the Law written in the Tables of Stone, by the finger of God.

2. 2. Likewiſe *the Spirit helpeth our infirmities; for we know not what we ſhould pray for as we ought.* That is, when God ſends an affliction or perſecution upon us, we are indeed extreme apt to lay our hand upon the wound, and never take it off, but when we lift it up in prayer to be delivered from that ſadneſs; and then we pray fervently to be cured of a ſickneſs, to be delivered from a Tyrant, to be ſnatched from the grave, not to periſh in the danger. But the Spirit of God hath from all ſad accidents drawn the veil of error and the Cloud of intolerableneſs, and hath taught us that our happineſs cannot conſiſt in freedom or deliverances from perſecutions, but in patience, reſignation, and noble ſufferance; and that we are not then ſo bleſſed when God hath turn'd our ſcourges into eaſe and delicacy, as when we convert our very ſcorpions into the exerciſe of vertues: ſo that now *the Spirit having helped our infirmities*, that is, comforted our weakneſſes and afflictions, our ſorrow and impatience,

tience, by this Propoſition, that [*All things work together for the good of them that fear God,*] he hath taught us to pray for Grace, for Patience under the Croſs, for Charity to our perſecutors, for rejoicing in tribulations, for perſeverance and boldneſs in the Faith, and for whatſoever will bring us ſafely to Heaven. SERM. II.

3. Whereas only a *Moſes* or a *Samuel*, a *David* or a *Daniel*, a *John* the Baptiſt or the *Meſſias* himſelf, could deſcribe and indite forms of Prayer and Thankſgiving to the tune and accent of Heaven; now every wiſe and good man is inſtructed perfectly in the Scriptures (which are the Writings of the Spirit) what things he may, and what things he muſt ask for. 3.

4. The Spirit of God hath made our Services to be ſpiritual, intellectual, holy, and effects of choice and Religion, the conſequents of a ſpiritual Sacrifice, and of a holy union with God. The Prayer of a Chriſtian is with the effects of the *Spirit of Sanctification*: and then we *pray with the Spirit*, when we pray with holineſs which is the great fruit, the principal gift of the Spirit. And this is by St. *James* called [*the prayer of Faith,*] and is ſaid to be certain that it ſhall prevail. Such a praying with the Spirit, when our Prayers are the voices of our ſpirits, and our ſpirits are firſt taught, then ſanctified by God's Spirit, ſhall never fail of its effect; becauſe then it is that *the Spirit himſelf maketh interceſſion for us*; that is, hath enabled us to do it upon his ſtrengths; we ſpeak his ſence, we live his life, we breath his accents, we deſire in order to his purpoſes, and our perſons are gracious by his Holineſs, and are accepted by his interpellation and interceſſion in the act and offices of Chriſt. This is *praying with the Spirit*. To which by way of explication I add theſe two annexes of holy Prayer, in reſpect of which alſo every good man prays with the Spirit. 4.

5. The Spirit gives us great reliſh and appetite to our Prayers: and this St. *Paul* calls [*ſerving of God in his Spirit,* ἐν πνεύματί μου] that is, with a willing mind: not as *Jonas* did his errand, but as Chriſt did die for us; he was *ſtreightned* till he had accompliſhed it. And they that ſay their Prayers out of cuſtom only, or to comply with external circumſtances or collateral advantages, or pray with trouble and unwillingneſs, give a very great teſtimony that they have not the Spirit of Chriſt within them, that *Spirit* which *maketh interceſſion for the Saints:* but he that delighteth in his Prayers, not by a ſenſible or phantaſtick pleaſure, but whoſe choice dwells in his Prayers, and whoſe converſation is with God in holy living, and praying accordingly, that man hath the Spirit of Chriſt, and therefore belongs to Chriſt; for by this Spirit it is that Chriſt prays in Heaven for us: and if we do not pray on earth in the ſame manner according to our meaſures, we had as good hold our peace; our Prayers are an abominable ſacrifice, and ſend up to God no better a perfume, than if we burned *Aſſa fœtida*, or the raw fleſh of a murthered man upon the Altar of Incenſe. 5. Rom. 1. 9.

6. The Spirit of Chriſt and of Prayer helps our infirmities, by giving us confidence and importunity. I put them together: for as our Faith is, and our truſt in God, ſo is our Hope, and ſo is our Prayer; weary or laſting, long or ſhort, not in words, but in works, and in deſires. For the words of Prayer are no part of the Spirit of Prayer. Words may be the Body of it, but the Spirit of Prayer always conſiſts in Holineſs, that is, in holy deſires, and holy actions. Words are not properly capable of being holy; all words are in themſelves ſervants of things; and the holineſs of a Prayer is not at all concerned in the manner of its expreſſion, but in the Spirit of it, that is, in the violence of its deſires, and the innocence of its ends, and the continuance of its imployment. This is the verification of that great Prophecy which Chriſt made, that [*in all the world the true worſhippers ſhould worſhip in ſpirit and in truth*;] that is, with a pure mind, with holy deſires, for ſpiritual things, according to the mind of the Spirit, in the imitation of Chriſt's interceſſion, with perſeverance, with charity or love. That is the Spirit of God, and theſe are the ſpiritualities of the Goſpel, and the formalities of Prayers as they are Chriſtian and Evangelical. 6.

7. Some men have thought of a ſeventh way, and explicate our praying in the Spirit by a mere volubility of language: which indeed is a direct undervaluing the Spirit of God and of Chriſt, *the Spirit of Manifeſtation* and *Interceſſion*; it is to return to the materiality and imperfection of the Law; it is to worſhip God in outward forms, and to think that God's Service conſiſts in ſhells and rinds, in lips and voices, in ſhadows and images of things; it is to retire from Chriſt to *Moſes*, and, at the beſt, it is a going from real Graces to imaginary Gifts. And when praying with the Spirit hath in it ſo many excellencies, and conſiſts of ſo many parts of Holineſs, and Sanctification, and is an act of the inner man; we ſhall be infinitely mi- 7.

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ſtaken, if we let go this ſubſtance, and catch at the ſhadow, and ſit down and reſt in the imagination of an improbable, unneceſſary, uſeleſs *gift of ſpeaking*, to which the nature of many men, and the art of all learned men, and the very uſe and confidence of ignorant men, is too abundantly ſufficient. Let us not ſo deſpiſe the Spirit of Chriſt, as to make it no other than the breath of our Lungs. *For though it might be poſſible that at the firſt, and when forms of Prayer were few and ſeldom, the Spirit of God might dictate the very words to the Apoſtles, and firſt Chriſtians; yet it follows not that therefore he does ſo ſtill to all that pretend praying with the Spirit. For if he did not then, at the firſt, dictate words, (as we know not whether he did or no) why ſhall he be ſuppoſed to do ſo now? If he did then, it follows that he does not now; becauſe his doing it then was ſufficient for all men ſince: for ſo the Forms taught by the Spirit were patterns for others to imitate in all the deſcending Ages of the Church. There was once an occaſion ſo great, that the Spirit of God did think it a work fit for Him, to teach a man to weave ſilk, or embroider gold, or work in braſs, (as it happened to *Bezaleel* and *Aholiah*:) But then every weaver or worker in braſs may by the ſame reaſon pretend that he works by the Spirit, as that he prays by the Spirit, if by *Prayer* he means forming the words. For although in the caſe of working it was certain that the Spirit did teach, in the caſe of inditing or forming the words it is not certain whether he did or no; yet becauſe in both it was extraordinary, (if it was at all) and ever ſince in both it is infinitely needleſs; to pretend the Spirit in Forms of every mans making, (even though they be of contrary Religions, and pray one againſt the other) it may ſerve an end of a phantaſtick and hypochondriacal Religion, or a ſecret Ambition, but not the ends of God, or the honour of the Spirit.

The *Jews* in their declenſions to folly and idolatry did worſhip the Stone of imagination, that is, certain ſmooth Images, in which, by art magick, pictures and little faces were repreſented, declaring hidden things and ſtoln goods; and God ſeverely forbad this baſeneſs. But we alſo have taken up this folly, and worſhip the Stone of imagination: we beget imperfect phantaſms and ſpeculative images in our phanſie, and we fall down and worſhip them; never conſidering that the Spirit of God never appears through ſuch ſpectres. Prayer is one of the nobleſt exerciſes of Chriſtian Religion; or rather it is that duty in which all Graces are concentred. Prayer is Charity, it is faith, it is a conformity to God's will, a deſiring according to the deſires of Heaven, an imitation of Chriſt's interceſſion, and Prayer muſt ſuppoſe all Holineſs, or elſe it is nothing: and therefore all that in which men need God's Spirit, all that is in order to Prayer. Baptiſm is but a Prayer, and the holy Sacrament of the Lord's Supper is but a Prayer; a Prayer of Sacrifice repreſentative, and a Prayer of Oblation, and a Prayer of Interceſſion, and a Prayer of thankſgiving: And Obedience is a Prayer, and begs and procures bleſſings: and if the Holy Ghoſt hath ſanctified the whole man, then he hath ſanctified the Prayer of the man, and not till then. And if ever there was, or could be any other praying with the Spirit, it was ſuch a one as a wicked man might have; and therefore it cannot be a note of diſtinction between the good and bad, between the Saints and men of the world. But this only (which I have deſcribed from the fountains of Scripture) is that which a good man can have, and therefore this is it in which we ought to rejoyce; *that he that glories may glory in the Lord.*

Lev. 26. 1.

Thus I have (as I could) deſcribed the effluxes of the Holy Spirit upon us in his great Channels. But the great effect of them is this: That as by the arts of the Spirits of darkneſs and our own malice our Souls are turned into fleſh, (not in the natural ſence, but in the Moral and Theological) and *animalis homo* is the ſame with *carnalis*, that is, his Soul is a ſervant of the paſſions and deſires of the fleſh, and is *fleſh* in its operations and ends, in its principles and actions: So, on the other ſide, by the Grace of God, and the promiſe of the Father, and the influences of the Holy Ghoſt, our Souls are not only recovered from the ſtate of fleſh, and reduced back to the intireneſs of animal operations, but they are heightned into *ſpirit*, and transform'd into *a new nature.* And this is a new Article, and now to be conſidered.

S. *Hierom* tells of the Cuſtom of the Empire; when a Tyrant was overcome, they us'd to break the head of his Statues, and upon the ſame Trunk to ſet the head of the Conquerour, and ſo it paſſed wholly for the new Prince. So it is in the Kingdom of Grace: As ſoon as the Tyrant Sin is overcome, and a new heart is put into us, or that we ſerve under a new Head, inſtantly we have a new Name given us, and we are eſteemed a new Creation; and not only changed in manners, but we have a new nature

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ture within us, even a third part of an essential constitution. This may seem strange; and indeed it is so: and it is one of the great mysteriousnesses of the Gospel. Every man naturally consists of Soul and Body; but every Christian man that belongs to Christ hath more: For he hath *Body*, and *Soul*, and *Spirit*. My Text is plain for it. *If any man have not the Spirit of Christ, he is none of his.* And by [*Spirit*] is not meant only the Graces of God, and his Gifts enabling us to do holy things: there is more belongs to a good man than so. But as when God made Man, he made him *after his own image*, and breath'd into him *the spirit of life*, and he was made *in animam viventem, into a living soul*; then he was made a Man: So in the new creation, Christ, *by whom God made both the worlds*, intends to conform us to his Image, and he hath given us *the spirit of adoption*, by which we are made sons of God; and by the spirit of a new life we are made *new creatures*, capable of a new state, intituled to another manner of duration, enabled to do new and greater actions in order to higher ends; we have new affections, new understandings, new wills: *Vetera transierunt, & ecce omnia nova facta sunt*; *All things are become new.* And this is called *the Seed of God*, when it relates to the principle and cause of this production: But the thing that is produced is *a Spirit*, and that is as much in nature beyond a Soul, as a Soul is beyond a Body. This great Mystery I should not utter but upon the greatest authority in the world, and from an infallible Doctor, I mean S. *Paul*, who from Christ taught the Church more secrets than all the whole Colledge besides: [*And the very God of peace sanctifie you wholly: and I pray God that your whole Spirit, and Soul, and Body, be preserved blameless unto the coming of our Lord Jesus Christ.*] We are not sanctified wholly, nor preserved in safety, unless, besides our Souls and Bodies, our *Spirit* also be kept blameless. This distinction is nice, and infinitely above humane reason: but *the Word of God* (saith the same Apostle) *is sharper than a two-edged sword, piercing even to the dividing asunder the Soul and the Spirit:* and that hath taught us to distinguish the principle of a new life from the principle of the old, the celestial from the natural; and thus it is. 1 Thess. 5. 23. Heb. 4. 12.

The Spirit (as I now discourse of it) is a principle infused into us by God when we become his children, whereby we live the life of Grace, and understand the secrets of the Kingdom, and have passions and desires of things beyond and contrary to our natural appetites, enabling us not only to Sobriety, (which is the duty of the Body) not only to Justice which is the rectitude of the Soul, but to such a Sanctity as makes us like to God. * For so saith the Spirit of God; *Be ye holy, as I am: be pure, be perfect, as your heavenly Father is pure, as he is perfect:* which because it cannot be a perfection of degrees, it must be *in similitudine naturæ*, in the likeness of that nature which God hath given us in the new birth, that by it we might resemble his excellency and holiness. And this I conceive to be the meaning of S. *Peter*, *According as his divine power hath given unto us all things that pertain to life and godliness*, (that is, to this new life of Godliness) *through the knowledge of him that hath called us to glory and vertue: Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the Divine nature:* so we read it; but it is something mistaken: it is not τῆς θείας φύσεως, [*The Divine nature,*] for God's nature is indivisible, and incommunicable; but it is spoken *participativè*, or *per analogiam*, [*partakers of a Divine nature,*] that is, of this new and God-like nature given to every person that serves God, whereby he is sanctified and made the child of God, and framed into the likeness of Christ. The *Greeks* generally call this χάεισμα, *a gracious Gift*, an extraordinary super-addition to nature; not a single gift in order to single purposes, but an universal principle; and it remains upon all good men during their lives, and after their death, and is that *white stone* spoken of in the Revelation, *and in it a new name written, which no man knoweth but he that hath it:* And by this, God's Sheep at the day of Judgment shall be discerned from Goats. If their spirits be presented to God pure and unblameable, this great χάεισμα, this talent which God hath given to all Christians to improve in the banks of Grace and of Religion, if they bring this to God increased and grown up to the fulness of the measure of Christ, (for it is Christ's Spirit; and as it is in us, it is called *the supply of the spirit of Jesus Christ,*) then we shall be acknowledged for sons, and our adoption shall pass into an eternal inheritance in the portion of our elder Brother. 2 Epist. 1. 3, 4. Apoc. 2. 17. Phil. 1. 19.

I need not to apply this Discourse: The very Mystery it self is in the whole world the greatest engagement of our duty that is imaginable, by the way of instrument, and by the way of thankfulness.

Quisquis

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Quiſquis magna dedit, voluit ſibi magna rependi;

He that gives great things to us ought to have great acknowledgments: and *Seneca* ſaid concerning wiſe men, That he that doth benefits to others, hides thoſe benefits, as a man laies up great treaſures in the earth, which he muſt never ſee with his eyes unleſs a great occaſion forces him to dig the graves, and produce that which he buried; but all the while the man was hugely rich, and he had the wealth of a great relation. So it is with God and us: For this huge benefit of the Spirit, which God gives us, is for our good depoſited into our Souls; not made for forms and oſtentation, not to be looked upon, or ſerve little ends; but growing in the ſecret of our Souls, and ſwelling up to a treaſure making us in this world rich by title and relation, but it ſhall be produced in the great neceſſities of Dooms-day. In the mean time, if the fire be quenched, the fire of God's Spirit, God will kindle another in his anger that ſhall never be quenched: but if we entertain God's Spirit with our own purities, and imploy it diligently, and ſerve it willingly, (for God's Spirit is a loving Spirit) then we ſhall really be turned into Spirits. *Irenæus* had a proverbial ſaying, *Perfecti ſunt qui tria ſine querela Deo exhibent*; They that preſent three things right to God, they are perfect; that is, *a chaſte Body, a righteous Soul, and a holy Spirit.* And the event ſhall be this, which *Maimonides* expreſſed not amiſs, (though he did not at all underſtand the ſecret of this myſtery;) The Soul of man in this life is *in potentia ad eſſe Spiritum*, it is deſigned to be a Spirit, but in the world to come it ſhall be actually as very a Spirit as an Angel is. And this ſtate is expreſſed by the Apoſtle, calling it [*the Earneſt of the Spirit:*] that is, here it is begun, and given us as an antepaſt of Glory, and a principle of Grace; but then we ſhall have it *in plenitudine.*

——— ---regit idem Spiritus artus
Orbe alio———

Here and there it is the ſame; but *here* we have the earneſt, *there* the riches and the inheritance.

But then, if this be a new principle, and be given us in order to the actions of a holy life, we muſt take care that we receive not *the Spirit of God in vain*, but remember it is a new life: and as no man can pretend that a perſon is alive, that doth not always do the works of life; ſo it is certain no man hath the Spirit of God, but he that lives the life of Grace, and doth the works of the Spirit, that is, *in all holineſs, and juſtice, and ſobriety.*

Spiritus qui accedit animo, vel Dei eſt, vel Dæmonis, (ſaid *Tertullian*) Every man hath within him the Spirit of God, or the ſpirit of the Devil. The ſpirit of Fornication is an unclean Devil, and extremely contrary to the Spirit of God; and ſo is the ſpirit of Malice or Uncharitableneſs; for the Spirit of God is the Spirit of Love: for as by Purities God's Spirit ſanctifies the Body, ſo by Love he purifies the Soul, and makes the Soul grow into a Spirit, into a Divine nature. But God knows that even in Chriſtian ſocieties we ſee the Devils walk up and down every day and every hour; the devil of Uncleanneſs, and the devil of Drunkenneſs; the devil of Malice, and the devil of Rage; the ſpirit of Filthy ſpeaking and the ſpirit of Detraction, a Proud ſpirit, and the ſpirit of Rebellion: and yet all call [*Chriſtian.*] It is generally ſuppoſed, that unclean ſpirits walk in the night; and ſo it uſed to be; *for they that are drunk, are drunk in the night*, ſaid the Apoſtle. But *Suidas* tells of certain *Empuſæ* that uſed to appear at Noon, at ſuch time as the *Greeks* did celebrate the Funerals of the Dead; and at this day ſome of the *Ruſſians* fear the *Noon-day Devil*, which appeareth like a mourning widow to reapers of hay and corn, and uſes to break their arms and legs, unleſs they worſhip her. The Prophet *David* ſpeaketh of both kinds: *Thou ſhalt not be afraid for the terrour by night; and, à ruina & Dæmonio meridiano, from the Devil at noon thou ſhalt be free.* It were happy if we were ſo: but beſides the ſolemn followers of the works of darkneſs in the times and proper ſeaſons of darkneſs, there are very many who act their Scenes of darkneſs in the face of the Sun, in open defiance of God, and all Laws, and all Modeſty. There is in ſuch men the ſpirit of Impudence, as well as of Impiety. And yet I might have expreſſed it higher; for every habitual ſin doth not only put us into the power of the Devil, but turns us into his very nature: juſt as the Holy Ghoſt transforms us into the image of God.

Pſal. 91. 5.

Here therefore I have a greater Argument to perſwade you to holy living than *Moſes*

ſes had to the ſons of *Iſrael*. *Behold, I have ſet before you life and death, bleſſing and curſing*; ſo ſaid *Moſes*: but I add, that I have upon the ſtock of this Scripture ſet before you the good Spirit and the bad, God and the Devil: chuſe unto whoſe nature you will be likened, and into whoſe inheritance you will be adopted, and into whoſe poſſeſſion you will enter. If you commit ſin, *you are of your father the Devil*, ye are begot of his principles, and follow his pattern, and ſhall paſs into his portion, when ye are led captive by him at his will; and remember what a ſad thing it is to go into the portion of evil and accurſed ſpirits, the ſad and eternal portion of Devils. But he that hath the Spirit of God, doth acknowledge God for his Father and his Lord, he deſpiſes the world, and hath no violent appetites for ſecular pleaſures, and is dead to the deſires of this life, and his hopes are ſpiritual, and God is his joy, and Chriſt is his pattern and his ſupport, and Religion is his imployment, and *Godlineſs is his gain*: and this man underſtands the things of God, and is ready to die for Chriſt, and fears nothing but to ſin againſt God; and his will is filled with love, and it ſprings out in Obedience to God, and in Charity to his brother. And of ſuch a man we cannot make judgment by his fortune, or by his acquaintance; by his circumſtances, or by his adherencies; for they are the appendages of a natural man: but *the ſpiritual is judged of no man*; that is, the rare excellencies that make him happy do not yet make him illuſtrious, unleſs we will reckon Vertue to be a great Fortune, and Holineſs to be great Wiſdom, and God to be the beſt Friend, and Chriſt the beſt Relative, and the Spirit the hugeſt Advantage, and Heaven the greateſt Reward. He that knows how to value theſe things, may ſit down and reckon the felicities of him that hath the Spirit of God.

SERM. II.

The purpoſe of this diſcourſe is this; That ſince the Spirit of God is a new nature, and a new life put into us, we are thereby taught and enabled to ſerve God by a conſtant courſe of holy living, without the frequent returns and intervening of ſuch actions which men are pleaſed to call *Sins of Infirmity*. Whoſoever hath the Spirit of God lives the life of Grace: The Spirit of God rules in him, and is ſtrong according to its age and abode, and allows not of thoſe often ſins which we think unavoidable, becauſe we call them *Natural Infirmities*.

[*But if Chriſt be in you, the body is dead becauſe of ſin; but the ſpirit is life becauſe of righteouſneſs.*] The ſtate of ſin is a ſtate of death. The ſtate of a man under the Law was a ſtate of Bondage and Infirmity (as S. *Paul* largely deſcribes him in the ſeventh Chapter to the *Romans*:) but he that hath the Spirit is made alive, and free and ſtrong, and conquerour over all the powers and violences of ſin. Such a man reſiſts temptations, falls not under the aſſault of ſin, returns not to the ſin which he laſt repented of, acts no more that error which brought him to ſhame and ſorrow: but he that falls under a crime to which he ſtill hath a ſtrong and vigorous inclination, he that acts his ſin, and then curſes it, and then is tempted, and then ſins again, and then weeps again, and calls himſelf miſerable, but ſtill the enchantment hath confined him to that circle; this man hath not the Spirit: *For where the Spirit of God is, there is Liberty*; there is no ſuch Bondage, and a returning folly to the commands of ſin. But becauſe men deceive themſelves with calling this Bondage *a pitiable and excuſable Infirmity*, it will not be uſeleſs to conſider the ſtate of this queſtion more particularly, leſt men from the ſtate of a *pretended Infirmity* fall into a *real death*.

1. No great ſin is *a ſin of Infirmity*, or excuſable upon that ſtock. But that I may be underſtood, we muſt know that every ſin is in ſome ſence or other *a ſin of Infirmity*. When a man is in the ſtate of ſpiritual ſickneſs or death, he is in a ſtate of Infirmity; for he is a wounded man, a priſoner, a ſlave, a ſick man, weak in his Judgement, and weak in his Reaſonings, impotent in his Paſſions, of childiſh reſolutions, great inconſtancy, and his purpoſes untwiſt as eaſily as the rude conjuncture of uncombining Cables in the violence of a Northern tempeſt: and he that is thus in infirmity cannot be excuſed; for it is the aggravation of the ſtate of his ſin; he is ſo infirm that he is in a ſtate unable to do his duty. Such a man is *a ſervant of ſin*, a ſlave of the Devil, an heir of corruption, abſolutely under command: and every man is ſo who reſolves for ever to avoid ſuch a ſin, and yet for ever falls under it. For what can he be but a ſervant of ſin, who fain would avoid it, but cannot? that is, he hath not the Spirit of God within him; Chriſt dwells not in his Soul; for *where the Son is, there is Liberty*: and all that are in the Spirit are the ſons of God, and ſervants of righteouſneſs, and therefore freed from ſin. But then there are alſo *ſins of infirmity* which are ſingle actions, intervening ſeldom, in little inſtances unavoidable, or through a faultleſs ignorance: Such as theſe are always the allays of the life of the beſt men;

and

SERM. II.

and for theſe Chriſt hath paid, and they are never to be accounted to good men, ſave only to make them more wary, and more humble. Now concerning theſe it is that I ſay, No great ſin is a ſin of excuſable or unavoidable Infirmity: Becauſe whoſoever hath received the Spirit of God, hath ſufficient knowledge of his duty, and ſufficient ſtrengths of grace, and ſufficient advertency of mind, to avoid ſuch things as do great and apparent violence to Piety and Religion. No man can juſtly ſay, that it is a ſin of Infirmity that he was drunk: For there are but three cauſes of every ſin, (a fourth is not imaginable.) 1. If *Ignorance* cauſe it, the ſin is as full of excuſe as the Ignorance was innocent. But no Chriſtian can pretend this to Drunkenneſs, to Murther, to Rebellion, to Uncleanneſs. For what Chriſtian is ſo uninſtructed but that he knows Adultery is a ſin? 2. *Want of obſervation* is the cauſe of many indiſcreet and fooliſh actions. Now at this gap many irregularities do enter and eſcape, becauſe in the whole it is impoſſible for a man to be of ſo preſent a ſpirit, as to conſider and reflect upon every word and every thought. But it is in this caſe, in God's Laws otherwiſe than in mans: the great Flies cannot paſs through without obſervation, little ones do; and a man cannot be drunk, and never take notice of it; or tempt his neighbour's wife before he be aware: therefore the leſs the inſtance is, the more likely is it to be a ſin of Infirmity: and yet if it be never ſo little, if it be obſerved, then it ceaſes to be a ſin of Infirmity. 3. But becauſe great Crimes cannot pretend to paſs undiſcernably, it follows that they muſt come in at the door of *Malice*, that is, of want of Grace, in the abſence of the Spirit; they deſtroy where-ever they come, and the man dies if they paſs upon him.

1.

2.

3.

It is true, there is *fleſh and blood* in every regenerate man, but they do not both rule: the fleſh is left to tempt, but not to prevail. And it were a ſtrange condition, if both the godly and the ungodly were captives to ſin, and infallibly ſhould fall into temptation and death, without all difference, ſave only that the godly ſins *unwillingly*, and the ungodly ſins *willingly*. But if the ſame things be done by both, and God in both be diſhonoured, and their duty prevaricated, the pretended unwillingneſs is the ſign of a greater and a baſer ſlavery, and of a condition leſs to be endured: For the Servitude which is againſt me is intolerable; but if I chuſe the ſtate of a Servant, I am free in my mind.

——— Libertatis ſervaveris umbram,
Si quicquid jubeare velis.———

Certain it is, that ſuch a perſon who fain would, but cannot chuſe but commit Adultery or Drunkenneſs, is the verieſt ſlave to ſin that can be imagined, and not at all freed by the Spirit, and by the liberty of the ſons of God: * and there is no other difference, but that the miſtaken good man feels his ſlavery, and ſees his chains and his fetters; but therefore it is certain that he is, becauſe he ſees himſelf to be, a ſlave. No man can be a ſervant of ſin, and a ſervant of righteouſneſs at the ſame time; but every man that hath the Spirit of God is a ſervant of righteouſneſs: and therefore whoſoever find great ſins to be unavoidable, are in a ſtate of death and reprobation, (as to the preſent) becauſe they willingly or unwillingly (it matters not much whether of the two) are ſervants of ſin.

* *Tot rebus iniquis Paruimus victi: vinia eſt hæc ſola pudoris, Degeneriſque metus, nil jam potuiſſe negari.* Lucan.

2. Sins of Infirmity, as they are ſmall in their inſtance, ſo they put on their degree of excuſableneſs only according to the weakneſs or infirmity of a mans Underſtanding. So far as men (without their own fault) underſtand not their duty, or are poſſeſſed with weakneſs of principles, or are deſtitute and void of diſcourſe, or diſcerning powers and acts, ſo far if a ſin creeps upon them, it is as natural, and as free from a Law, as is the action of a child: But if any thing elſe be mingled with it, if it proceed from any other principle, it is criminal, and not excuſed by our infirmity, becauſe it is choſen; and a mans will hath no Infirmity, but when it wants the grace of God, or is maſtered with paſſions and ſinful appetites: and that Infirmity is the ſtate of Unregeneration.

2.

3. The violence or ſtrength of a Temptation is not ſufficient to excuſe an action, or to make it accountable upon the ſtock of a pitiable and innocent Infirmity, if it leaves the Underſtanding ſtill able to judge; becauſe a temptation cannot have any proper ſtrengths but from our ſelves; and becauſe we have in us a principle of baſeneſs which this temptation meets, and only perſwades me to act, becauſe I love it. *Joſeph* met with a temptation as violent and as ſtrong as any man; and it is certain there are not many Chriſtians but would fall under it, and call it *a ſin of Infirmity* ſince they have been taught ſo to abuſe themſelves, by ſowing fig-leaves before their nakedneſs: But becauſe *Joſeph* had a ſtrength of God within him, the ſtrength of Chaſtity,

3.

Chaſtity, therefore it could not at all prevail upon him. Some men cannot by any art of Hell be tempted to be drunk; others can no more reſiſt an invitation to ſuch a meeting, than they can refuſe to die if a dagger were drunk with their heart-blood, becauſe their evil habits made them weak on that part. And ſome man that is fortified againſt Revenge, it may be will certainly fall under a temptation to Uncleanneſs. For every temptation is great or ſmall according as the man is; and a good word will certainly lead ſome men to an action of folly, while another will not think ten thouſand pound a conſiderable argument to make him tell one ſingle lie againſt his duty or his conſcience. SERM. II.

4. No habitual ſin, that is, no ſin that returns conſtantly or frequently; that is repented of, and committed again, and ſtill repented of, and then again committed; no ſuch ſin is excuſable with a pretence of Infirmity: becauſe that ſin is certainly noted, and certainly condemned, and therefore returns, not becauſe of the weakneſs of Nature, but the weakneſs of Grace: the principle of this is an evil ſpirit, an habitual averſation from God, a dominion and empire of ſin. And as no man for his inclinations and aptneſs to the ſins of the fleſh is to be called carnal, if he corrects his inclinations, and turns them into vertues: ſo no man can be called ſpiritual for his good wiſhes, and apt inclinations to goodneſs, if theſe inclinations paſs not into acts, and theſe acts into habits, and holy cuſtoms, and walkings and converſation with God. But as natural concupiſcence corrected becomes the matter of vertue: ſo theſe good inclinations, and condemnings of our ſin, if they be ineffective and end in ſinful actions, are the perfect ſigns of a reprobate and unregenerate eſtate. 4

The ſum is this: An animal man, a man under the Law, a Carnal man (for as to this they are all one) is ſold under ſin, he is a ſervant of corruption, he falls frequently into the ſame ſin to which he is tempted, he commends the Law, he conſents to it that it is good, he does not commend ſin, he does ſome little things againſt it; but they are weak and imperfect, his Luſt is ſtronger, his Paſſions violent and unmortified, his Habits vitious, his Cuſtoms ſinful, and he lives in the regions of ſin, and dies and enters into its portion. But a ſpiritual man, a man that is in the ſtate of Grace, who is born a-new of the Spirit, that is regenerate by the Spirit of Chriſt, *he is led by the Spirit*, he *lives* in the Spirit, he does the works of God cheerfully, habitually, vigorouſly; and although he ſometimes ſlips, yet it is but ſeldom, it is in ſmall inſtances: his life is ſuch as he cannot pretend to be juſtified by Works and Merit, but by Mercy and the Faith of *Jeſus* Chriſt; yet he never ſins great ſins: If he does, he is for that preſent *falu from God's favour*; and though poſſibly he may recover, (and the ſmaller, or ſeldomer the ſin is, the ſooner may be his reſtitution) yet for the preſent (I ſay) he is out of God's favour. But he that remains in the grace of God, ſins not by any deliberate, conſultive, knowing act: he is incident to ſuch a ſurprize as may conſiſt with the weakneſs and judgment of a good man; but whatſoever is or muſt be conſidered, if it cannot paſs without conſideration, it cannot paſs without ſin, and therefore cannot enter upon him while he remains in that ſtate. For *he that is in Chriſt, in him the body is dead by reaſon of ſin.* And the Goſpel did not differ from the Law, but that the Goſpel gives grace and ſtrength to do whatſoever it commands; which the Law did not: and the greatneſs of *the promiſe of eternal life* is ſuch an argument to them that conſider it, that it muſt needs be of force ſufficient to perſwade a man to uſe all his faculties and all his ſtrength that he may obtain it. God exacted all upon this ſtock; God knew this could do every thing: *Nihil non in hoc præſumpſit Deus* (ſaid one.) This will make a Satyr chaſte, and *Silenus* to be ſober, and *Dives* to be charitable, and *Simon Magus* himſelf to deſpiſe reputation, and *Saul* to turn from a perſecutor to an Apoſtle. For ſince God hath given us reaſon to chuſe, and a promiſe to exchange for our Temperance, and Faith, and Charity, and Juſtice, for theſe (I ſay) Happineſs, exceeding great Happineſs; that we ſhall be Kings, that we ſhall reign with God, with Chriſt, with all the holy Angels for ever, in Felicity ſo great that we have not now capacities to underſtand it, our heart is not big enough to think it; there cannot in the world be a greater inducement to engage us, a greater argument to oblige us to do our duty. God hath not in Heaven a bigger argument; it is not poſſible any thing in the world ſhould be bigger. Which becauſe the Spirit of God hath revealed to us, if by this ſtrength of his we walk in his ways, and be ingrafted into his ſtock, and bring forth his fruits, *the fruits of the Spirit*, then *we are in Chriſt*, and *Chriſt in us*, then *we walk in the Spirit*, and the *Spirit dwells in us*, and our portion ſhall be there where *Chriſt by the Spirit maketh interceſſion for us*, that is, at the right hand of his Father for ever and ever. *Amen.*

SERMON

SERM. III.

SERMON III.

THE

DESCENDING and ENTAILED CURSE *Cut off.*

Exodus 20. part of the 5. verſe.

I the Lord thy God am a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me:
6. And ſhewing mercy unto thouſands of them that love me and keep my Commandments.

IT is not neceſſary that a Commonwealth ſhould give penſions to Orators, to diſſwade men from running into houſes infected with the Plague, or to intreat them to be out of love with violent torments, or to create in men evil opinions concerning Famine or painful deaths: Every man hath a ſufficient ſtock of ſelf-love, upon the ſtrength of which he hath entertained principles ſtrong enough to ſecure himſelf againſt voluntary miſchiefs, and from running into ſtates of deaths and violence. A man would think that this I have now ſaid were in all caſes certainly true; and I would to God it were. For that which is the greateſt evil, that which makes all evils, that which turns good into evil, and every natural evil into a greater ſorrow, and makes that ſorrow laſting and perpetual; that which ſharpens the edge of ſwords, and makes Agues to be Fevers, and Fevers to turn into Plagues; that which puts ſtings into every fly, and uneaſineſs to every trifling accident, and ſtrings every whip with Scorpions, (you know I muſt needs mean Sin;) that evil men ſuffer patiently, and chuſe willingly, and run after it greedily, and will not ſuffer themſelves to be divorced from it: and therefore God hath hired ſervants to fight againſt this evil; he hath ſet Angels with fiery ſwords to drive us from it, he hath imployed Advocates to plead againſt it, he hath made Laws and Decrees againſt it, he hath diſpatched Prophets to warn us of it, and hath eſtabliſhed an Order of men, men of his own Family, and who are fed at his own charges, (I mean the whole Order of the Clergy) whoſe office is like watchmen to give an Alarm at every approach of Sin, with as much affrightment as if an enemy were near, or the Sea broke in upon the flat Countrey; and all this only to perſwade men not to be extremely miſerable, for nothing, for vanity, for a trouble, for a diſeaſe: for ſome ſins naturally are diſeaſes, and all others are natural nothings, mere privations or imperfections, contrary to goodneſs, to felicity, to God himſelf. And yet God hath hedged Sin round about with thorns, and Sin of it ſelf too brings thorns; and it abuſes a man in all his capacities, and it places poiſon in all thoſe ſeats and receptions where he could poſſibly entertain happineſs. For if Sin pretend to pleaſe the Senſe, it doth firſt abuſe it ſhamefully, and then humours it: it can only feed an impoſthume; no natural, reaſonable, and perfective appetite: and beſides its own eſſential appendages and proprieties, things are ſo ordered, that a fire is kindled round about us, and every thing within us, above, below us, and on every ſide of us, is an argument againſt, and an enemy to ſin; and for its ſingle pretence, that it comes to pleaſe one of the Senſes, one of thoſe faculties which are in us the ſame they are in a Cow, it hath an evil ſo communicative, that it doth not only work like poiſon, to the diſſolution of Soul and Body, but it is a ſickneſs like the Plague, it infects all our houſes, and corrupts the air, and the very breath of Heaven: for it moves God firſt to jealouſie, (and that takes off his friendſhip and kindneſs towards us) and then to anger; and that makes him a reſolved

enemy;

enemy; and it brings evil, not only upon our ſelves, but upon all our relatives, upon our ſelves and our children, even the children of our Nephews, *ad natos natorum & qui naſcentur ab illis*, to the third and fourth generation. And therefore if a man ſhould deſpiſe the eye or ſword of man, if he ſins, he is to conteſt with the jealouſie of a provoked God: If he doth not regard himſelf, let him pity his pretty Children: If he be angry and hates all that he ſees, and is not ſolicitous for his Children, yet let him pity the generations which are yet unborn; let him not bring a curſe upon his whole Family, and ſuffer his name to rot in curſes and diſhonours; let not his memory remain polluted with an eternal ſtain. If all this will not deterr a man from ſin, there is no inſtrument left for that man's vertue, no hopes of his felicity, no recovery of his ſorrows and ſickneſſes; but he muſt ſink under the ſtroaks of a jealous God into the diſhonour of eternal ages, and the groanings of a never-ceaſing ſorrow.

God is a jealous God] That is the firſt and great ſtroke he ſtrikes againſt ſin; he ſpeaks after the manner of men; and in ſo ſpeaking we know he that is *jealous* is *ſuſpicious*, he is *inquiſitive*, he is *implacable*. 1. God is pleaſed to repreſent himſelf a perſon very *ſuſpicious*, both in reſpect of perſons and things. For our perſons we give him cauſe enough: For we are ſinners from our Mothers Womb: we make ſolemn Vows, and break them inſtantly; we cry for Pardon, and ſtill renew the ſin; we deſire God to try us once more, and we provoke him ten times farther; we uſe the means of Grace to cure us, and we turn them into vices and opportunities of ſin; we curſe our ſins, and yet long for them extremely; we renounce them publickly, and yet ſend for them in private and ſhew them kindneſs; we leave little offences, but our Faith and our Charity is not ſtrong enough to maſter great ones; and ſometimes we are ſham'd out of great ones, but yet entertain little ones; or if we diſclaim both yet we love to remember them, and delight in their paſt actions, and bring them home to us, at leaſt by fiction of imagination, and we love to be betrayed into them: we would fain have things ſo ordered by chance or power, that it may ſeem neceſſary to ſin, or that it may become excuſable, and dreſſed fitly for our own circumſtances; and for ever we long after the fleſh-pots of *Egypt*, the Garlick and the Onions: and we do ſo little eſteem Manna, the food of Angels, we ſo loath the Bread of Heaven, that any Temptation will make us return to our fetters and our bondage. And if we do not tempt our ſelves, yet we do not reſiſt a Temptation; or if we pray againſt it, we deſire not to be heard; and if we be aſſiſted, yet we will not work together with thoſe aſſiſtances: ſo that unleſs we be forced, nothing will be done. We are ſo willing to periſh, and ſo unwilling to be ſaved, that we miniſter to God reaſon enough to ſuſpect us, and therefore it is no wonder that God is jealous of us. We keep company with Harlots and polluted perſons; we are kind to all Gods Enemies, and love that which he hates: how can it be otherwiſe but that we ſhould be ſuſpected? Let us make our beſt of it, and ſee if we can recover the good opinion of God; for as yet we are but *ſuſpected perſons*. 2. And therefore God is *inquiſitive*; he looks for that which he fain would never find: God ſets ſpies upon us; he looks upon us himſelf through the Curtains of a cloud, and he ſends Angels to eſpie us in all our ways, and permits the Devil to winnow us and to accuſe us, and erect a Tribunal and witneſſes in our own Conſciences, and he cannot want information concerning our ſmalleſt irregularities. Sometimes the Devil accuſes: but he ſometimes accuſes us falſly, either maliciouſly, or ignorantly, and we ſtand upright in that particular by innocence; and ſometimes by penitence; and all this while our Conſcience is our friend. Sometimes our Conſcience does accuſe us unto God; and then we ſtand convict by our own judgement. Sometimes, if our Conſcience acquit us, yet *we are* not *thereby juſtified*: For, as *Moſes* accuſed the *Jews*; ſo do Chriſt and his Apoſtles accuſe us, not in their perſons, but by their works and by their words, by the thing it ſelf, by confronting the laws of Chriſt, and our practices. Sometimes the Angels, who are the obſervers of all our works, carry up ſad tidings to the Court of Heaven againſt us. Thus two Angels were the informers againſt *Sodom*: but yet theſe were the laſt; for before that time the cry of their iniquity had ſounded loud and ſadly in Heaven. And all this is the direct and proper effect of his Jealouſie, which ſets ſpies upon all the actions, and watches the circumſtances, and tells the ſteps, and attends the buſineſs, the recreations, the publications and retirements of every man, and will not ſuffer a thought to wander, but he uſes means to correct its error, and to reduce it to himſelf. For he that created us, and daily feeds us, he that intreats us to be happy, with an importunity ſo paſſionate as if (not we, but) himſelf were to receive the favour; he that would part with his only Son from his boſom, and the embraces

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of eternity, and give him over to a ſhameful and curſed death for us, cannot but be ſuppoſed to love us with a great love, and to own us with an entire title, and therefore that he would fain ſecure us to himſelf with an undivided paſſion. And it cannot but be infinitely reaſonable: for to whom elſe ſhould any of us belong but to God? Did the World create us? or did Luſt ever do us any good? Did Satan ever ſuffer one ſtripe for our advantage? Does not he ſtudy all the ways to ruine us? Do the Sun or the Stars preſerve us alive? or do we get underſtanding from the Angels? Did ever any joynt of our body knit, or our heart ever keep one true minute of a pulſe without God? Had we not been either nothing, or worſe, that is, infinitely, eternally miſerable, but that God made us capable, and then purſued us with arts and devices of great mercy to force us, to be happy? Great reaſon therefore there is that God ſhould be jealous leſt we take any of our duty from him, who hath ſo ſtrangely deſerved it all, and give it to a creature, or to our enemy, who cannot be capable of any. But however, it will concern us with much caution to obſerve our own ways, ſince *we are made a ſpectacle to God, to Angels, and to Men.* God hath ſet ſo many ſpies upon us, the bleſſed Angels and the curſed Devils, good men and bad men, the eye of Heaven, and eye of that eye, God himſelf, all watching leſt we rob God of his Honour, and our ſelves of our Hopes. For by this prime intention he hath choſen ſo to get his own glory, as may beſt conſiſt with our felicity: His

3. great deſign is to be glorified in our being ſaved. 3. God's Jealouſie hath a ſadder effect than all this. For all this is for mercy; but if we provoke this Jealouſie, if he finds us in our ſpiritual whoredoms, he is *implacable*, that is, he is angry with us to eternity, unleſs we return in time: and if we do, it may be he will not be appeaſed in all inſtances; and when he forgives us, he will make ſome reſerves of his wrath; he will puniſh our perſons or our eſtate, he will chaſtiſe us at home or abroad, in our bodies or in our children; for he will viſit our ſins upon our children from generation to generation: and if they be made miſerable for our ſins, they are unhappy in ſuch parents; but we bear the curſe and anger of God, even while they bear his rod.

II. *God viſits the ſins of the Fathers upon the children.*] That's the ſecond great ſtroke he ſtrikes againſt ſin, and is now to be conſidered.

That God doth ſo is certain, becauſe he ſaith he doth: and that this is juſt in him ſo to do, is alſo as certain, therefore becauſe he doth it. For as his Laws are our meaſures, ſo his actions and his own will are his own meaſures. He that hath right over all things, and all perſons cannot do wrong to any thing. He that is eſſentially juſt, (and there could be no ſuch thing as Juſtice, or Juſtice it ſelf could not be good, if it did not derive from him) it is impoſſible for him to be unjuſt. But ſince God is pleaſed to ſpeak after the manner of men, it may well conſiſt with our duty to enquire into thoſe manners of conſideration whereby we may underſtand the Equity of God in this proceeding, and to be inſtructed alſo in our own danger if we perſevere in ſin.

1. No man is made a *ſinner* by the fault of another man without his own conſent: For to every one God gives his choice, and *ſets life and death before* every of the ſons of *Adam*: and therefore this death is not a conſequent to any ſin but our own. In this ſence it is true, that if *the fathers eat ſowre grapes, the childrens teeth ſhall not be ſet on edge*: and therefore the ſin of *Adam*, which was derived to all the world, did not bring the world to any other death but temporal, by the intermedial ſtages of ſickneſs and temporal infelicities. And it is not ſaid that *Sin paſſed upon all men*, but *Death*; and that alſo no otherwiſe but ἐφ' ᾧ πάντες ἥμαρτον, *in aſmuch as all men have ſinned*; as they have followed the ſteps of their father, ſo they are partakers of his death. And therefore it is very remarkable, that death brought in by Sin was nothing *ſuperinduced* to man; man only was *reduced* to his own natural condition, from which before *Adam*'s Fall he ſtood exempted by ſupernatural favour: and therefore although the taking away that extraordinary grace or priviledge was a puniſhment; yet the ſuffering the natural death was directly none, but a condition of his Creation, natural, and therefore not primarily evil; but if not good, yet at leaſt indifferent. And the truth and purpoſe of this obſervation will extend it ſelf, if we obſerve, that before any man died Chriſt was promiſed, by whom Death was to loſe its ſting, by whom Death did ceaſe to be an evil, and was, or might be, if we do belong to Chriſt, a ſtate of advantage. So that we by occaſion of *Adam*'s ſin, being returned to our natural certainty of dying, do ſtill even in this very particular ſtand between the bleſſing and the curſing. If we follow Chriſt, Death is our friend: If we imitate the prevarication of *Adam*, then Death becomes an evil; the condition

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of our Nature becomes the puniſhment of *our own ſin*, not of *Adam's*. For although his ſin brought Death in, yet it is only our ſin that makes Death to be evil. And I deſire this to be obſerved, becauſe it is of great uſe in vindicating the Divine Juſtice in the matter of this queſtion. The material part of the evil came from our Father upon us; but the formality of it, the ſting and the curſe is only by our ſelves. SERM. III.

2. For the fault of others many may become *miſerable*, even all or any of thoſe whoſe relation is ſuch to the ſinner, that he in any ſence may by ſuch inflictions be puniſhed, execrable, or oppreſſed. Indeed it were ſtrange, if when a Plague were in *Æthiopia*, the *Athenians* ſhould be infected; or if the houſe of *Pericles* were viſited, *Thucydides* ſhould die for it. For although there are ſome evils which (as *Plutarch* ſaith) are *anſis & propagationibus prædita, incredibili celeritate in longinquum penetrantia*, ſuch which can dart evil influences, as Porcupines do their quills; yet as at ſo great diſtances the knowledge of any confederate events muſt needs be uncertain; ſo it is alſo uſeleſs, becauſe we neither can joyn their cauſes, nor their circumſtances, nor their accidents into any neighbourhood of conjunction. Relations are ſeldom noted at ſuch diſtances; and if they were, it is certain, ſo many accidents will intervene, that will outweigh the efficacy of ſuch relations, that by any ſo far diſtant events we cannot be inſtructed in any duty, nor underſtand our ſelves reproved for any fault. But when the relation is nearer, and is joyned under ſuch a head and common cauſe, that the influence is perceived, and the parts of it do uſually communicate in benefit, notices, or infelicity, (eſpecially if they relate to each other as ſuperiour and inferiour) then it is certain the ſin is infectious (I mean) not only in example, but alſo in puniſhment. 2.

And of this I ſhall ſhew, 1. In what inſtances uſually it is ſo. 2. For what reaſons it is ſo, and juſtly ſo 3. In what degree, and in what caſes it is ſo. 4. What remedies there are for this evil

1. It is ſo in Kingdoms, in Churches, in Families, in political, artificial, and even in accidental Societies. 1.

When *David* numbred the people, God was angry with him; but he puniſhed the people for the crime; ſeventy thouſand men died of the Plague. And when God gave to *David* the choice of three plagues, he choſe that of the Peſtilence, in which the meaneſt of the people, and ſuch which have the leaſt ſociety with the acts and crimes of Kings, are moſt commonly devoured; whilſt the powerful and ſinning perſons, by arts of Phyſick, and flight, by proviſions of nature, and accidents, are more commonly ſecured. * But the ſtory of the Kings of *Iſrael* hath furniſhed us with an example fitted with all the ſtranger circumſtances in this queſtion. *Joſhua* had ſworn to the *Gibeonites* (who had craftily ſecured their lives by exchanging it for their liberties:) Almoſt 500 years after, *Saul*, in zeal to the men of *Iſrael* and *Judah*, ſlew many of them. After this *Saul* dies, and no queſtion was made of it. But in the days of *David* there was a Famine in the Land three years together; and God being inquired of, ſaid, it was becauſe of *Saul* his killing the *Gibeonites*. What had the people to do with their King's fault? or, at leaſt, the people of *David* with the fault of *Saul?* That we ſhall ſee anon. But ſee the way that was appointed to expiate the crime and the calamity. *David* took ſeven of *Saul's* ſons, and hanged them up againſt the Sun; and after that God was intreated for the Land. The ſtory obſerves one circumſtance more: that for the kindneſs of *Jonathan*, *David* ſpared *Mephiboſheth*. Now this ſtory doth not only inſtance in Kingdoms, but in Families too. The Father's fault is puniſhed upon the ſons of the Family, and the King's fault upon the people of his Land; even after the death of the King, after the death of the Father. Thus God viſited the ſin of *Ahab* partly upon himſelf, partly upon his ſons. *I will not bring the evil in his days, but in his ſons days will I bring the evil upon his Houſe.* Thus did God ſlay the child of *Bathſheba* for the ſin of his Father *David:* and the whole Family of *Eli*, all his kindred of the nearer lines, were thruſt from the Prieſthood, and a curſe made to deſcend upon his children for many ages; *that all the males ſhould die young, and in the flower of their youth.* The boldneſs and impiety of *Cham* made his poſterity to be accurſed, and brought ſlavery into the world. Becauſe *Amalek* fought with the Sons of *Iſrael* at *Rephidim*, God took up a quarrel againſt the Nation for ever. And above all examples is that of the *Jews*, who put to death *the Lord of life*, and made their Nation to be an Anathema for ever, until the day of reſtitution: *His bloud be upon us, and upon our children.* If we ſhed innocent bloud, if we provoke God to wrath, if we oppreſs the poor, if we *crucifie the Lord of life again, and put him to an open ſhame*, the wrath of God 2 Sam. 21. 1. 1 King. 21. 29.

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will be upon us and upon our children, to make us a curſed Family; and we are the ſinners, to be the ſtock and original of the curſe; the pedigree of the miſery ſhall derive from us.

This laſt inſtance went farther than the other of Families and Kingdoms. For not only the ſingle Families of the *Jews* were made miſerable for their Fathers murthering the Lord of Life, nor alſo was the Nation alone extinguiſhed for the ſins of their Rulers, but the Religion was removed; it ceaſed to be God's people; the Synagogue was rejected, and her veil rent, and her privacies diſmantled, and the Gentiles were made to be God's people, when the *Jews* incloſure was diſpark'd. I need not farther to inſtance this propoſition in the caſe of National Churches; though it is a ſad calamity that is fallen upon all the Seven Churches of *Aſia*, (to whom the Spirit of God wrote ſeven Epiſtles by St. *John*) and almoſt all the Churches of *Africa*, where Chriſt was worſhipped, and now *Mahomet* is thruſt in ſubſtitution, and the people are ſervants, and the Religion is extinguiſhed, or where it remains it ſhines like the Moon in an Eclipſe, or like the leaſt ſpark of the *Pleiades*, ſeen but ſeldom, and that rather ſhining like a Glo-worm than a Taper enkindled with a beam of the Sun of Righteouſneſs. I ſhall add no more inſtances to verifie the truth of this, ſave only I ſhall obſerve to you, that even there is danger in being in evil company, in ſuſpected places, in the civil ſocieties and fellowſhip of wicked men.

Hor. l. 3. od. 2.

——Vetabo, qui Cereris ſacrum
Vulgarit arcanæ, ſub iiſdem
Sit trabibus, fragilemque mecum
Solvat phaſelum. Sæpe Dieſpiter
Neglectus, inceſto addidit integrum.

And it hapned to the Mariners who carried *Jonah*, to be in danger with a horrid Storm, becauſe *Jonah* was there who had ſinned againſt the Lord. Many times the ſin of one man is puniſhed by the falling of a Houſe or a Wall upon him, and then all the Family are like to be cruſhed with the ſame ruine: ſo dangerous, ſo peſtilential, ſo infectious a thing is Sin, that it ſcatters the poiſon of its breath to all the neighborhood, and makes that the man ought to be avoided like a perſon infected with the Plague.

2. Next I am to conſider why this is ſo, and why it is juſtly ſo. To this I anſwer,

1. 1. Between Kings and their people, Parents and their children, there is ſo great a neceſſitude, propriety, and entercourſe of nature, dominion, right and poſſeſſion, that they are by God and the Laws of Nations reckoned as their Goods and their Bleſſings. *The honour of a King is in the multitude of his people*; and, *Children are a gift that cometh of the Lord*; and, *Happy is that man that hath his quiver full of them*: and, *Lo thus ſhall the man be bleſſed that feareth the Lord; his wife ſhall be like the fruitful vine by the walls of his houſe, his children like olive branches round about his Table.* Now if Children be a bleſſing, then to take them away in anger is a curſe: and if the loſs of Flocks and Herds, the burning of Houſes, the blaſting of Fields be a curſe; how much greater is it to loſe our Children, and to ſee God ſlay them before our eyes, in hatred to our perſons, and deteſtation and loathing of our baſeneſs? When *Job*'s Meſſengers told him the ſad ſtories of fire from Heaven, the burning his Sheep, and that the *Sabeans* had driven his Oxen away, and the *Caldeans* had ſtoln his Camels; theſe were ſad arreſts to his troubled Spirit: but it was reſerved as the laſt blow of that ſad execution, that the ruines of a Houſe had cruſh'd his Sons and Daughters to their graves. Sons and Daughters are greater bleſſings than Sheep and Oxen: they are not ſervants of profit, as Sheep are, but they ſecure greater ends of bleſſings; they preſerve your Names; they are ſo many titles of Proviſion and Providence; every new Child is a new title of God's care of that Family: They ſerve the ends of honour, of Commonwealths and Kingdoms; they are images of our Souls, and images of God, and therefore are great bleſſings; and by conſequence, they are great riches, though they are not to be ſold for money: and ſurely he that hath a Cabinet of invaluable Jewels, will think himſelf rich, though he never ſells them. *Does God take care for Oxen?* (ſaid our bleſſed Saviour) much more for you: yea all and every one of your Children are of more value than many Oxen. When therefore God for your ſins ſtrikes them with crookedneſs, with deformity, with fooliſhneſs, with impertinent and caitive ſpirits, with haſty or ſudden deaths; it is a greater curſe to you than to loſe whole Herds of Cattel, of which (it is certain) moſt men would be very ſenſible. They are our goods; they are our bleſſings from God; therefore we are

ſtricken

ſtricken when for our ſakes they die. Therefore we may properly be puniſhed by evils happening to our Relatives.

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2. But as this is a *puniſhment to us*, ſo it is *not unjuſt as to them*, though they be innocent. For all the calamities in this life are incident to the moſt Godly perſons in the world: and ſince the King of Heaven and Earth was made *a man of ſorrows*, it cannot be called unjuſt or intolerable that innocent perſons ſhould be preſſed with temporal infelicities: only in ſuch caſes we muſt diſtinguiſh the miſery from the puniſhment; for that all the world dies is a puniſhment of *Adam*'s ſin; but it is no evil to thoſe ſingle perſons that *die in the Lord*, for they are bleſſed in their death. *Jonathan* was killed the ſame day with his Father the King; and this was a puniſhment to *Saul* indeed, but to *Jonathan* it was a bleſſing: for ſince God had appointed the Kingdom to his neighbour, it was more honourable for him to die fighting the Lord's Battel, than to live and ſee himſelf the laſting teſtimony of God's Curſe upon his Father, who loſt the Kingdom from his Family by his diſobedience. That death is a bleſſing which ends an honourable, and prevents an inglorious life. And our children (it may be) ſhall be ſanctified by a ſorrow, and purified by the fire of affliction, and they ſhall receive the bleſſing of it; but it is to their fathers a curſe, who ſhall wound their own hearts with ſorrow, and cover their heads with a robe of ſhame, for bringing ſo great evil upon their houſe. 2.

3. God hath many ends of Providence to ſerve in this diſpenſation of his Judgments. * 1. He expreſſes the higheſt indignation againſt ſin, and makes his examples laſting, communicative, and of great effect; it is a little image of Hell; and we ſhall the leſs wonder that God with the pains of Eternity puniſhes the ſins of Time, when with our eyes we ſee him puniſh a tranſient action with a laſting Judgment. * 2. It arreſts the ſpirits of men, and ſurprizes their looſneſſes, and reſtrains their gaiety, when we obſerve that the Judgments of God find us out in all relations, and turn our comforts into ſadneſs, and make our Families the ſcene of ſorrows, and we can eſcape him no where; and by ſin are made obnoxious not alone to perſonal judgments, but are made like the fountains of the Dead Sea, ſprings of the Lake of *Sodom*; inſtead of refreſhing our Families with bleſſings, we leave them brimſtone, and drought, and poiſon, and an evil name, and the wrath of God, and a treaſure of wrath, and their Fathers ſins, for their portion and inheritance. * Naturaliſts ſay, that when the leading Goats in the *Greek* Iſlands have taken an *Eryngus* or Sea-Holly into their mouths, all the Herd will ſtand ſtill, till the Herdſman comes and forces it out, as apprehending the evil that will come to them all, if any of them, eſpecially their Principals, taſte an unwholſom Plant. And indeed it is of a general concernment, that the Maſter of a Family, or the Prince of a People, from whom as from a fountain many iſſues do derive upon their Relatives, ſhould be ſprings of Health, and Sanctity, and Bleſſing. It is a great right and propriety that a King hath in his People, or a Father in his Children, that even their ſins can do theſe a miſchief, not only by a direct violence, but by the execution of God's wrath. God hath made ſtrange bands and veſſels, or chanels of communication between them, when even the anger of God ſhall be conveyed by the conduits of ſuch Relations. That would be conſidered. It binds them nearer than our new doctrine will endure. But it alſo binds us to pray for them, and for their Holineſs, and good Government, as earneſtly as we would to be delivered from death, or ſickneſs, or poverty, or war, or the wrath of God in any inſtance. 3. This alſo will ſatisfie the fearfulneſs of ſuch perſons who think the evil proſperous, and *call the proud Happy*. No man can be called happy till he be dead; nor then neither, if he lived vitiouſly. Look how God handles him in his Children, in his Family, in his Grand-children: and as it tells that generation which ſees the Judgment, that God was all the while angry with him; ſo it ſupports the ſpirits of men in the interval, and entertains them with the expectation of a certain hope: for if I do not live to ſee his ſin puniſhed, yet his poſterity may find themſelves accurſed, and feel their fathers ſins in their own calamity; and the expectation or belief of that may relieve my oppreſſion, and eaſe my ſorrows, while I know that God will bear my injury in a laſting record, and, when I have forgot it, will bring it forth to judgment. The *Athenians* were highly pleaſed when they ſaw honours done to the poſterity of *Cimon* [a good man, and a rare Citizen, but murthered for being wiſe and vertuous:] and when at the ſame time they ſaw a decree of Baniſhment paſs againſt the children of *Lacharis* and *Ariſto*, they laid their hands upon their mouths, and with ſilence did admire the juſtice of the Power above. 3. 1. 2. 3.

The ſum of this is; that in ſending evils upon the poſterity of evil men, God ſerves

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many ends of Providence, ſome of Wiſdom, ſome of Mercy, ſome of Juſtice, and contradicts none. For the evil of the innocent ſon is the father's puniſhment upon the ſtock of his ſin, and his relation; but the ſad accident happens to the ſon upon the ſcore of nature, and many ends of providence and mercy. To which I add, that if any, even the greateſt temporal evil may fall upon a man, [as Blindneſs did upon the blind man in the Goſpel] when *neither he nor his Parents have ſinned*; much more may it do ſo when his Parents have, though he have not. For there is a nearer or more viſible commenſuration of Juſtice between the Parents ſin and the Sons ſickneſs, than between the evil of the Son and the innocence of Father and Son together. The diſpenſation therefore is righteous and ſevere.

3. 3. I am now to conſider in what Degree and in what caſes this is uſual, or to be expected. It is in the Text inſtanced in the matter of worſhipping Images. God is ſo jealous of his Honour, that he will not ſuffer an Image of himſelf to be made, leſt the image diſhonour the ſubſtance; nor any Image of a Creature to be worſhipped, though with a leſs honor, leſt that leſs ſwell up into a greater. And he that is thus jealous of his honour, and therefore ſo inſtances it, is alſo very curious of it in all other particulars: and though to puniſh the ſins of fathers upon the children be more ſolemnly threatened in this ſin only, yet we find it inflicted indifferently in any other great ſin, as appears in the former precedents.

This one thing I deſire to be ſtrictly obſerved; That it is with much error and great indiligence uſually taught in this Queſtion, that the wrath of God deſcends from fathers to children only in caſe the children imitate and write after their fathers copy; ſuppoſing theſe words [*of them that hate me*] to relate to the children. But this is expreſly againſt the words of the Text, and the examples of the thing. God afflicts good children of evil parents for their fathers ſins; and the words are plain and determinate, God viſits the ſins of the fathers *in tertiam & quartam generationem eorum qui oderunt me*, to the third generation *of them*, *of thoſe fathers* that hate me; that is, upon the great-grand-children of ſuch parents. So that if the great-grand-fathers be haters of God and lovers of iniquity, it may entail a curſe upon ſo many generations, though the children be haters of their fathers hatred, and lovers of God. * And this hath been obſerved even by wiſe men among the Heathens, whoſe ſtories tell, that *Antigonus* was puniſhed for the tyranny of his father *Demetrius*, *Phyleus* for his father *Augeas*, pious and wiſe *Neſtor* for his father *Neleus*: And it was ſo in the caſe of *Jonathan*, who loſt the Kingdom and his life upon the ſtock of his father's ſins; and the innocent child of *David* was ſlain by the anger of God, not againſt the child, who never had deſerved it, but the father's Adultery. I need not here repeat what I ſaid in vindication of the Divine Juſtice; but I obſerved this, to repreſent the danger of a ſinning father or mother, when it ſhall ſo infect the family with curſes, that it ſhall ruine a wiſe and an innocent ſon; and that vertue and innocence which ſhall by God be accepted as ſufficient through the Divine mercy to bring the ſon to Heaven, yet it may be ſhall not be accepted to quit him from feeling the curſe of his father's crime in a load of temporal infelicities: And who but a villain would ruine and undo a wiſe, a vertuous and his own ſon? But ſo it is in all the world. A Traitor is condemned to ſuffer death himſelf, and his poſterity are made beggars and diſhonorable: his Eſcutcheon is reverſed, his arms of honour are extinguiſhed, the nobleneſs of his Anceſtours is forgotten; but his own ſin is not, while men by the characters of infamy are taught to call that Family accurſed which had ſo baſe a father. *Tireſias* was eſteemed unfortunate, becauſe he could not ſee his friends and children: the poor man was blind with age. But *Athamas* and *Agave* were more miſerable, who did ſee their children, but took them for Lions and Stags: the parents were miſerably frantick. But of all, they deplored the miſery of *Hercules*, who, when he ſaw his children, took them for enemies, and endeavoured to deſtroy them. And this is the caſe of all vitious parents. That *a mans enemies* were *they of his own houſe*, was accounted a great calamity: but it is worſe, when we love them tenderly and fondly, and yet do them all the deſpite we wiſh to enemies. But ſo it is, that in many caſes we do more miſchief to our children, than if we ſhould ſtrangle them when they are newly taken from their mother's knees, or tear them in pieces as *Medea* did her brother *Abſyrtus*. For to leave them to inherit a Curſe, to leave them to an entail'd calamity, a miſery, a diſeaſe, the wrath of God, for an inheritance, that it may deſcend upon them, and remark the Family like their Coat of arms; is to be the parent of evil, the ruine of our Family, the cauſes of miſchief to them who ought to be dearer to us than our own eyes. And let us remember this when we are tempted to provoke

provoke the jealous God; let us conſider that his anger hath a progeny, and a deſcending line, and it may break out in the days of our Nephews. A *Greek* woman was accuſed of Adultery, becauſe ſhe brought forth a Blackmoor; and could not acquit her ſelf, till ſhe had proved that ſhe had deſcended in the fourth degree from an *Æthiopian*: Her Great-grand-father was a Moor. And if Naturaliſts ſay true, that Nephews are very often liker to their Grand-fathers than to their Fathers; we ſee that the ſemblance of our Souls and the character of the perſon is conveyed by ſecret and undiſcernable conveyances. Natural production conveys Original ſin; and therefore, by the chanels of the body, it is not ſtrange that men convey an hereditary ſin. And luſtful ſons are uſually born to Satyrs; and monſters of intemperance to the Drunkards: and there are alſo hereditary Diſeaſes; which if in the fathers they were effects of their ſin, as it is in many caſes, it is notorious that the father's ſin is puniſhed, and the puniſhment conveyed by natural inſtruments. So that it cannot be a wonder, but it ought to be a huge affrightment from a ſtate of ſin; if a man can be capable of ſo much charity as to love himſelf in his own perſon, or in the images of his nature, and heirs of his fortunes, and the ſupports of his family, in the children that God hath given him. Conſider therefore that you do not only act your own tragedies when you ſin, but you repreſent and effect the fortune of your children, you ſlay them with your own barbarous and inhumane hands. Only be pleaſed to compare the variety of eſtates, of your own and your children. If they on earth be miſerable many times for their fathers ſins, how great a ſtate of miſery is that in Hell which they ſuffer for their own? And how vile a perſon is that Father or Mother, who for a little mony, or to pleaſe a luſt, will be a parricide, and imbrue his hands in the blood of his own children?

SERMON IV.

PART II.

4. I Am to conſider what Remedies there are for ſons to cut off this Entail of Curſes; and whether, and by what means it is poſſible for Sons to prevent the being puniſhed for their Fathers ſins. And ſince this thing is ſo perplext and intricate, hath ſo eaſie an objection, and ſo hard an anſwer, looks ſo like a cruelty, and ſo unlike a Juſtice, (though it be infinitely juſt, and very ſevere, and a huge enemy to ſin;) it cannot be thought but that there are not only ways left to reconcile God's proceeding to the ſtrict rules of Juſtice, but alſo the condition of man to the poſſibilities of God's uſual mercies. One ſaid of old, *Ex tarditate ſi Dii ſontes prætereant, & inſontes plectant, Juſtitiam ſuam non ſic rectè reſarciunt*: If God be ſo ſlow to puniſh the guilty, that the puniſhment be deferred till the death of the guilty perſon; and that God ſhall be forced to puniſh the innocent, or let the ſin quite eſcape unpuniſh'd; it will be ſomething hard to joyn that Juſtice with Mercy, or to joyn that action with Juſtice. Indeed it will ſeem ſtrange, but the reaſon of its Juſtice I have already diſcourſed: If now we can find how to reconcile this to God's Mercy too, or can learn how it may be turned into a Mercy, we need to take no other care, but that for our own particular we take heed we never tempt God's anger upon our families, and that by competent and apt inſtruments we endeavour to cancel the decree, if it be gone out againſt our Families; for then we make uſe of that ſeverity which God intended; and our ſelves ſhall be refreſhed in the ſhades, and by the cooling brooks of the Divine Mercy, even then when we ſee the wrath of God breaking out upon the families round about us. 4.

Firſt, The firſt means to cut off the Entail of wrath and Curſings from a Family is, for the Sons to diſavow thoſe ſignal actions of impiety in which their fathers were deeply guilty, and by which they ſtained great parts of their life, or have done ſomething of very great unworthineſs and diſreputation. *Si quis paterni vitii naſcitur hæres, naſcitur & pœnæ*: The heir of his Father's wickedneſs, is the heir of his Father's Curſe. And a Son comes to inherit a wickedneſs from his Father, three ways. 1.

1. By

SERM. IV. 1. By approving, or any ways conſenting to his Fathers ſin: As by ſpeaking of it without regret or ſhame; by pleaſing himſelf in the ſtory; or by having an evil mind, apt to counſel or do the like, if the ſame circumſtances ſhould occur. For a Son may contract a ſin, not only by derivation and the contagion of example, but by approbation; not only by a corporal, but by a virtual contact; not only by tranſcribing an evil copy, but by commending it: and a man may have *animum leproſum in cute munda*, a leprous and a polluted mind even for nothing, even for an empty and ineffective luſt. An evil mind may contract the curſe of an evil action. And though the Son of a covetous Father prove a prodigal; yet if he loves his fathers vice for miniſtring to his vanity, he is diſpoſed not only to a judgment for his own prodigality, but alſo to the curſe of his father's avarice.

1.

2. 2. The ſon may inherit the father's wickedneſs by imitation and direct practice; and then the Curſe is like to come to purpoſe; a curſe by accumulation, a treaſure of wrath: and then the children, as they arrive to the height of wickedneſs by a ſpeedy paſſage, as being thruſt forward by an active example, by countenance, by education, by a ſeldom reſtraint, by a remiſs diſcipline; ſo they aſcertain a Curſe to the family, by being a perverſe Generation, a family ſet up in oppoſition againſt God, by continuing and increaſing the provocation.

3. 3. Sons inherit their fathers crimes by receiving and enjoying the purchaſes of their rapine, injuſtice and oppreſſion, by riſing upon the ruine of their fathers ſouls, by ſiting warm in the furrs which their fathers ſtole, and walking in the grounds which are water'd with the tears of oppreſſed Orphans and Widows. Now in all theſe caſes the rule holds, *If the ſon inherits the ſin, he cannot call it unjuſt, if he inherits alſo his fathers puniſhment.* But to reſcind the fatal chain, and break in ſunder the line of God's anger, a ſon is tied in all theſe caſes to diſavow his father's crime. But becauſe the caſes are ſeveral, he muſt alſo in ſeveral manners do it.

1. 1. Every man is bound not to glory in or ſpeak honour of the powerful and unjuſt actions of his Anceſtors: But as all the ſons of *Adam* are bound to be aſhamed of that original ſtain which they derived from the loins of their abuſed Father, they muſt be humbled in it, they muſt deplore it as an evil Mother, and a troubleſome daughter; ſo muſt children account it amongſt the croſſes of their Family, and the ſtains of their honour, that they paſs'd through ſo impure chanels, that in the ſenſe of morality as well as nature they can *ſay to corruption, Thou art my father, and to rottenneſs, Thou art my mother.* I do not ſay that ſons are bound to publiſh or declaim againſt their fathers crimes, and to ſpeak of their ſhame in *Piazza*'s and before *Tribunals*; that indeed were a ſure way to bring their fathers ſins upon their own heads, by their own faults. No, like *Sem* and *Japhet*, they muſt go backward, and caſt a veil upon their nakedneſs and ſhame, leſt they bring the curſe of their fathers angry diſhonour upon their own impious and unrelenting heads. *Noah*'s Drunkenneſs fell upon *Cham*'s head, becauſe he did not hide the openneſs of his father's follies: he made his father ridiculous; but did not endeavour either to amend the ſin, or to wrap the diſhonour in a pious covering. He that goes to diſavow his father's ſin by publiſhing his ſhame, hides an ill face with a more ugly vizor, and endeavours by torches and phantaſtick lights to quench the burning of that houſe which his father ſet on fire: Theſe fires are to be ſmothered, and ſo extinguiſhed. I deny not but it may become the piety of a child to tell a ſad ſtory, to mourn, and repreſent a real grief for ſo great a miſery as is a wicked Father or Mother: but this is to be done with a tenderneſs as nice as we would dreſs an eye withal; it muſt be only with deſigns of charity, of counſel, of eaſe, and with much prudence, and a ſad ſpirit. Theſe things being ſecured, that which in this caſe remains, is, that with all entercourſes between God and our ſelves we diſavow the crime.

Children are bound to pray to God to ſanctifie, to cure, to forgive their parents: and even concerning the ſins of our forefathers the Church hath taught us in her Litanies, to pray that God would be pleaſed to forgive them, ſo that neither we nor they may ſink under the wrath of God for them. [*Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our ſins:*] *Ours* in common and conjunction. And *David* confeſſed to God, and humbled himſelf for the ſins of his Anceſtors and Deceſſors: *Our fathers have done amiſs, and dealt wickedly, neither kept they thy great goodneſs in remembrance, but were diſobedient at the Sea, even at the Red Sea.* So did good King *Joſiah*, *Great is the wrath of the Lord which is kindled againſt us, becauſe our fathers have not hearkned unto the words of this book.* But this is to be done between God and our ſelves:

2 King. 22.13.

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ſelves: or if in publick, then to be done by general accuſation; that God only may read our particular ſorrows in the ſingle ſhame of our Families regiſtred in our hearts, and repreſented to him with humiliation, ſhame, and a hearty prayer.

2. Thoſe Curſes which deſcend from the Fathers to the children by imitation of the crimes of their progenitors are to be cut off by ſpecial and perſonal repentance and prayer, as being a ſtate directly oppoſite to that which procured the Curſe: And if the ſons be pious, or return to an early and a ſevere courſe of holy living, they are to be remedied as other innocent and pious perſons are, who are ſufferers under the burthens of their Relatives, whom I ſhall conſider by and by. Only obſerve this; that no publick or imaginative diſavowings, no ceremonial and pompous reſciſſion of our Fathers crimes, can be ſufficient to interrupt the ſucceſſion of the Curſe, if the children do ſecretly practiſe or approve what they in pretence or ceremony diſavow. And this is clearly proved, (and it will help to explicate that difficult ſaying of our Bleſſed Saviour) *Wo unto you, for ye build the ſepulchres of the Prophets, and your Fathers killed them. Truly ye bear witneſs that ye allow the deeds of your fathers: for they killed them, and ye build their ſepulchres:* that is, the Phariſees were huge Hypocrites, and adorned the Monuments of the Martyr-Prophets, and in words diſclaim'd their Fathers ſin, but in deeds and deſign they approved it. 1. Becauſe they ſecretly wiſh'd all ſuch perſons dead; *colebant mortuos quos nollent ſuperſtites.* In charity to themſelves ſome men wiſh their enemies in Heaven, and would be at charges for a monument for them, that their malice, and their power, and their bones might reſt in the ſame grave: and yet that wiſh and that expence is no teſtimony of their Charity, but of their Anger. 2. Theſe men were willing that the Monuments of thoſe Prophets ſhould remain, and be a viſible affrightment to all ſuch bold perſons and ſevere reprehenders as they were; and therefore they builded their Sepulchres to be as Beacons and publications of danger to all honeſt Preachers. And this was the account Saint *Chryſoſtome* gave of the place. 3. To which alſo the circumſtances of the place concur. For *they* only *ſaid, If they had lived in their Fathers days they would not have done as they did*; but it is certain they approved it, becauſe they purſued the ſame courſes: and therefore our Bleſſed Saviour calls them γενεὰν ἀποκτείνασαν, not only the children of them that did kill the Prophets, but *a killing generation*; the ſin alſo deſcends upon you, for ye have the ſame killing mind: and although you honour them that are dead, and cannot ſhame you; yet you deſign the ſame uſages againſt them that are alive, even againſt the Lord of the Prophets, againſt Chriſt himſelf, whom ye will kill. And as *Dion* ſaid of *Caracalla*, πᾶσι τοῖς ἀγαθοῖς ἀνθρώποις ἀχθόμενος, σιμᾷ τινας αὐτῶν ἀποθανόντας ἐπαινέσας, *The man was troubleſom to all good men* when they were alive, but *did them honor when they were dead:* and when *Herod* had killed *Ariſtobulus*, yet he made him a moſt magnificent funeral: So becauſe the Phariſees were of the ſame humour, therefore our bleſſed Saviour bids them to *fill up the meaſure of their Fathers iniquity*; for they ſtill continued the malice, only they painted it over with a pretence of piety, and of diſavowing their Fathers ſin; which if they had done really, their being children of perſecutors, (much leſs the *adorning of the Prophets Sepulchres*) could not have been juſt cauſe of a wo from Chriſt; this being an act of piety, and the other of nature, inevitable and not choſen by them, and therefore not chargeable upon them. He therefore that will to real purpoſes diſavow his fathers crimes, muſt do it heartily and humbly and charitably, and throw off all affections to the like actions. For he that finds fault with his father for killing *Iſaiah* or *Jeremy*, and himſelf ſhall kill *Ariſtobulus* and *John* the *Baptiſt*; he that is angry becauſe the old Prophets were murthered, and ſhall impriſon and beggar and deſtroy the new ones; he that diſavows the perſecution in the Primitive times, and honours the memory of the dead Martyrs, and yet every day makes new ones; he that blames the oppreſſion of the Country by any of his predeceſſors, and yet ſhall continue to oppreſs his Tenants, and all that are within his gripe; that man cannot hope to be eaſed from the curſe of his fathers ſins; He goes on to imitate them, and therefore to fill up their meaſure, and to heap up a full treaſure of wrath.

2. Luke 11. 47, 48. Verſe 32.

3. But concerning the third there is yet more difficulty. Thoſe ſons that inherit their Fathers ſins by poſſeſſing the price of their Fathers ſouls, that is, by enjoying the goods gotten by their Fathers rapine, may certainly quit the inheritance of the curſe, if they quit the purchaſe of the ſin, that is, if they pay their fathers Debts; his debts of contract, and his debts of juſtice; his debts of entercourſe, and his debts of oppreſſion. I do not ſay that every man is bound to reſtore all the Land which his Anceſtors have unjuſtly ſnatched: for when by Law the poſſeſſion is eſtabliſhed, though the Grand-

3. Mat. 23. 30.

SERM. IV.

Grand-father entred like a Thief, yet the Grand-child is *bonæ fidei poſſeſſor*, and may enjoy it juſtly. And the reaſons of this are great and neceſſary: for the avoiding eternal Suits, and perpetual diſeaſes of reſt and conſcience; becauſe there is no Eſtate in the World that could be enjoyed by any man honeſtly, if poſterity were bound to make reſtitution of all the wrongs done by their progenitors. But although the children of the far-removed lines are not obliged to reſtitution, yet others are: and ſome for the ſame, ſome for other reaſons.

1. Sons are tied to reſtore what their Fathers did uſurp, or to make agreement and an acceptable recompence for it, if the caſe be viſible, evident and notorious, and the oppreſſed party demands it: becauſe in this caſe the Law hath not ſettled the poſſeſſion in the new Tenant; or if a Judge hath, it is by injury; and there is yet no collateral accidental Title transferred by long poſſeſſion, as it is in other caſes: and therefore if the Son continues to oppreſs the ſame perſon whom his Father firſt injured, he may well expect to be the heir of his Father's Curſe, as well as of his curſed purchaſe.

2. Whether by Law and Juſtice, or not, the perſon be obliged, nay, although by all the ſolemnities of Law the unjuſt purchaſe be eſtabliſhed, and that in conſcience the Grand-children be not obliged to reſtitution in their own particulars, but may continue to enjoy it without a new ſin; yet if we ſee a Curſe deſcending upon the Family for the old oppreſſion done in the days of our Grand-fathers, or if we probably ſuſpect that to be the cauſe; then, if we make reſtitution, we alſo moſt certainly remove the Curſe, becauſe we take away the matter upon which the Curſe is grounded. I do not ſay, we ſin, if we do not reſtore: but that, if we do not, we may ſtill be puniſhed. The reaſon of this is clear and viſible: For as without our faults, in many caſes, we may enjoy thoſe Lands which our forefathers got unjuſtly; ſo without our faults we may be puniſhed for them. For as they have tranſmitted the benefit to us, it is but reaſonable we ſhould ſuffer the appendant calamity. If we receive good, we muſt alſo venture the evil that comes along with it. *Res tranſit cum ſuo onere:* All Lands and Poſſeſſions paſs with their proper burthens. And if any of my Anceſtors was a Tenant, and a Servant, and held his Lands as a Villain to his Lord; his poſterity alſo muſt do ſo, though accidentally they become Noble. The caſe is the ſame: If my Anceſtors entred unjuſtly, there is a curſe and a plague that is due to that oppreſſion and injuſtice; and that is *the burthen of the Land*, and it deſcends all along with it. And although I by the conſent of Laws am a juſt poſſeſſor, yet I am obliged to the burthen that comes with the Land: I am indeed another kind of perſon than my Grand-father; he was an uſurper, but I am a juſt poſſeſſor; but becauſe in reſpect of the Land this was but an accidental change, therefore I ſtill am liable to the burthen, and the curſe that deſcends with it. But the way to take off the Curſe is to quit the Title; and yet a man may chuſe. It may be, to loſe the Land would be the bigger curſe: but if it be not, the way is certain how you may be rid of it. * There was a cuſtom among the *Greeks*, that the children of them that died of Conſumptions or Dropſies, all the while their Fathers bodies were burning in their funeral piles, did ſit with their feet in cold water, hoping that ſuch a luſtration and ceremony would take off the lineal and deſcending contagion from the children. I know not what cure they found by their ſuperſtition: but we may be ſure, that if we waſh (not our feet, but) our hands of all the unjuſt purchaſes which our Fathers have tranſmitted to us, their hydropick thirſt of Wealth ſhall not tranſmit to us a conſumption of eſtate, or any other curſe. But this remedy is only in the matter of injury or oppreſſion, not in the caſe of other ſins: becauſe other ſins were tranſient; and as the guilt did not paſs upon the children, ſo neither did the exeriour and permanent effect: and therefore in other ſins (in caſe they do derive a curſe) it cannot be removed, as in the matter of unjuſt poſſeſſion it may be; whoſe effect (we may ſo order it) ſhall no more ſtick to us than the guilt of our Fathers perſonal actions.

The ſum is this: As Kingdoms uſe to expiate the faults of others by acts of Juſtice; and as Churches uſe to *remove the accurſed thing* from ſticking to the communities of the faithful, and the ſins of Chriſtians from being required of the whole Congregation, by excommunicating and cenſuring the delinquent perſons: ſo the Heirs and Sons of Families are to remove from their Houſe the Curſe deſcending from their Fathers loyns, By 1. Acts of diſavowing the ſins of their Anceſtors; 2. By praying for pardon; 3. By being humbled for them; 4. By renouncing the example; and 5. Quitting the affection to the crimes; 6. By not imitating the actions in kind, or in ſemblance and ſimilitude; and laſtly, 7. By refuſing to rejoice in the ungodly purchaſes in which their Fathers did amiſs and dealt wickedly.

Secondly,

Secondly, But after all this, many caſes do occur in which we find that innocent ſons are puniſhed. The remedies I have already diſcourſed of are for ſuch children who have in ſome manner or other contracted and derived the ſin upon themſelves: But if we inquire how thoſe ſons who have no entercourſe or affinity with their Fathers ſins, or whoſe Fathers ſins were ſo tranſient that no benefit or effect did paſs upon their poſterity, may prevent or take off the Curſe that lies upon the Family for their Fathers faults; this will have ſome diſtinct conſiderations. SERM. IV. 2.

1. The pious children of evil Parents are to ſtand firm upon the confidence of the Divine grace and mercy, and upon that perſwaſion to begin to work upon a new ſtock. For it is as certain that he may derive a bleſſing upon his Poſterity, as that his Parents could tranſmit a curſe: and if any man by Piety ſhould procure God's favour to his Relatives and Children, it is certain that he hath done more than to eſcape the puniſhment of his Father's follies. *If ſin doth abound*, and evils by ſin are derived from his Parents; *much more ſhall grace ſuperabound*, and mercy by grace. If he was in danger from the crimes of others, much rather ſhall he be ſecured by his own Piety. For if God puniſhes the ſins of the fathers to four generations; yet he rewards the Piety of fathers to ten, to hundreds, and to thouſands. Many of the Anceſtors of *Abraham* were perſons not noted for Religion, but ſuffered in the publick impiety and almoſt univerſal idolatry of their Ages: and yet all the evils that could thence deſcend upon the Family were wiped off; and God began to reckon with *Abraham* upon a new ſtock of Bleſſings and Piety; and he was, under God, the Original of ſo great a Bleſſing, that his Family for 1500 years together had from him a title to many favours; and what-ever evils did chance to them in the deſcending Ages, were but ſingle evils in reſpect of that treaſure of mercies which the Fathers Piety had obtained to the whole Nation. And it is remarkable to obſerve, how bleſſings did ſtick to them for their Fathers ſakes, even whether they would or no. For firſt, his Grandchild *Eſau* proved a naughty man, and he loſt the great Bleſſing which was entailed upon the Family; but he got, not a curſe, but a leſs Bleſſing: and yet becauſe he loſt the greater Bleſſing, God excluded him from being reckoned in the elder line; for God, foreſeeing the event, ſo ordered it, that he ſhould firſt loſe his birth-right, and then loſe the bleſſing; for it was to be certain, the Family muſt be reckoned for proſperous in the proper line: and yet God bleſſed *Eſau* into a great Nation, and made him the father of many Princes. Now the line of bleſſing being reckoned in *Jacob*, God bleſt his family ſtrangely, and by miracle, for almoſt five generations. He brought them from *Egypt* by mighty ſigns and wonders: and when for ſin they all died in their way to *Canaan*, two only excepted; God ſo ordered it, that they were all reckoned as ſingle deaths; the Nation ſtill deſcended like a river whoſe waters were drunk up for the beverage of an army, but ſtill it keeps its name and current, and the waters are ſupplied by ſhowers, and ſprings, and providence. After this, iniquity ſtill increaſed, and then God ſtruck deeper, and ſpread curſes upon whole Families; he tranſlated the Prieſthood from line to line, he removed the Kingdom from one family to another: and ſtill they ſinned worſe; and then we read that God ſmote almoſt a whole Tribe; the Tribe of *Benjamin* was almoſt extinguiſhed about the matter of the *Levite*'s Concubine: but *ſtill God remembred his promiſe* which he made with their forefathers, and that breach was made up. After this we find a greater rupture made; and ten Tribes fell into Idolatry, and ten Tribes were carried captives into *Aſſyria*, and never came again: But *ſtill God remembred his covenant with Abraham*, and left two Tribes. But they were reſtleſs in their provocation of the God of *Abraham*; and they alſo were carried captive: but ſtill God was the God of their Fathers, and brought them back, and placed them ſafe, and they grew again into a Kingdom, and ſhould have remained for ever, but that they killed one that was greater than *Abraham*, even the *Meſſias*; and then they were rooted out, and the old Covenant caſt off, and God delighted no more to be called *the God of Abraham*, but the *Father of our Lord Jeſus Chriſt*. As long as God kept that relation, ſo long *for the fathers ſakes* they had a title and an inheritance to a bleſſing: for ſo ſaith St. *Paul*, [*As touching the election, they are beloved for the Fathers ſakes.*] Rom. 11. 28. 1.

I inſiſt the longer upon this inſtance, that I may remonſtrate how great and how ſure, and how preſerving mercies a pious Father of a Family may derive upon his ſucceeding generations: And if we do but *tread in the footſteps of our Father Abraham*, we ſhall inherit as certain bleſſings. But then, I pray, add theſe Conſiderations.

2. If a great impiety, and a clamorous wickedneſs hath ſtained the honour of a Family 2.

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mily, and diſcompoſed its title to the Divine mercies and protection, it is not an ordinary piety that can reſtore this Family. An ordinary, eaven courſe of life, full of ſweetneſs and innocency, will ſecure every ſingle perſon in his own eternal intereſt: but that piety which muſt be a ſpring of bleſſings, and communicative to others, that muſt plead againſt the ſins of their Anceſtors, and begin a new bank of mercies for the Relatives; that muſt be a great and excellent, a very religious ſtate of Life. A ſmall penſion will maintain a ſingle perſon: but he that hath a numerous Family, and many to provide for, needs a greater providence of God, and a bigger proviſion for their maintenance: and a ſmall revenue will not keep up the dignity of a great Houſe; eſpecially if it be charged with a great debt. And this is the very ſtate of the preſent queſtion. That piety that muſt be inſtrumental to take off the Curſe imminent upon a Family, to bleſs a numerous poſterity, to ſecure a fair condition to many ages, and to pay the debts of their Fathers ſins, muſt be ſo large, as that, all neceſſary expences and duties for his own Soul being firſt diſcharged, it may be remarkable in great expreſſions, it may be exemplary to all the Family, it may be of univerſal efficacy, large in the extenſion of parts, deep in the intenſion of degrees: and then, as the root of a tree receives nouriſhment not only ſufficient to preſerve its own life, but to tranſmit a plaſtick juice to the trunk of the tree, and from thence to the utmoſt branch and ſmalleſt gem that knots in the moſt diſtant part; ſo ſhall the great and exemplary piety of the Father of a Family not only preſerve to the intereſt of his own Soul the life of grace and hopes of glory, but ſhall be a quickning ſpirit, active and communicative of a bleſſing, not only to the trunk of the tree, to the body and rightly-deſcending line, but even to the collateral branches, to the moſt diſtant relatives; and all that ſhall claim a kindred ſhall have a title to a bleſſing. And this was the way that was preſcribed to the Family of *Eli*, upon whom a ſad curſe was entailed, that there ſhould not be an old man of the Family for ever, and that they ſhould be beggars, and loſe the office of Prieſthood: by the counſel of R. *Johanan*, the Son of *Zacheus*, all the Family betook themſelves to a great, a ſtrict and a ſevere Religion; and God was intreated to revoke his decree, to be reconciled to the Family, to reſtore them to the common condition of men, from whence they ſtood ſeparate by the diſpleaſure of God againſt the crime of *Eli*, and his Sons *Hophni* and *Phineas*. This courſe is ſure either to take off the judgment, or to change it into a bleſſing; to take away the rod, or the ſmart and evil of it; to convert the puniſhment into a mere natural or humane Chance, and that chance to the opportunity of a Vertue, and that vertue to the occaſion of a Crown.

3. 3. It is of great uſe for ſecuring of Families, that every Maſter of a Family order his life ſo, that his Piety and Vertue be as communicative as is poſſible, that is, that he ſecure the Religion of his whole Family by a ſevere ſupraviſion and animadverſion, and by cutting off all thoſe unprofitable and hurtful branches which load the tree, and hinder the growth, and ſtock and diſimprove the fruit, and revert evil juice to the very root it ſelf. *Calviſius Sabinus* laid out vaſt ſums of money upon his Servants, to ſtock his houſe with Learned men; and bought one that could recite all *Homer* by heart, a ſecond that was ready at *Heſiod*, a third at *Pindar*, and for every of the Lyricks one; having this fancy, that all that Learning was his own, and whatſoever his Servants knew made him ſo much the more skilful. It was noted in the man for a rich and prodigal folly: but if he had chang'd his inſtance, and brought none but vertuous ſervants into his houſe, he might better have reckoned his wealth upon their ſtock, and the piety of his family might have helped to bleſs him, and to have increaſed the treaſure of the Maſter's vertue. Every man that would either cut off the title of an old curſe, or ſecure a bleſſing upon a new ſtock, muſt make vertue as large in the fountain as he can, that it may the ſooner water all his Relatives with fruitfulneſs and bleſſings. And this was one of the things that God noted in *Abraham*, and bleſſed his family for it and his poſterity; *I know that Abraham will teach his ſons to fear me.* When a man teaches his Family to know and fear God, then he ſcatters a bleſſing round about his habitation. And this helps to illuſtrate the reaſon of the thing, as well as to prove its certainty. We hear it ſpoken in our books of Religion, that the faith of the parents is imputed to their children to good purpoſes, and that a good Husband ſanctifies an ill Wife, and *a believing Wife an unbelieving Husband*; and either of them makes the children to be ſanctified, *elſe they were unclean and unholy*; that is, the very deſigning children to the ſervice of God is a ſanctification of them; and therefore S. *Hierom* calls Chriſtian children *Candidatos fidei Chriſtianæ.* And if this very deſignation of them makes them holy, that is, acceptable to God, intitled

to

to the promiſes, partakers of the Covenant, within the condition of ſons; much more ſhall it be effectuall to greater bleſſings, when the Parents take care that the children ſhall be actually pious, full of ſobriety, full of Religion, then it becomes a holy houſe, *a choſen generation, an elect family*; and then there can no evil happen to them, but ſuch which will bring them nearer to God: that is, no croſs, but the croſs of Chriſt; no misfortune, but that which ſhall lead them to felicity: and if any ſemblance of a curſe happens in the generations, it is but like the Anathema of a ſacrifice; not an *accurſed*, but a *devoted* thing: for ſo the Sacrifice upon whoſe neck the Prieſt's knife doth fall is ſo far from being accurſed, that it helps to get a bleſſing to all that joyn in the oblation. So every misfortune that ſhall diſcompoſe the eaſe of a pious and religious Family, ſhall but make them fit to be preſented unto God; and the rod of God ſhall be like the branches of fig-trees, bitter and ſharp in themſelves, but productive of moſt delicious fruit. No evil can curſe the Family whoſe ſtock is pious, and whoſe *branches are holineſs to the Lord.* If any leaf or any boughs ſhall fall untimely, God ſhall gather them up, and place them in his Temple, or at the foot of his Throne; and that Family muſt needs be bleſſed, whom infelicity it ſelf cannot make accurſed.

4. If a Curſe be feared to deſcend upon a Family for the fault of their Anceſtors, pious ſons have yet another way to ſecure themſelves, and to withdraw the Curſe from the family, or themſelves from the Curſe; and that is, by doing ſome very great and illuſtrious act of piety, an action *in gradu heroico*, (as *Ariſtotle* calls it) an heroical action. If there ſhould happen to be one Martyr in a Family, it would reconcile the whole kindred to God, and make him, who is more inclined to mercy than to ſeverity, rather to be pleaſed with the relatives of the Martyr, than to continue to be angry with the Nephews of a deceaſed ſinner. I cannot inſiſt long upon this: But you may ſee it proved by one great inſtance in the caſe of *Phineas*, who killed an unclean Prince, and turned the wrath of God from his people. He was zealous for God and for his country-men, and did an heroical action of zeal: wherefore (ſaith God) *Behold I give unto him my covenant of peace, and he ſhall have it, and his ſeed after him; even the covenant of an everlaſting Prieſthood; becauſe he was zealous for his God, and made an attonement for the children of Iſrael.* Thus the ſons of *Rechab* obtain'd the bleſſing of an enduring and bleſſed Family becauſe they were moſt ſtrict and Religious obſervers of their Fathers precepts, and kept them after his death, and abſtained from wine for ever; and no temptation could invite them to taſte it: for they had as great reverence to their Father's aſhes, as, being children, they had to his rod and to his eyes. Thus a man may turn the wrath of God from his Family, and ſecure a bleſſing for poſterity, by doing ſome great noble acts of Charity; or a remarkable Chaſtity, like that of *Joſeph*; or an expenſive, an affectionate Religion and love to Chriſt and his ſervants, as *Mary Magdalen* did. Such things as theſe which are extraordinary egreſſions and tranſvolations beyond the ordinary courſe of an eaven piety, God loves to reward with an extraordinary favour; and gives them teſtimony by an extraregular bleſſing. 4.

One thing more I have to add by way of advice; and that is, That all Parents and Fathers of Families, from whoſe loyns a bleſſing or a curſe uſually does deſcend, be very careful, not only generally in all the actions of their lives, (for that I have already preſſed) but particularly in the matter of Repentance; that they be curious that they finiſh it, and do it throughly: for there are certain ὑστερήματα μετανοίας, *leavings of Repentance*, which make that God's anger is taken from us ſo imperfectly: And although God, for his ſake who died for us, will pardon a returning ſinner, and bring him to Heaven through tribulation and a fiery trial; yet when a man is weary of his ſorrow, and his Faſtings are a load to him, and his ſins are not ſo perfectly renounced, or hated as they ought, the parts of Repentance which are left unfiniſhed do ſometimes fall upon the heads or upon the fortunes of the children. I do not ſay, this is regular and certain; but ſometimes God deals thus: For this thing hath been ſo, and therefore it may be ſo again. We ſee it was done in the caſe of *Ahab*; he *humbled himſelf, and went ſoftly, and laid in ſackcloth*, and called for pardon, and God took from him a Judgment which was falling heavily upon him: but we all know his Repentance was imperfect and lame: The ſame evil fell upon his Sons; for ſo ſaid God, *I will bring the evil upon his houſe in his ſons days.* Leave no arrears for thy poſterity to pay; but repent with an integral, a holy and excellent Repentance, that God being reconciled to thee throughly, for thy ſake alſo he may bleſs thy ſeed after thee.

And after all this, add a continual, a fervent, a hearty, a never-ceaſing Prayer for

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thy children, ever remembring, when they beg a bleſſing, that God hath put much of their fortune into your hands; and a tranſient formal [*God bleſs thee*] will not out-weigh the load of a great vice, and the Curſe that ſcatters from thee by virtual contact, and by the chanels of relation, if thou beeſt a vicious perſon: Nothing can iſſue from thy fountain but bitter waters. And, as it were a great impudence for a condemned Traytor to beg of his injured Prince a province for his Son for his ſake: ſo it is an ineffective bleſſing we give our Children, when we beg for them what we have no title to for our ſelves; nay, when we can convey to them nothing but a curſe. The prayer of a ſinner, the unhallowed wiſh of a vicious parent, is but a poor donative to give to a child who ſuck'd poiſon from his nurſe, and derives curſing from his Parents. They are puniſhed with a double torture in the ſhame and pain of the damned, who dying enemies to God have left an Inventory of ſins and wrath to be divided amongſt their children. But they that can truly give a bleſſing to their children are ſuch as live a bleſſed life, and pray holy prayers, and perform an integral Repentance, and do ſeparate from the ſins of their Progenitors, and do illuſtrious actions, and begin the bleſſing of their Family upon a new ſtock. For as from the eyes of ſome perſons there ſhoots forth an evil influence, and ſome have *an evil eye*, and are infectious, ſome look healthfully as a friendly planet, and innocent as flowers; and as ſome fancies convey private effects to confederate and allied bodies; and between the very vital ſpirits of Friends and Relatives there is a cognation, and they refreſh each other like ſocial plants; and a good man is a * friend to every good man: and (they ſay) that an Uſurer knows an Uſurer, and one rich man another, there being by the very manners of men contracted a ſimilitude of nature, and a communication of effects: So in parents and their children there is ſo great a ſociety of nature and of manners, of bleſſing and curſing, that an evil parent cannot periſh in a ſingle death; and holy parents never eat their meal of bleſſing alone, but they make the room ſhine like the fire of a holy Sacrifice; and a Father's or a Mother's piety makes all the houſe feſtival and full of joy from generation to generation. *Amen.*

* Διαμένει ὃν ἡ τέτων φιλία, ἕως ἂν ἀγαθοὶ ὦσιν. ἡ δ' ἀρετὴ μόνιμον. Ariſtot.

SERMON

SERMON V.

THE

INVALIDITY of a late or DEATH-BED REPENTANCE.

JEREMY 13. 16.

Give glory to the Lord your God, before he cauſe darkneſs, and before your feet ſtumble upon the dark mountains; and while ye look for light, (or, *leſt while ye look for light*) *he ſhall turn it into the ſhadow of death, and make it groſs darkneſs.*

GOD is the eternal fountain of Honour and the ſpring of Glory; in him it dwells eſſentially, from him it derives originally; and when an action is glorious, or a man is honourable, it is becauſe the action is pleaſing to God, in the relation of obedience or imitation, and becauſe the man is honoured by God, and by God's Vicegerent: and therefore God cannot be diſhonoured, becauſe all Honour comes from himſelf; he cannot but be glorified, becauſe to be himſelf is to be infinitely glorious. And yet he is pleaſed to ſay, that our ſins diſhonour him, and our obedience does glorifie him. But as the Sun, the great Eye of the world, prying into the receſſes of Rocks and the hollowneſs of Valleys, receives ſpecies or viſible forms from theſe objects, but he beholds them only by that light which proceeds from himſelf: So does God, who is the light of that Eye; he receives reflexes and returns from us, and theſe he calls *glorifications* of himſelf, but they are ſuch which are made ſo by his own gracious acceptation. For God cannot be glorified by any thing but by himſelf, and by his own inſtruments, which he makes as mirrours to reflect his own excellency; that by ſeeing the glory of ſuch emanations, he may rejoyce in his own works, becauſe they are images of his infinity. Thus when he made the beauteous frame of Heaven and earth, he rejoiced in it, and glorified himſelf; becauſe it was the glaſs in which he beheld his Wiſdom and almighty Power. And when God deſtroyed the old World, in that alſo he glorified himſelf; for in thoſe waters he ſaw the image of his Juſtice, they were the looking-glaſs for that Attribute; and God is ſaid *to laugh at* and *rejoice in the deſtruction of a ſinner*, becauſe he is pleaſed with the Oeconomy of his own Laws, and the excellent proportions he hath made of his Judgments conſequent to our ſins. But above all, God rejoyced in his Holy Son; for he was the image of the Divinity, *the character and expreſs image of his perſon*; in him he beheld his own Eſſence, his Wiſdom, his Power, his Juſtice, and his perſon; and he was that excellent inſtrument deſigned from eternal ages to repreſent, as in a double mirrour, not only the glories of God to himſelf, but alſo to all the world; and he glorified God by the inſtrument of Obedience, in which God beheld his own Dominion and the Sanctity of his Laws clearly repreſented; and he ſaw his Juſtice glorified, when it was fully ſatisfied, by the Paſſion of his Son: and ſo he hath tranſmitted to us a great manner of the Divine glorification, being become to us the Author and the Example of giving glory to God after the manner of men, that is by well doing and patient ſuffering, by obeying his laws and ſubmitting to his power, by imitating his holineſs and confeſſing his goodneſs, by remaining innocent or becoming penitent; for this alſo is called in the Text [*Giving glory to the Lord our God.*]

For he that hath diſhonoured God by ſins, that is, hath denied by a moral inſtrument of duty and ſubordination to confeſs the glories of his power, and the goodneſs

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of his Laws, and hath dishonoured and despised his Mercy, which God intended as an instrument of our piety, hath no better way to glorifie God, than by returning to his duty, to advance the honour of the Divine Attributes, in which he is pleased to communicate himself, and to have entercourse with man. He that repents, confesses his own errour, and the righteousnes of God's Laws, and by judging himself confesses that he deserves punishment; and therefore that God is righteous if he punishes him: and, by returning, confesses God to be the fountain of felicity, and the foundation of true, solid, and permanent joyes, saying in the sence and passion of the Disciples, *Whither shall we go? for thou hast the words of eternal life:* and, by humbling himself, exalts God, by making the proportions of distance, more immense and vast. And as Repentance does contain in it all the parts of holy life which can be performed by a returning sinner, (all the acts and habits of Vertue being but parts, or instances, or effects of Repentance:) so all the actions of a holy life do constitute the mass and body of all those instruments whereby God is pleased to glorifie himself. * For if God is glorified in the Sun and Moon, in the rare fabrick of the Hony-combs, in the discipline of Bees, in the œconomy of Pismires, in the little houses of Birds, in the curiosity of an Eye, God being pleased to delight in those little images and reflexes of himself from those pretty mirrours, which like a crevice in a wall, through a narrow perspective transmit the species of a vast excellency: much rather shall God be pleased to behold himself in the glasses of our obedience, in the emissions of our will and understanding; these being rational and apt instruments to express him, far better than the natural, as being nearer communications of himself.

But I shall no longer discourse of the Philosophy of this expression: Certain it is, that in the style of Scripture, *Repentance* is the great *glorification of God*; and the Prophet, by calling the people to *give God glory*, calls upon them to *repent*, and so expresses both the duty and the event of it; the event being [*Glory to God on high, peace on earth, and good will towards men*] by the sole instrument of *Repentance*. And this was it which *Joshuah* said to *Achan*, [*Give, I pray thee, glory to the Lord God of Israel, and make confession unto him:*] that one act of Repentance is one act of glorifying God. And this *David* acknowledged; [*Against thee only have I sinned: ut tu justificeris, that thou mightest be justified, or cleared:*] that is, that God may have the honour of being righteous, and we the shame of receding from so excellent a perfection; or, as S. *Paul* quotes and explicates the place, *Let God be true, and every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.* But to clear the sence of this expression of the Prophet, observe the words of S. *John*; *And men were scorched with great heat, and blasphemed the name of God, who hath power over those plagues: and they repented not to give him glory.*

Joshua 7. 19.

Psal. 51. 4.

Rom. 3. 4.

Rev. 16. 9.

So that having strength and reason from these so many authorities, I may be free to read the words of my Text thus, [*Repent of all your sins, before God cause darkness, and before your feet stumble upon the dark mountains*] And then we have here the Duty of Repentance, and the time of its performance: It must be μεταvοια εὐκαιρος, *a seasonable* and *timely Repentance*, a Repentance which must begin before our darkness begin, a Repentance in the day time; *ut dum dies est operemini*, that ye may work while it is to day: lest, if we *stumble upon the dark mountains*, that is, fall into the ruines of old age, which makes a broad way narrow, and a plain way to be a craggy mountain, or if we stumble and fall into our last sickness; instead of health God send us to our grave, and instead of light and salvation, which we then confidently look for, he make our state to be outer darkness, that is, misery irremediable, misery eternal.

This exhortation of the Prophet was always full of caution and prudence, but now it it highly necessary; since men who are so clamorously called to Repentance that they cannot avoid the necessity of it, yet, that they may reconcile an evil life with the hopes of Heaven, have crowded this duty into so little room, that it is almost strangled and extinct; and they have lopped off so many members, that they have reduced the whole body of it to the dimensions of a little finger, sacrificing their childhood to vanity, their youth to lust and to intemperance, their manhood to ambition and rage, pride and revenge, secular desires and unholy actions; and yet still farther, giving their old age to covetousnes and oppression, to the world and the Devil: and after all this, What remains for God and for Religion? Oh, for that they will do well enough; upon their death-bed they will think a few godly thoughts, they will send for a Priest to minister comfort to them, they will pray and ask God forgiveness, and receive

receive the holy Sacrament, and leave their goods behind them, diſpoſing them to their friends and relatives, and ſome Dole and iſſues of the Alms-basket to the poor; and if after all this they die quietly, and like a lamb, and be canoniz'd by a brib'd flatterer in a funeral Sermon, they make no doubt but they are children of the Kingdom, and perceive not their folly till without hope of remedy they roar in their expectations of a certain, but a horrid, eternity of pains. * Certainly nothing hath made more ample harveſts for the Devil, than the deferring of Repentance upon vain confidences, and leſſening it in the extenſion of parts as well as intenſion of degrees, while we imagine that a few tears and ſcatterings of devotion are enough to expiate the baſeneſs of a fifty or threeſcore years impiety. This I ſhall endeavour to cure, by ſhewing *what it is to repent*, and that Repentance implies in it the duty of a life, or of many and great, of long and laſting parts of it; and then by direct arguments, ſhewing that Repentance put off to our Death-bed is invalid and ineffectual, ſick, languid and impotent, like our dying bodies and diſabled faculties.

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1. Firſt, therefore, Repentance implies a deep ſorrow, as the beginning and introduction of this duty; not a ſuperficial ſigh or tear, not a calling our ſelves ſinners and miſerable perſons; this is far from that *godly ſorrow that worketh repentance:* and yet I wiſh there were none in the world, or none amongſt us, who cannot remember that ever they have done this little towards the abolition of their multitudes of ſins: but yet if it were not a hearty, pungent ſorrow, a ſorrow that ſhall break the heart in pieces a ſorrow that ſhall ſo irreconcile us to ſin, as to make us rather chuſe to die than to ſin, it is not ſo much as the beginning of Repentance. But in Holy Scripture, when the people are called to Repentance, and Sorrow (which is ever the prologue to it) marches ſadly, and firſt opens the ſcene, it is ever expreſſed to be great, clamorous, and ſad: it is called [*a weeping ſorely*] in the next verſe after my Text; [*a weeping with the bitterneſs of heart*;] a *turning to the Lord with weeping, faſting and mourning*;] a *weeping day and night*; the *ſorrow of heart*; the *breaking of the ſpirit*; the *mourning like a dove*, and *chattering like a ſwallow*. And if we obſerve the threnes and ſad accents of the Prophet *Jeremy*, when he wept for the ſins of his Nation; the heart-breakings of *David*, when he mourned for his Adultery and Murther; and the bitter tears of S. *Peter*, when he waſhed off the guilt and baſeneſs of his Fall, and the denying his Maſter; we ſhall be ſufficiently inſtructed in this *præludium* or introduction to Repentance; and that it is not every breath of a ſigh or moiſture of a tender eye, not every crying [*Lord have mercy upon me,*] that is ſuch a Sorrow as begins our reſtitution to the ſtate of grace and Divine favour: but ſuch a Sorrow that really condemns our ſelves, and by an active, effectual ſentence declares us worthy of ſtripes and death, of ſorrow and eternal pains, and willingly endures the firſt, to prevent the ſecond; and weeps, and mourns, and faſts, to obtain of God but to admit us to a poſſibility of reſtitution. And although all Sorrow for ſins hath not the ſame expreſſion, nor the ſame degree of pungency and ſenſitive trouble, which differs according to the temper of the body, cuſtom, the ſex, and accidental tenderneſs; yet it is not a Godly Sorrow unleſs it really produce theſe effects: that is, 1. That it makes us really to hate, and 2. actually to decline ſin; and 3. produce in us a fear of God's anger, a ſenſe of the guilt of his diſpleaſure; and 4. then ſuch conſequent trouble as can conſiſt with ſuch apprehenſion of the Divine pleaſure: which if it expreſs not in tears and hearty complaints, muſt be expreſſed in watchings and ſtrivings againſt ſin; in confeſſing the goodneſs and juſtice of God threatning or puniſhing us; in patiently bearing the rod of God; in confeſſion of our ſins; in accuſation of our ſelves; in perpetual begging of pardon, and mean and baſe opinions of our ſelves; and in all the natural productions from theſe, according to our temper and conſtitution: it muſt be a ſorrow of the Reaſonable faculty, the greateſt in its kind: and if it be leſs in kind, or not productive of theſe effects, it is not a Godly Sorrow, nor the *exordium* of Repentance.

1.

Ezek. 27. 31. Joel 2. 13.

See Rule of H. Living D. of Repentance. p. 335.

But I deſire that it be obſerved, that Sorrow for ſins is not Repentance; not that duty which gives glory to God, ſo as to obtain of him that he will glorifie us. Repentance is a great Volume of duty; and Godly Sorrow is but the Frontiſpiece or Title-page; it is the harbinger or firſt introduction to it: Or, if you will conſider it in the words of St. *Paul*, [*Godly ſorrow worketh Repentance:*] Sorrow is the Parent, and Repentance is the product. And therefore it is a high piece of ignorance to ſuppoſe, that a crying out and roaring for our ſins upon our Death-bed can reconcile us to God: our crying to God muſt be ſo early and ſo laſting, as to be able to teem and produce ſuch a daughter, which muſt live long, and grow from an Embryo to an in-

2 Cor. 7. 10.

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fant, from infancy to childhood, from thence *to the fulneſs of the ſtature of Chriſt*; and then it is a holy and a happy Sorrow. But if it be a Sorrow only of a Death-bed, it is a fruitleſs ſhower, or like the rain of *Sodom*, not the beginning of Repentance, but the kindling of a flame, the commencement of an eternal Sorrow. For *Ahab* had a great ſorrow, but it wrought nothing upon his ſpirit; it did not reconcile his affections to his duty, and his duty to God. *Judas* had ſo great a ſorrow for betraying the innocent bloud of his Lord, that it was intolerable to his ſpirit, and he burſt in the middle. And if mere Sorrow be Repentance, then Hell is full of Penitents; for [*there is weeping, and wailing, and gnaſhing of teeth for evermore.*

Let us therefore beg of God (as *Caleb*'s Daughter did of her Father,) *Dediſti mihi terram aridam, da etiam & irriguam*, Thou haſt given me a dry land, give me alſo a land of waters, a dwelling place in tears, rivers of tears: *Ut, quoniam non ſumus digni oculos orando ad cœlum levare, at ſimus digni oculos plorando cæcare*, as St. *Auſtine*'s expreſſion is; That becauſe we are not worthy to lift up our eyes to Heaven in prayer, yet we may be worthy to weep our eyes blind for ſin. The meaning is, That we beg Sorrow of God, ſuch a Sorrow as may be ſufficient to quench the flames of Luſt, and ſurmount the hills of our Pride, and may extinguiſh our thirſt of Covetouſneſs; that is, a Sorrow that ſhall be an effective principle of arming all our faculties againſt ſin, and heartily ſetting upon the work of grace, and the perſevering labours of a holy life. * I ſhall only add one word to this: That our ſorrow for Sin is not to be eſtimated by our tears and our ſenſible expreſſions, but by our active hatred and dereliction of ſin; and is many times unperceived in outward demonſtration. It is reported of the Mother of *Peter Lombard*, *Gratian*, and *Comeſtor*, that ſhe having had three ſons begotten in unhallowed embraces, upon her Death-bed did omit the recitation of thoſe crimes to her Confeſſor; adding this for Apology, that her three Sons proved perſons ſo eminent in the Church, that their excellency was abundant recompence for her demerit; and therefore ſhe could not grieve, becauſe God had glorified himſelf ſo much by three inſtruments ſo excellent; and that although her *ſin* had *abounded*, yet God's *grace* did *ſuperabound*. Her Confeſſor replied, *At dole ſaltem, quòd dolere non poſſis*, Grieve that thou canſt not grieve. And ſo muſt we always fear that our trouble for ſin is not great enough, that our ſorrow is too remiſs, that our affections are indifferent: but we can only be ſure that our ſorrow is a godly ſorrow, when it worketh Repentance; that is, when it makes us hate and leave all our ſin, and take up the croſs of patience or penance; that is, confeſs our ſin, accuſe our ſelves, condemn the action by hearty ſentence: and then, if it hath no other emanation but Faſting and Prayer for its pardon, and hearty induſtry towards its abolition, our ſorrow is not reproveable.

2. 2. For Sorrow alone will not do it; there muſt follow a total dereliction of our ſin: and this is the firſt part of Repentance. Concerning which I conſider, that it is a ſad miſtake among many that do ſome things towards Repentance, that they miſtake the firſt addreſſes and inſtruments of this part of Repentance for the whole duty it ſelf. Confeſſion of ſins is in order to the dereliction of them: but then Confeſſion muſt not be like the unlading of a Ship to take in new ſtowage; or the vomits of intemperance, which eaſe the ſtomach that they may continue the merry meeting. But ſuch a Confeſſion is too frequent, in which men either comply with cuſtom, or ſeek to eaſe a preſent load or gripe of Conſcience, or are willing to dreſs up their Souls againſt a Feſtival, or hope for pardon upon ſo eaſie terms: theſe are but retirings back to leap the farther into miſchief; or but approaches to God with the lips. No Confeſſion can be of any wiſe, but as it is an inſtrument of ſhame to the perſon, of humiliation to the man, and dereliction of the ſin; and receives its recompence but as it adds to theſe purpoſes: all other, is like *the bleating of the calves and the lowing of the oxen*, which *Saul* reſerved after the ſpoil of *Agag*; they proclaim the ſin, but do nothing towards its cure; they ſerve God's end to make us juſtly to be condemned out of our own mouths, but nothing at all towards our abſolution. * Nay, if we proceed farther to the greateſt expreſſions of humiliation, (parts of which, I reckon Faſting, Praying for pardon, judging and condemning of our ſelves by inſtances of a preſent indignation againſt a crime;) yet unleſs this proceed ſo far as to a total deletion of the ſin, to the extirpation of every vicious habit, God is not glorified by our Repentance, nor we ſecured in our eternal intereſt. Our ſin muſt be brought to judgment, and like *Antinous* in *Homer*, laid in the midſt as the ſacrifice and the cauſe of all the miſchief.

Ἀλλ' ὁ μὲν ἤδη κεῖται ὃς αἴτιός ἐστιν ἁπάντων. SERM. V.

This is the murtherer, this is the *Achan*, this is *he that troubles Iſrael*: let the ſin be confeſſed and carried with the pomps and ſolemnities of ſorrow to its funeral, and ſo let the murtherer be ſlain. But if after all the forms of Confeſſion and Sorrow, Faſting and Humiliation, and pretence of doing the will of God, we *ſpare Agag and the fatteſt of the cattel*, our delicious ſins, and ſtill leave an unlawful King, and a Tyrant-*ſin to reign in our mortal bodies*, we may pretend what we will towards Repentance, but we are no better penitents than *Ahab*; no nearer to the obtaining of our hopes than *Eſau* was to his birthright, *for* whoſe *Repentance there was no place left, though he ſought it carefully with tears.*

3. Well, let us ſuppoſe our Penitent advanced thus far, as that he decrees againſt all ſin, and in his hearty purpoſes reſolves to decline it, as in a ſevere ſentence he hath condemned it as his betrayer and his murtherer; yet we muſt be curious (for now only the Repentance properly begins) that it be not only like the ſpringings of the thorny or the high way ground, ſoon up and ſoon down: For ſome men, when a ſadneſs or an unhandſome accident ſurprizes them, then they reſolve againſt their ſin, but, like the Goats in *Ariſtotle*, they give their milk no longer than they are ſtung; as ſoon as the thorns are removed, theſe men return to their firſt hardneſs, and reſolve then to act their firſt temptation. Others there are who never reſolve againſt a ſin, but either when they have no temptation to it, or when their appetites are newly ſatisfied with it; like thoſe who immediately after a full dinner reſolve to faſt at ſupper, and they keep it till their appetite returns, and then their reſolution unties like the cords of vanity, or the goſſamere againſt the violence of the Northern wind. Thus a Luſtful perſon fills all the capacity of his Luſt; and when he is wearied, and the ſin goes off with unquietneſs and regret, and the appetite falls down like a horſeleech, when it is ready to burſt with putrefaction and an unwholſome plethory, then he reſolves to be a good man, and could almoſt vow to be a Hermit; and hates his Luſt, as *Amnon* hated his Siſter *Thamar*, juſt when he had newly acted his unworthy Rape: but the next ſpring-tide that comes, every wave of the temptation makes an inrode upon the reſolution, and gets ground, and prevails againſt it, more than his reſolution prevailed againſt his ſin. How many drunken perſons, how many Swearers reſolve daily and hourly againſt their ſins, and yet act them not once the leſs for all their infinite heap of ſhamefully retreiting purpoſes? * That reſolution that begins upon juſt grounds of ſorrow and ſevere judgment, upon fear and love, that is made in the midſt of a temptation, that is inquiſitive into all the means and inſtruments of the cure, that prays perpetually againſt a ſin, that watches continually againſt a ſurprize, and never ſinks into it by deliberation, that fights earneſtly, and carries on the war prudently, and prevails by a never-ceaſing diligence againſt the temptation; that only is a pious and well-begun Repentance. They that have their fits of a Quartan, well and ill for ever, and think themſelves in perfect health when the Ague is retired, till its period returns, are dangerouſly miſtaken. Thoſe intervals of imperfect and fallacious reſolution are nothing but ſtates of death: and if a man ſhould depart this world in one of thoſe godly fits (as he thinks them,) he is no nearer to obtain his bleſſed hope, than a man in the Stone-colick is to health when his pain is eaſed for the preſent, his diſeaſe ſtill remaining, and threatning an unwelcome return. That reſolution only is the beginning of a holy Repentance which goes forth into act, and whoſe acts enlarge into habits, and whoſe habits are productive of the fruits of a holy life.

From hence we are to take our eſtimate, whence our reſolutions of Piety muſt commence. He that reſolves not to live well till the time comes that he muſt die, is ridiculous in his great deſign, as he is impertinent in his intermedial purpoſes, and vain in his hope. Can a dying man to any real effect reſolve to be chaſte? (for vertue muſt be an act of election, and chaſtity is the conteſting againſt a proud and an imperious Luſt, active fleſh, and inſinuating temptation.) And what doth he reſolve againſt, who can no more be tempted to the ſin of Unchaſtity than he can return back again to his youth and vigour? And it is conſiderable, that ſince all the purpoſes of a holy life which a dying man can make, cannot be reduced to act; by what law, or reaſon, or covenant, or revelation are we taught to diſtinguiſh the reſolution of a dying man from the purpoſes of a living and vigorous perſon? Suppoſe a man in his youth and health, moved by conſideration of the irregularity and deformity of ſin, the danger of its productions,

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ductions, the wrath and displeasure of Almighty God, should resolve to leave the puddles of impurity, and walk in the paths of righteousness; can this resolution alone put him into the state of Grace? Is he admitted to pardon and the favour of God, before he hath in some measure performed actually what he so reasonably hath resolved? By no means. For Resolution and purpose is in its own nature and constitution an imperfect act, and therefore can signifie nothing without its performance and consummation. It is as a faculty is to the act, as Spring is to Harvest, as Seed-time is to the Autumn, as Eggs are to Birds, or as a Relative to its Correspondent; nothing without it. And can it be imagined that a Resolution in our health and life shall be ineffectual without performance? and shall a Resolution, barely such, do any good upon our Death-bed? Can such purposes prevail against a long impiety rather than against a young and a newly begun state of sin? Will God at an easier rate pardon the sins of fifty or sixty years, than the sins of our youth only, or the iniquity of five years, or ten? If a holy life be not necessary to be liv'd, why shall it be necessary to resolve to live it? But if a holy life be necessary, then it cannot be sufficient merely to resolve it, unless this resolution go forth in an actual and real service. Vain therefore is the hope of those persons who either go on in their sins, before their last sickness, never thinking to return into the ways of God from whence they have wandred all their life, never renewing their resolutions and vows of holy living; or if they have, yet their purposes are for ever blasted with the next violent temptation. More prudent was the prayer of *David*, [*Oh spare me a little, that I may recover my strength before I go hence and be no more seen.*] And something like it, was the saying of the Emperour *Charles* the fifth, *Inter vitæ negotia & mortis diem oportet spatium intercedere.* When ever our holy purposes are renewed, unless God gives us time to act them, to mortifie and subdue our Lusts, to conquer and subdue the whole kingdom of sin, to rise from our grave, and be cloathed with nerves and flesh and a new skin, to overcome our deadly sicknesses, and by little and little to return to health and strength; unless we have grace and time to do all this, our sins will lie down with us in our graves. * For when a man hath contracted a long habit of sin, and it hath been growing upon him ten or twenty, forty or fifty years, whose acts he hath daily or hourly repeated, and they are grown to a second nature to him, and have so prevailed upon the ruines of his spirit, that the man is *taken captive by the Devil at his will*, he is fast bound, as a slave tugging at the Oar, that he is grown in love with his fetters, and longs to be doing the work of sin; is it likely that after all this progress and growth in sin, (in the ways of which he runs fast without any impediment) is it (I say) likely, that a few days or weeks of sickness can recover him? [the special hindrances of that state I shall afterwards consider.] But, can a man be supposed so prompt to piety and holy living, a man (I mean) that hath lived wickedly a long time together, can he be of so ready and active a vertue upon the sudden, as to recover in a month or a week what he hath been undoing in 20 or 30 years? Is it so easie to build, that a weak and infirm person, bound hand and foot, shall be able to build more in three days than was a building above forty years? Christ did it in a figurative sence; but in this, it is not in the power of any man so suddenly to be recovered from so long a sickness. Necessary therefore it is that all these instruments of our Conversion, [*Confession of sins, praying for their pardon, and resolution to lead a new life*,] should begin [*before our feet stumble upon the dark mountains*;] lest we leave the work only resolved upon to be begun, which it is necessary we should in many degrees finish, if ever we mean to escape the eternal darkness. "For that we should actually a-
"bolish the *whole body of sin and death*, that we should *crucifie the old man with his*
"*lusts*, that we should *lay aside every weight, and the sin that doth so easily beset*
"*us*, that we should *cast away the works of darkness*, that we should *awake from*
"*sleep, and arise from death*, that we should *redeem the time*, that we should *cleanse*
"*our hands and purifie our hearts*, that we should have *escaped the corruption* (all
"the corruption) *that is in the whole world through lust*, that *nothing of the old*
"*leaven should remain in us*, but that we be *wholly a new lump, throughly transformed*
"*and changed in the image of our mind*; these are the perpetual precepts of the Spirit, and the certain duty of man: and that, to have all these in purpose only, is merely to no purpose, without the actual eradication of every vicious habit; and the certain abolition of every criminal adherence, is clearly and dogmatically decreed every where in the Scripture. For (they are the words of S. *Paul*) *they that are Christ's have crucified the flesh with the affections and lusts:* the work is actually done, and sin is dead, or wounded mortally, before they can in any sense belong to Christ,

Gal. 5. 24.

to

to be a portion of his inheritance: And, *He that is in Chriſt is a new Creature.* For *in Chriſt Jeſus nothing can avail but a new creature*; nothing but a *Keeping the Commandments of God.* Not all our tears, though we ſhould weep like *David* and his men at *Ziklag*, *till they could weep no more*, or the women of *Ramah*, or like *the weeping in the valley of Hinnom*, could ſuffice, if we retain the affection to any one ſin, or have any unrepented of, or unmortified. It is true, that *a contrite and a broken heart God will not deſpiſe.* No, he will not. For if it be a hearty and permanent Sorrow, it is an excellent beginning of Repentance; and God will to a timely Sorrow give the grace of Repentance: He will not give pardon to Sorrow alone; but that which ought to be the proper effect of Sorrow, that God ſhall give. He ſhall then open the gates of mercy, and admit you to a poſſibility of reſtitution; ſo that you may be within the covenant of Repentance, which if you actually perform, you may expect God's promiſe. And in this ſence Confeſſion will obtain our pardon, and Humiliation will be accepted, and our holy purpoſes and pious reſolutions ſhall be accounted for; that is, theſe being the firſt ſteps and addreſſes to that part of Repentance which conſiſts in the abolition of ſins, ſhall be accepted ſo far as to procure ſo much of the pardon, to do ſo much of the work of reſtitution, that God will admit the returning man to a further degree of emendation, to a nearer poſſibility of working out his Salvation. But then, if this Sorrow and Confeſſion and theſe ſtrong purpoſes begin then when our life is declined towards the Weſt, and is now ready to ſet in darkneſs and a diſmal night; becauſe of themſelves they could but procure an admiſſion to Repentance, not at all to pardon and plenary abſolution, by ſhewing that on our Death-bed theſe are too late and ineffectual, they call upon us to begin betimes, when theſe imperfect acts may be conſummate and perfect, in the actual performing thoſe parts of holy life to which they were ordained in the nature of the thing and the purpoſes of God.

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Gal. 6. 15. Gal. 5. 6. 1 Cor. 7. 19.

4. Laſtly, ſuppoſe all this be done, and that by a long courſe of ſtrictneſs and ſeverity, mortification and circumſpection, we have overcome all our vicious and baſer habits contracted and grown upon us like the ulcers and evils of a long ſurfeit, and that we are clean and ſwept; ſuppoſe that he hath wept and faſted, prayed and vowed to excellent purpoſes: yet all this is but the one half of Repentance: (ſo infinitely miſtaken is the world, to think any thing to be enough to make up Repentance.) But to renew us, and reſtore us to the favour of God, there is required far more than what hath been yet accounted for. See it in the 2d. of S. *Peter*, 1 Chap. 4, 5. verſ. *Having eſcaped the corruption that is in the world through luſt: And beſides this, giving all diligence, add to your faith vertue, to vertue knowledge, to knowledge temperance, to temperance patience*, and ſo on, *to godlineſs, to brotherly kindneſs*, and *to charity: Theſe things muſt be in you and abound.* This is the ſum total of Repentance: we muſt not only have overcome ſin, but we muſt after great diligence have acquired the habits of all thoſe Chriſtian graces which are neceſſary in the tranſaction of our affairs, in all relations to God and our neighbour, and our own perſons. It is not enough to ſay, *Lord, I thank thee, I am no extortioner, no adulterer, not as this Publican*; all the reward of ſuch a penitent is, that when he hath *eſcaped the corruption of the world*, he hath alſo eſcaped thoſe heavie judgments which threatened his ruine.

4.

Nec furtum feci, nec fugi, ſi mihi dicat
Servus: Habes pretium; loris non ureris: Aio,
Non hominem occidi: Non paſces in cruce corvos.

If a ſervant have not robb'd his Maſter, nor offered to fly from his bondage, he ſhall eſcape the *Furca*, his fleſh ſhall not be expoſed to birds or fiſhes; but this is but the reward of innocent ſlaves. It may be, we have eſcaped the rod of the exterminating Angel, when our ſins are crucified; but we ſhall never *enter into the joy of the Lord*, unleſs after we have *put off the old man with his affections and luſts*, we alſo *put on the new man in righteouſneſs and holineſs of life.* And this we are taught in moſt plain doctrine by S. *Paul*, [*Let us lay aſide the weight that doth ſo eaſily beſet us*;] that is the one half: and then it follows, [*Let us run with patience the race that is ſet before us.*] Theſe are the *fruits meet for Repentance*, ſpoken of by S. *John* Baptiſt; that is, when we renew our firſt undertaking in Baptiſm, and return to our courſes of innocence.

Heb. 12. 1.

Parcus

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Parcus Deorum cultor & infrequens,
Inſanientis dum ſapientiæ
Conſultus erro, nunc retrorſum
Vela dare, atque iterare curſus
Cogor relictos ——————

Revel. 2. The ſence of which words is well given us by S. *John*; *Remember whence thou art fallen, repent, and do thy firſt works.* For all our hopes of Heaven rely upon that Covenant which God made with us in Baptiſm; which is, *that being redeemed from our vain converſation, we ſhould ſerve him in holineſs and righteouſneſs all our days.* Now when any of us hath prevaricated our part of the Covenant, we muſt return to that ſtate, and redeem the intermedial time ſpent in ſin by our doubled induſtry in the ways of grace: we muſt be reduced to our firſt eſtate, and make ſome proportionable returns of duty, for our ſad omiſſions, and great violations of our Baptiſmal Vow. For God having made no Covenant with us but that which is conſigned in Baptiſm; in the ſame proportion in which we retain or return to that, in the ſame we are to expect the pardon of our ſins, and all the other promiſes Evangelical; but no otherwiſe: unleſs we can ſhew a new Goſpel, or be baptized again by God's appointment. He therefore that by a long habit, by a ſtate and continued courſe of ſin, hath gone ſo far from his Baptiſmal purity, as that he hath nothing of the Chriſtian left upon him but his name; that man hath much to do to make his garments clean, to purifie his Soul, to take off all the ſtains of ſin, that his ſpirit may be preſented pure to the eyes of God, who beholds no impurity. It is not an eaſie thing to cure a long contracted habit of ſin. Let any intemperate perſon but try in his own inſtance of Drunkenneſs; or the Swearer in the ſweetning his unwholſome language: But then ſo to command his tongue that he never ſwear, but that his ſpeech be prudent, pious, and apt to edifie the hearer, or in ſome ſence to glorifie God; or to become temperate, to have got a habit of Sobriety, or Chaſtity, or Humility, is the work of a life. And if we do but conſider that he that lives well from his younger years, or takes up at the end of his youthful heats, and enters into the courſes of a ſober life early, diligently and vigorouſly, ſhall find himſelf after the ſtudies and labours of 20 or 30 years Piety but a very imperfect perſon, many degrees of Pride left unrooted up, many inrodes of Intemperance or beginnings of Exceſs, much Indevotion and backwardneſs in Religion, many Temptations to conteſt againſt, and ſome infirmities which he ſhall never ſay he hath maſter'd; we ſhall find the work of a Holy life is not to be deferred till our days are almoſt done, till our ſtrengths are decayed, our ſpirits are weak, and our Luſts ſtrong, our habits confirmed, and our longings after ſin many and impotent: For what is very hard to be done, and is always done imperfectly, when there is length of time, and a leſs work to do, and more abilities to do it withal; when the time is ſhort, and almoſt expired, and the work made difficult and vaſt, and the ſtrengths weaker, and the faculties are diſabled, will ſeem little leſs than abſolutely impoſſible. * I ſhall end this general conſideration with the queſtion of the Apoſtle, *If the righteous ſcarcely be ſaved*, (if it be ſo difficult to overcome our ſins, and obtain vertuous habits; difficult (I ſay) to a righteous, a ſober and well-living perſon) *where ſhall the ungodly and the ſinner appear?* what ſhall become of him who, by his evil life, hath not only removed himſelf from the affections, but even from the poſſibilities of Vertue? *He that hath lived in ſin, will die in ſorrow.*

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PART II.

BUT I ſhall purſue this great and neceſſary truth, Firſt, By ſhewing what Parts and ingredients of Repentance are aſſigned, when it is deſcribed in holy Scripture: Secondly, by ſhewing the Neceſſities, the abſolute neceſſities of a Holy life, and what it means in Scripture to [*live holily:*] Thirdly, by conſidering what directions or intimations we have concerning the laſt Time of beginning to repent; and what is the longeſt period that any man may venture with ſafety. And in the proſecution of theſe particulars, we ſhall remove the Objections, thoſe aprons of fig-leaves which men uſe for their ſhelter to palliate their ſin, and to hide themſelves from that from which no rocks or mountains ſhall protect them, though they fall upon them; that is, the wrath of God.

I. Firſt, that Repentance is not only an abolition and extinction of the Body of ſin, a bringing it to the Altar, and ſlaying it before God and all the people; but that we muſt alſo χευσὸν κέρασι παείχειν, *mingle gold* and rich preſents, the oblation of good works and Holy habits *with the ſacrifice*, I have already proved: But now if we will ſee Repentance in its ſtature and integrity of conſtitution deſcribed, we ſhall find it to be the one half of all that which God requires of Chriſtians. *Faith* and *Repentance* are the whole duty of a Chriſtian. Faith is a ſacrifice of the Underſtanding to God; Repentance ſacrifices the whole Will: That gives the knowing; this gives us all the deſiring faculties: That makes us Diſciples; this makes us ſervants of the Holy *Jeſus*. Nothing elſe was preached by the Apoſtles, nothing was enjoyned as the duty of man, nothing elſe did build up the body of Chriſtian Religion. So that, as Faith contains all that Knowledge which is neceſſary to Salvation: ſo Repentance comprehends in it all the whole practice and working duty of a returning Chriſtian. And this was the ſum total of all that S. *Paul* preached to the Gentiles, when, in his farewel-Sermon to the Biſhops and Prieſts of *Epheſus*, he profeſſed that he *kept back nothing that was profitable* to them; and yet it was all nothing but this, [*Repentance towards God, and faith in our Lord Jeſus Chriſt.*] So that whoſoever believes in *Jeſus* Chriſt, and repents towards God, muſt make his accounts according to this ſtandard, that is, to believe all that Chriſt taught him, and to do all that Chriſt commanded. And this is remarked in S. *Paul*'s * Catechiſm, where he gives a more particular Catalogue of Fundamentals: he reckons nothing but Sacraments, and Faith; of which he enumerates two principal articles, [*Reſurrection of the dead, and eternal Judgment.*] Whatſoever is practical, all the whole duty of man, the practice of all obedience is called [*Repentance from dead works:*] which, if we obſerve the ſingularity of the phraſe, does not mean [*Sorrow,*] for ſorrow from dead works is not ſence; but it muſt mean *mutationem ſtatûs*, a Converſion from dead works, which (as in all motions) ſuppoſes two terms; from dead works to living works; from *the death of ſin*, to *the life of righteouſneſs*.

Acts 20. 21.

* Heb. 6. 1.

I will add but two places more, out of each Teſtament one; in which I ſuppoſe you may ſee every lineament of this great duty deſcribed, that you may no longer miſtake a Graſhopper for an Eagle; Sorrow and holy purpoſes, for the entire duty of Repentance. In the 18. of *Ezek.* 21. you ſhall find it thus deſcribed: [" *But if the* " *wicked will turn from all his ſins that he hath committed, and keep all my ſtatutes,* " *and do that which is lawful and right, he ſhall ſurely live, he ſhall not die.*] Or, as it is more fully deſcribed in *Ezek.* 33. 14. [" *When I ſay unto the wicked, Thou* " *ſhalt ſurely die: If he turn from his ſin, and do that which is lawful and right;* " *If the wicked reſtore the pledge, give again that he hath robbed, walk in the ſta-* " *tutes of life without committing iniquity; he ſhall ſurely live, he ſhall not die.*] Here only is the condition of pardon; to leave all your ſins, to keep all God's ſtatutes, to walk in them, to abide, to proceed, and make progreſs in them; and this, without the interruption by a deadly ſin, [*without committing iniquity*] to make reſtitution

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reſtitution of all the wrongs he hath done, all the unjuſt money he hath taken, all the oppreſſions he hath committed, all that muſt be ſatisfied for, and repayed according to our ability: we muſt make ſatisfaction for all injury to our neighbour's fame, all wrongs done to his Soul; he muſt be reſtored to that condition of good things thou didſt in any ſence remove him from: When this is done according to thy utmoſt power, then thou haſt repented truly, then thou haſt a title to the promiſe; *thou ſhalt ſurely live, thou ſhalt not die* for thy old ſins thou haſt formerly committed. *Only be pleaſed to obſerve this one thing; that this place of *Ezekiel* is it which is ſo often miſtaken for that common ſaying, *At what time ſoever a ſinner repents him of his ſins from the bottom of his heart, I will put all his wickedneſs out of my remembrance, ſaith the Lord.*] For although *at what time ſoever a ſinner does repent*, (as Repentance is now explained) God will forgive him, and that Repentance as it is now ſtated cannot be done [*at what time ſoever*] not upon a man's Death-bed; yet there are no ſuch words in the whole Bible, nor any nearer to the ſence of them, than the words I have now read to you out of the Prophet *Ezekiel*. Let that therefore no more deceive you, or be made a colour to countenance a perſevering ſinner, or a Death-bed Penitent.

Neither is the duty of *Repentance* to be bought at an eaſier rate in the New Teſtament. You may ſee it deſcribed in 2 *Cor.* 7. 10, 11. *Godly ſorrow worketh Repentance.* Well; but what is that Repentance which is ſo wrought? This it is: *Behold this ſelf-ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you, yea what clearing of your ſelves, yea what indignation, yea what fear, yea what vehement deſire, yea what zeal, yea what revenge.* Theſe are the fruits of that Sorrow that is effectual; theſe are the parts of Repentance: *clearing our ſelves* of all that is paſt, and great *carefulneſs* for the future; *anger* at our ſelves for our old ſins, and *fear* leſt we commit the like again; *vehement deſires* of pleaſing God, and *zeal* of holy actions, and *a revenge* upon our ſelves for our ſins, called by St. *Paul*, in another place, *a judging our ſelves, leſt we be judged of the Lord.* And in purſuance of this truth, the Primitive Church did not admit a ſinning perſon to the publick Communions with the faithful, till beſides their Sorrow they had ſpent ſome years in an ἀγαθουργία, in *doing good works*, and holy living; and eſpecially in ſuch actions which did contradict that wicked inclination which led them into thoſe ſins whereof they were now admitted to repent. And therefore we find that they ſtood in the ſtation of Penitents ſeven years, thirteen years, and ſometimes till their death, before they could be reconciled to the peace of God, and his Holy Church.

1 Cor. 11. 31.

——*Scelerum ſi bene pœnitet,*
Eradenda Cupidinis
Pravi ſunt elementa; & teneræ nimis
Mentes aſperioribus
Formandæ ſtudiis——Hor. l. 3. od. 24.

Hierocles. ἡ δὲ μετάνοια αὐτῇ φιλοσοφίας ἀρχὴ γίνεται, καὶ τῶν ἀνοήτων ἔργων τε καὶ λόγων φυγή, καὶ τῆς ἀμελαμελήτου ζωῆς ἡ πρώτη παρασκευή. See Life of H. Jeſus, part. 2. Diſc. of Repentance.

Repentance is the inſtitution of a philoſophical and ſevere life, and utter extirpation of all unreaſonableneſs and impiety, and an addreſs to, and a final paſſing through all the parts of holy living.

Now conſider whether this be imaginable or poſſible to be done upon our Death-bed, when a man is frighted into an involuntary, a ſudden, and unchoſen piety. Ὁ μετανοῶν ὑφόβῳ καὶ ἀναγκαίῳ καὶ τοῦ καλοῦ πράξειν αἱρήσεται, ſaith *Hierocles*. He that never repents till a violent fear be upon him, till he apprehend himſelf to be in the jaws of death, ready to give up his unready and unprepared accounts, till he ſees the Judge ſitting in all the addreſſes of dreadfulneſs and Majeſty, juſt now (as he believes) ready to pronounce that fearful and intolerable Sentence of [*Go ye curſed into everlaſting fire*;] this man does nothing for the love of God, nothing for the love of Vertue: It is juſt as a condemned man repents that he was a Traitor; but repented not till he was arreſted, and ſure to die. Such a Repentance as this may ſtill conſiſt with as great an affection to ſin as ever he had; and it is no thanks to him, if, when the knife is at his throat, then he gives good words and flatters. But ſuppoſe this man in his health and the midſt of all his Luſt, it is evident that there are ſome circumſtances of action in which the man would have refuſed to commit his moſt pleaſing ſin. Would not the Son of *Tarquin* have refuſed to raviſh *Lucrece*, if *Junius Brutus* had been by him? Would the impureſt perſon in the world act his Luſt in the market-place? or drink off an intemperate goblet, if a dagger were placed at his throat? In theſe circumſtances

ſtances their fear would make them declare againſt the preſent acting their impurities. But does this cure the intemperance of their affections? Let the impure perſon retire to his cloſet, and *Junius Brutus* be ingaged in a far diſtant war, and the dagger be taken from the Drunkard's throat, and the fear of ſhame, or death, or judgment be taken from them all; and they ſhall no more reſiſt their temptation, than they could before remove their fear: and you may as well judge the other perſons holy, and haters of their ſin, as the man upon his Death-bed to be penitent; and rather they than he, by how much this mans fear, the fear of Death, and of the infinite pains of Hell, the fear of a provoked God, and an angry eternal Judge, are far greater than the apprehenſions of a publick ſhame, or an abuſed husband, or the poniard of an angry perſon. * Theſe men then ſin not, becauſe they dare not; they are frighted from the act, but not from the affection, which is not to be cured but by diſcourſe, and reaſonable acts, and humane conſiderations; of which that man is not naturally capable who is poſſeſſed with the greateſt fear, the fear of death and damnation. If there had been time to cure his ſin, and to live the life of grace, I deny not but God might have begun his Converſion with ſo great a fear, that he ſhould never have wiped off its impreſſion: * but if the man dies then, dies when he only declaims againſt, and curſes his ſin, as being the author of his preſent fear and apprehended calamity; it is very far from reconciling him to God or hopes of pardon, becauſe it proceeds from a violent, unnatural and intolerable cauſe; no act of choice, or vertue, but of ſorrow, a deſerved ſorrow, and a miſerable, unchoſen, unavoidable fear;

* *Cogimur à ſuetis animum ſuſpendere rebus, Atque ut vivamus, vivere deſinimus.* Cornel. Gal.

* *Nec ad rem pertinet ubi inciperet, quod placuerat ut fieret.*

——— *morienſque recepit*
Quas nollet victurus aquas ———

He curſes ſin upon his Death-bed, and makes a Panegyrick of Vertue, which in his lifetime he accounted folly, and trouble, and needleſs vexation.

Quæ mens eſt hodie, cur eadem non puero fuit? Hor. l. 4.
Vel cur his animis incolumes non redeunt genæ? od. 10.

I ſhall end this firſt Conſideration with a plain exhortation; That ſince Repentance is a duty of ſo great and giant-like bulk, let no man croud it up into ſo narrow room, as that it be ſtrangled in its birth for want of time and air to breathe in: Let it not be put off to that time when a man hath ſcarce time enough to reckon all thoſe particular duties which make up the integrity of its conſtitution. Will any man hunt the wild Bore in his Garden, or bait a Bull in his Cloſet? will a woman wrap her child in her Handkerchief, or a Father ſend his ſon to ſchool when he is 50 years old? Theſe are undecencies of providence, and the inſtrument contradicts the end: and this is our caſe. There is no room for the Repentance, no time to act all its eſſential parts: and a Child, who hath a great way to go before he be wiſe, may defer his ſtudies, and hope to become learned in his old age, and upon his death-bed; as well as a vicious perſon may think to recover from all his ignorances and prejudicate opinions, from all his falſe principles and evil cuſtoms, from his wicked inclinations and ungodly habits, from his fondneſſes of Vice and deteſtations of Vertue, from his promptneſs to ſin and unwillingneſs to grace, from his ſpiritual deadneſs and ſtrong ſenſuality, upon his Death-bed (I ſay) when he hath no natural ſtrength and as little ſpiritual, when he is criminal and impotent, hardned in his vice and ſoft in his fears, full of paſſion and empty of wiſdom, when he is ſick and amazed, and timorous and confounded, and impatient, and extremely miſerable.

And now when any of you is tempted to commit a ſin, remember that ſin will ruine you, unleſs you repent of it. * But this (you ſay) is no news, and ſo far from affrighting you from ſin, that (God knows) it makes men ſin the rather. For therefore they venture to act the preſent temptation, becauſe they know, if they repent, God will forgive them; and therefore they reſolve upon both, to ſin now, and repent hereafter.

Againſt this folly I ſhall not oppoſe the conſideration of their danger, and that they neither know how long they ſhall live, nor whether they ſhall die or no in this very act of ſin; though this conſideration is very material, and if they ſhould die in it, or before it is waſhed off, they periſh: But I conſider theſe things. 1. That he that reſolves to ſin upon a reſolution to repent, by every act of ſin makes himſelf more uncapable of repenting, by growing more in love with ſin, by remembring its pleaſures,

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by ſerving it once more, and loſing one degree more of the liberty of our ſpirit. And if you reſolve to ſin now, becauſe it is pleaſant, how do ye know that your appetite will alter? will it not appear pleaſant to you next week, and the next week after that, and ſo for ever? And ſtill you ſin, and ſtill you will repent; that is, you will repent when the ſin can pleaſe you no longer: For ſo long as it can pleaſe you, ſo long you are tempted not to repent, as well as now to act the ſin: and the longer you lie in it, the more you will love it. So that it is in effect to ſay, I love my ſin now, but I will hereafter hate it; only I will act it a while longer, and grow more in love with it, and then I will repent; that is, then I will be ſure to hate it when I ſhall moſt love it. 2. To repent ſignifies to be ſorrowful, to be aſhamed, and to wiſh it had never been done. And then ſee the folly of this temptation: I would not ſin, but that I hope to repent of it; that is, I would not do this thing, but that I hope to be ſorrowful for doing it, and I hope to come to ſhame for it, heartily to be aſhamed of my doings, and I hope to be in that condition, that I would give all the world I had never done it; that is I hope to feel and apprehend an evil infinitely greater than the pleaſures of my ſin. And are theſe arguments fit to move a man to ſin? What can affright a man from it, if theſe invite him to it? It is as if a man ſhould invite one to be a partner of his Treaſon by telling him, If you will joyn with me you ſhall have all theſe effects by it; You ſhall be hang'd, drawn and quarter'd, and your blood ſhall be corrupted, and your eſtate forfeited, and you ſhall have many other reaſons to wiſh you had never done it. He that ſhould uſe this Rhetorick in earneſt might well be accounted a mad man; this is to ſcare a man, not to allure him: and ſo is the other when we underſtand it truly. 3. For I conſider, He that repents, wiſhes he had never done that ſin. Now I ask, does he wiſh ſo upon reaſon, or without reaſon? Surely, if he may, when he hath ſatisfied his Luſt, ask God pardon, and be admitted upon as eaſie terms for the time to come as if he had not done the ſin, he hath no reaſon to be ſorrowful, or wiſh he had not done it. For though he hath done it, and pleaſed himſelf by *injoying the pleaſure of ſin for* that *ſeaſon*, yet all is well again; and let him only be careful now, and there is no hurt done, his pardon is certain. How can any man that underſtands the reaſon of his actions and paſſions wiſh, that he had never done that ſin in which then he had pleaſure, and now he feels no worſe inconvenience. But he that truly repents wiſhes, and would give all the world, he had never done it: Surely then his preſent condition in reſpect of his paſt ſin hath ſome very great evil in it, why elſe ſhould he be ſo much troubled? True, and this it is. He that hath committed ſins after Baptiſm is fallen out of the favour of God, is tied to hard duty for the time to come, to cry vehemently unto God, to call night and day for pardon, to be in great fear and tremblings of heart, leſt God ſhould never forgive him, leſt God will never take off his Sentence of eternal pains; and in this fear and in ſome degrees of it he will remain all the daies of his life: and if he hopes to be quit of that, yet he knows not how many degrees of God's anger ſtill hang over his head; how many ſad miſeries ſhall afflict, and burn, and purifie him in this world with a ſharpneſs ſo poinant as to divide the marrow from the bones; and for theſe reaſons, as a conſidering man that knows what it is to repent, wiſhes with his ſoul he had never ſinned, and therefore grieves in proportion to his former crimes, and preſent miſery, and future danger.

And now ſuppoſe that you can repent when you will, that is, that you can grieve when you will, (though no man can do it, no man can grieve when he pleaſe; though he could ſhed tears when he liſt, he cannot grieve without a real or apprehended infelicity; but, ſuppoſe it) and that he can fear when he pleaſe, and that he can love when he pleaſe, or what he pleaſe; that is, ſuppoſe a man be able to ſay to his palate, Though I love ſweet-meats, yet to morrow will I hate and loath them, and believe them bitter and diſtaſteful things; ſuppoſe (I ſay) all theſe impoſſibilities: yet ſince Repentance does ſuppoſe a man to be in a ſtate of ſuch real miſery, that he hath reaſon to curſe the day in which he ſinned, is this a fit argument to invite a man that is in his wits to ſin? to ſin in hope of repentance? as if danger of falling into Hell, and fear of the Divine anger, and many degrees of the Divine Judgements, and a laſting ſorrow, and a perpetual labour, and a never-ceaſing trembling, and a troubled Conſcience, and a ſorrowful ſpirit, were fit things to be deſired or hoped for.

The ſum is this: He that commits ſins ſhall periſh eternally, if he never does repent. And if he does repent, and yet untimely, he is not the better; and if he does not repent with an entire, a perfect and compleat repentance, he is not the better. But if he does, yet Repentance is a duty full of fears, and ſorrow, and labour; a vexation to the ſpirit; an afflictive, penal, or punitive duty; a duty which ſuffers for ſin, and labours

bours for grace, which abides and ſuffers little Images of Hell in the way to Heaven: and though it be the only way to Felicity, yet it is beſet with thorns and daggers of ſufferance, and with rocks and mountains of duty. Let no man therefore dare to ſin upon the hopes of Repentance: for he is a fool and a hypocrite, that now chuſes and approves what he knows hereafter he muſt condemn. SERM. VI.

2. The Second general conſideration is, The Neceſſity, the abſolute neceſſity of Holy living. God hath made a Covenant with us, that we muſt give up our ſelves, *bodies* and ſouls, not a dying, but *a living* and healthful *ſacrifice*. He hath forgiven all our old ſins, and we have bargained to quit them, from the time that we firſt come to Chriſt, and give our names to him, and to keep all his Commandments. We have taken the Sacramental Oath, like that of the old *Roman Militia*, πεῖθαρχήσειν, ἢ ποιήσειν τὸ προσταττόμενον ὑπὸ τῶν ἀρχόντων κατὰ δύναμιν, we muſt *believe*, and *obey*, and do *all that is commanded us*, and keep our ſtation, and fight againſt the Fleſh, the World, and the Devil, not to throw away our military girdle; and we are to *do what is bidden us*, or to die for it, even all that is bidden us, *according to our power*. For, pretend not that God's Commandments are impoſſible. It is diſhonourable to think God enjoyns us to do more than he enables us to do; and it is a contradiction to ſay we cannot do all that we can; and [*through Chriſt that ſtrengthens me I can do all things*, ſaith S. *Paul*.] However we can do to the utmoſt of our ſtrength, and beyond that we cannot take thought; Impoſſibilities enter not into deliberation; but according to our abilities and natural powers aſſiſted by God's grace, ſo God hath covenanted with us to live a holy life. [*For in Chriſt Jeſus nothing availeth but a New creature, nothing but Faith working by Charity, nothing but keeping the Commandments of God.*] They are all the words of S. *Paul* before quoted; to which he adds, [*And as many as walk according to this rule, peace be on them and mercy.*] This is the Covenant, [*they are the Iſrael of God*] upon thoſe peace and mercy ſhall abide. If they become a New creature, wholly *transformed in the Image of their mind*; if they have Faith, and this Faith be an operative working Faith, a Faith that produces a holy life, a *Faith* that *works by charity*; if they *keep the commandments of God*; then they are within the Covenant of Mercy, but not elſe: for *in Chriſt Jeſus nothing elſe availeth*. * To the ſame purpoſe are thoſe words, *Heb.* 12. 14. *Follow peace with all men, and holineſs, without which no man ſhall ſee the Lord.*] *Peace with all men* implies both Juſtice and Charity, without which it is impoſſible to preſerve Peace: *Holineſs* implies all our duty towards God, univerſal diligence: and this muſt be *followed*, that is, purſued with diligence, in a laſting courſe of life and exerciſe: and without this we ſhall never ſee the face of God. I need urge no more authorities to this purpoſe; theſe two are as certain and convincing as two thouſand: And ſince thus much is actually required, and is the condition of the Covenant; it is certain that Sorrow for not having done what is commanded to be done, and a purpoſe to do what is neceſſary to be actually performed, will not acquit us before the righteous judgement of God. * [‘*For the grace of God hath appeared to all men, Teaching us, that denying ungodlineſs, and worldly luſts, we ſhould live godly, juſtly, and ſoberly in this preſent world.*’] For upon theſe terms alone we muſt [*look for the bleſſed hope, the glorious appearing of the Great God, and our Saviour Jeſus Chriſt.*] * I ſhall no longer inſiſt upon this particular, but only propound it to your conſideration. To what purpoſe are all thoſe Commandments in Scripture, of every page almoſt in it, [of *living holily*, and according to the Commandments of God, of *adorning the Goſpel of God*, of *walking as in the day*, of *walking in light*, of *pure and undefiled Religion*, of *being holy as God is holy*, of *being humble and meek, as Chriſt is humble*, of *putting on the Lord Jeſus*, of *living a ſpiritual life*,] but that it is the purpoſe of God, and the intention and deſign of Chriſt dying for us, and the Covenant made with man that we ſhould expect Heaven upon no other terms in the world, but of a holy life, in the faith and obedience of the Lord *Jeſus*.

II. Rom. 12. 1. Tit. 2. 11, 12.

Now if a vicious perſon, when he comes to the latter end of his daies, one that hath lived a wicked, ungodly life, can for any thing he can do upon his Death-bed be ſaid to live a holy life; then his hopes are not deſperate: but he that hopes upon this only, for which God hath made him no promiſe, I muſt ſay of him as *Galen* ſaid of Conſumptive perſons, ὅ πλέον ἐλπίζουσιν, ταύτῃ μᾶλλον κακῶς ἔχουσι, *The more they hope, the worſe they are:* and the relying upon ſuch hopes is an approach to the grave, and a ſad Eternity.

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Peleos & Priami tranſit, vel Neſtoris ætas,
Et fuerat ſerum jam tibi deſinere.
Eja age, rumpe moras; quò te ſpectabimus uſque?
Dum quid ſis dubitas, jam potes eſſe nihil. Mart. *l.* 2. ep. 64.

And now it will be a vain queſtion to ask, Whether or no God cannot ſave a dying man that repents after a vicious life. For it is true, God can do it if he pleaſe, and he can *raiſe children to Abraham out of the ſtones*, and he can make ten thouſand worlds, if he ſees good, and he can do what he liſt, and he can ſave an ill-living man though he never repent at all, ſo much as upon his Death-bed: All this he can do. But God's power is no ingredient into this queſtion: we are never the better that God can do it, unleſs he alſo will: and whether he will or no, we are to learn from himſelf, and what he hath declared to be his will in Holy Scripture. Nay ſince God hath ſaid, that *without* actual *Holineſs no man ſhall ſee God*, God by his own will hath reſtrained his power; and though abſolutely he can do all things, yet he cannot do againſt his own word. * And indeed the rewards of Heaven are ſo great and glorious, and Chriſt's *burthen is* ſo *light*, *his yoke is* ſo *eaſie*, that it is a ſhameleſs impudence to expect ſo great glories at a leſs rate than ſo little a ſervice, at a lower rate than a holy life. It coſt the Eternal Son of God his life-bloud to obtain Heaven for us upon that condition: and who then ſhall die again for us, to get Heaven for us upon eaſier conditions? What would you do, if God ſhould command you to kill your eldeſt Son, or to work in the mines for a thouſand years together, or to faſt all thy life-time with bread and water? were not Heaven a great bargain even after all this? And when God requires nothing of us but to live ſoberly, juſtly, and godly, (which very things of themſelves to men are a very great felicity, and neceſſary to his preſent well-being) ſhall we think this to be a load, and an inſufferable burthen? and that Heaven is ſo little a purchaſe at that price, that God in mere juſtice will take a Death-bed ſigh or groan, and a few unprofitable tears and promiſes, in exchange for all our duty? Strange it ſhould be ſo: but ſtranger, that any man ſhould rely upon ſuch a vanity, when from God's Word he hath nothing to warrant ſuch a confidence. But theſe men do like the Tyrant *Dionyſius*, who ſtole from *Apollo* his golden Cloak, and gave him a Cloak of *Arcadian* home-ſpun, ſaying that this was lighter in Summer, and warmer in Winter. Theſe men ſacrilegiouſly rob God of the ſervice of all their golden days, and ſerve him in their hoary head, in their furrs and grave-cloaths, and pretend that this late ſervice is more agreeable to the Divine Mercy on one ſide, and humane infirmity on the other, and ſo diſpute themſelves into an irrecoverable condition; having no other ground to rely upon a Death-bed or late-begun Repentance, but becauſe they reſolve to enjoy the pleaſures of ſin; and for Heaven, they will put that to the venture of an after-game. Theſe men *ſow in the fleſh* and would *reap in the ſpirit*; live to the Devil, and die to God: and therefore it is but juſt in God that their hopes ſhould be deſperate, and their craft be folly, and their condition be the unexpected, unfeared inheritance of an eternal ſorrow.

III. 3. Laſtly, our laſt enquiry is into the Time, the laſt or lateſt time of beginning our Repentance. Muſt a man repent a year, or two, or ſeven years, or ten, or twenty before his death? or what is the laſt period after which all Repentance will be untimely and ineffectual? To this captious queſtion I have many things to oppoſe. 1. We have entered into Covenant with God, to ſerve him from the day of our Baptiſm to the day of our death. He hath [*ſworn this oath to us, That he would grant unto us, that we being delivered from fear of our enemies, might ſerve him without fear, in holineſs and righteouſneſs before him, all the days of our life.*] Now although God will not τῆς ἀνθρωπίνης καὶ κοινῆς ἀσθενείας ἐπιλαθέσθαι, *forget* our infirmities, but paſs by the *weakneſſes* of an honeſt, a watchful and induſtrious perſon; yet the Covenant he makes with us is from the day of our firſt voluntary profeſſion to our grave; and according as we by ſins retire from our firſt undertaking, ſo our condition is inſecure: there is no other Covenant made with us, no new beginnings of another period; but if we be returned, and ſin be cancelled, and grace be actually obtained, then we are in the firſt condition of pardon: but becauſe it is uncertain when a man can have maſter'd his vices, and obtain'd the graces, therefore no man can tell any ſet time when he muſt begin. 2. Scripture deſcribing the duty of Repenting ſinners, names no other time but [*to day*] *To day if you will hear his voice, harden not*

Luke 1. 73,74.

not your hearts. 3. The duty of a Christian is described in Scripture to be such as requires length of time, and a continued industry. [*Let us run with patience the race that is set before us:*] and [*Consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds.*] So great a preparation is not for the agony and contention of an hour, or a day, or a week, but for the whole life of a Christian, or for great parts of its abode. 4. There is a certain period and time set for our Repentance, and beyond that all our industry is ineffectual. There is *a day of visitation, our own day*; and there is a day of visitation that is *God's day.* This appeared in the case of *Jerusalem*; [*O Jerusalem, Jerusalem, if thou hadst known the time of thy visitation, at least in this thy day.*] Well they neglected it; and then there was a time of God's visitation, which was *his day*, called in Scripture [*the day of the Lord*;] and because they had neglected their own day, they fell into inevitable ruine: No repentance could have prevented their final ruine. And this which was true in a Nation, is also clearly affirmed true in the case of single persons. [*Look diligently lest any fail of the grace of God, Lest there be any person among you as Esau, who sold his birth-right, And afterwards when he would have inherited the blessing, he was rejected; for he found no place for his repentance, though he sought it carefully with tears.*] *Esau* had time enough to repent his bargain as long as he lived; he wept sorely for his folly, and carefulness sat heavy upon his Soul; and yet he was not heard, nor his Repentance accepted; for the time was past. And [*take heed*] saith the Apostle, lest it come to pass to any of you to be in the same case. Now if ever there be a time in which Repentance is too late, it must be the time of our Death-bed, and the last time of our life. And after a man is fallen into the displeasure of Almighty God, the longer he lies in his sin without Repentance and emendation, the greater is his danger, and the more of his allowed time is spent; and no man can antecedently, or before-hand, be sure that the time of his Repentance is not past; and those who neglect the call of God, and refuse to hear him call in the day of grace, *God will laugh at them when their calamity comes: they shall call, and the Lord shall not hear them.* * And this was the case of the *five foolish Virgins* when the arrest of Death surprized them: They discovered their want of oyl, they were troubled at it; they begg'd oyl, they were refused; they did something towards the procuring of the oyl of Grace, (for they went out to buy oyl:) and after all this stir the Bridegroom came before they had finished their journey, and they were shut out from the communion of the Bridegroom's joys.

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Heb. 12. 1. Vers. 3.

Heb. 12. 15. &c.

Therefore concerning the time of beginning to repent no man is certain but he that hath done his work. *Mortem venientem nemo hilaris excipit, nisi qui se ad eam diu composuerat*, said *Seneca.* He only dies chearfully who stood waiting for death in a ready dress of a long preceding preparation. He that repents to day, repents late enough that he did not begin yesterday: but he that puts it off till to morrow is vain and miserable.

Epist. 30.

——*hodie jam, Posthume, vivere serum est:* Martial. l. 5. ep. 59.
Ille sapit quisquis, Posthume, vixit heri.

Well; But what will you have a man do that hath lived wickedly, and is now cast upon his Death-bed? shall this man despair, and neglect all the actions of Piety, and the instruments of Restitution in his sickness? No, God forbid. Let him do what he can then; it is certain it will be little enough: for all those short gleams of Piety and flashes of lightning will help towards alleviating some degrees of misery; and if the man recover, they are good beginnings of a renewed Piety; and *Ahab*'s tears and humiliation, though it went no farther, had a proportion of a reward, though nothing to the portions of Eternity. So that he that says, it is every day necessary to repent, cannot be supposed to discourage the Piety of any day: a Death-bed Piety, when things are come to that sad condition, may have many good purposes: therefore even then neglect nothing that can be done. Well; But shall such persons despair of Salvation? to them I shall only return this: That they are to consider the conditions which on one side God requires of us; and on the other side, whether they have done accordingly. Let them consider upon what terms God hath promised Salvation, and whether they have made themselves capable by performing their part of the Obligation. If they have not, I must tell them, that not to hope where God hath made no promise, is not the *sin* of Despair, but the *misery* of Despair. A man hath no

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ground to hope that ever he ſhall be made an Angel, and yet that not hoping is not to be called *Deſpair:* and no man can hope for Heaven without repentance; and for ſuch a man to deſpair, is not the ſin, but the miſery. If ſuch perſons have a promiſe of Heaven, let them ſhew it, and hope it, and enjoy it: if they have no promiſe, they muſt thank themſelves, for bringing themſelves into a condition without the Covenant, without a promiſe, hopeleſs and miſerable.

But will not truſting in the merits of *Jeſus* Chriſt ſave ſuch a man? For that, we muſt be tried by the Word of God, in which there is no Contract at all made with a dying perſon that lived in name a Chriſtian, in practice a Heathen: and we ſhall diſhonour the ſufferings and redemption of our Bleſſed Saviour, if we think them to be an *Umbrella* to ſhelter our impious and ungodly living. But that no ſuch perſon may after a wicked life repoſe himſelf on his Death-bed upon Chriſt's Merits, obſerve but
Titus 2. 14. theſe two places of Scripture. [*Our Saviour Jeſus Chriſt, who gave himſelf for us*] what to do? that we might live as we liſt, and hope to be ſaved by his merits? no, but [*that he might redeem us from all iniquity, and purifie to himſelf a peculiar people, zealous of good works. Theſe things ſpeak and exhort,*] ſaith S. *Paul.* But
1 Pet. 2. 24. more plainly yet in S. *Peter*, [*Chriſt bare our ſins in his own body on the tree,*] to what end? [*that we being dead unto ſin, ſhould live unto righteouſneſs.*] Since therefore our living a holy life is the end of Chriſt's dying that ſad and holy death for us, he that truſts on it to evil purpoſes, and to excuſe his vicious life, does (as much as in him lies) make void the very purpoſe and deſign of Chriſt's Paſſion, and diſhonours the blood of the everlaſting Covenant; which Covenant was confirmed by the Blood of Chriſt: but as it brought peace from God, ſo it requires a holy life from us.

See Life of Faith, Part. 1. or Repentance, part. 2.

But why may not we be ſaved as well as the Thief upon the Croſs? Even becauſe our caſe is nothing alike. When Chriſt dies once more for us, we may look for ſuch another inſtance; not till then. But this Thief did but then come to Chriſt, he knew him not before; and his caſe was, as if a *Turk* or Heathen ſhould be converted to Chriſtanity, and be baptized, and enter newly into the Covenant upon his Death-bed: Then God pardons all his ſins. And ſo God does to Chriſtians when they are baptized or firſt give up their names to Chriſt by a voluntary Confirmation of their Baptiſmal Vow: but when they have once entred into the Covenant, they muſt perform what they promiſe, and to what they are obliged. The Thief had made no Contract with God in *Jeſus* Chriſt, and therefore failed of none; only the defailances of the ſtate of ignorance Chriſt paid for at the Thief's admiſſion: But we that have made a Covenant with God in Baptiſm, and failed of it all our days, and then return at *night when we cannot work*, have nothing to plead for our ſelves, becauſe we have made all that to be uſeleſs to us, which God with ſo much mercy and miraculous wiſdom gave us to ſecure our intereſt and hopes of Heaven.

And therefore let no Chriſtian man, who hath covenanted with God to give him the ſervice of his life, think that God will be anſwered with the ſighs and prayers of a dying man: for all that great obligation which lies upon us cannot be tranſacted in an inſtant, when we have loaded our Souls with ſin, and made them empty of vertue; we cannot ſo ſoon grow up to *a perfect man in Chriſt Jeſus.* ὥσπερ τῶν μεγάλων
Arrian. Epict. l. 1. c. 15. ἄφνω γίνεται. You cannot have an apple or a cherry, but you muſt ſtay its proper periods, and let it bloſſom and knot, and grow and ripen, [*and in due time we ſhall reap, if we faint not*] (ſaith the Apoſtle:) Far much leſs may we expect that the fruits of Repentance and the iſſues and degrees of Holineſs ſhall be gathered in a few days or hours. γνώμης δ' ἀνθρώπῳ καρπὸν θέλῃς ἵνα δι' ὀλίγου καὶ ἐυκόλως κλήσασθαι· You muſt not expect ſuch fruits in a little time, nor with little labour.

Suffer not therefore your ſelves to be deceived by falſe principles and vain confidences: for no man can in a moment root out the long-contracted habits of Vice, nor upon his Death-bed make uſe of all that variety of preventing, accompanying, and perſevering Grace, which God gave to man in mercy, becauſe man would need it all, becauſe without it he could not be ſaved; nor upon his Death-bed can he exerciſe the duty of Mortification, nor cure his Drunkenneſs then, nor his Luſt, by a-

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ny act of Chriſtian diſcipline, nor *run with patience*, nor *reſiſt unto blood*, nor *endure with long ſufferance*; but he can pray, and groan, and call to God, and reſolve to live well when he is dying. But this is but juſt as the Nobles of *Xerxes*, when in a ſtorm they were to lighten the ſhip to preſerve their King's life, they did προσκυνήσας ἐπηνδᾶν εἰς τὴν θάλασσαν, they *did their obeiſance*, and *leaped into the ſea*: ſo (I fear) do theſe men, pray, and mourn, and worſhip, and ſo leap overboard into an Ocean of eternal and intolerable calamity. From which God deliver us, and all faithful people.

SERM. VI.

Hunc volo laudari qui ſine morte poteſt.
Mart. *ep. l.* 1.

Vivere quòd propero pauper, nec inutilis annis,
Da veniam; properat vivere nemo ſatis.
Differat hoc, patrios optat qui vincere cenſus,
Atriáque immodicis arctat imaginibus.
Mart. *l.* 2. *ep.* 90.

SERMON

SERM. VII.

SERMON VII.

THE DECEITFULNESS of the HEART.

JEREMY 17. 9.

The Heart is deceitful above all things, and desperately wicked; who can know it?

FOlly and Subtilty divide the greatest part of mankind; and there is no other difference but this, that some are crafty enough to deceive, others foolish enough to be cozened and abused: And yet the scales also turn, for they that are the most crafty to cozen others are the veriest Fools, and most of all abused themselves. They rob their neighbour of his Money, and lose their own Innocency; they disturb his Rest, and vex their own Conscience; they throw him into Prison, and themselves into Hell; they make Poverty to be their brother's portion, and Damnation to be their own. Man entred into the world first alone; but as soon as he met with one companion, he met with three to cozen him: The Serpent, and *Eve*, and himself all joyned; first to make him a fool and to deceive him, and then to make him miserable. But he first cozened himself, *giving up himself to believe a lie*; and being desirous to listen to the whispers of a tempting spirit, he sinned before he fell; that is, he had within him a false Understanding, and a depraved Will: and these were the Parents of his Disobedience, and this was the parent of his Infelicity, and a great occasion of ours. And then it was that he entred for himself and his posterity into the condition of an ignorant, credulous, easie, wilful, passionate, and impotent person; apt to be abused, and so loving to have it so, that if no body else will abuse him, he will be sure to abuse himself; by ignorance and evil principles being open to an enemy, and by wilfulness and sensuality doing to himself the most unpardonable injuries in the whole world. So that the condition of Man in the rudenesses and first lines of its visage seems very miserable, deformed, and accursed.

For a man is helpless and vain; of a condition so exposed to calamity, that a Raisin is able to kill him; any Trooper out of the *Egyptian* Army, a Flie, can do it, when it goes on God's errand; the most contemptible accident can destroy him, the smallest chance affright him, every future contingency, when but considered as possible, can amaze him; and he is incompass'd with potent and malicious enemies, subtle and implacable: what shall this poor helpless thing do? Trust in God? him he hath offended, and he fears him as an enemy; and God knows, if we look only on our selves, and on our own demerits, we have too much reason so to do. Shall he relie upon Princes? God help poor Kings; they relie upon their Subjects, they fight with their swords, levie forces with their money, consult with their Counsels, hear with their ears, and are strong only in their union, and many times they use all these things against them: but, however, they can do nothing without them while they live, and yet if ever they can die they are not to be trusted to. Now Kings and Princes die so sadly and notoriously, that it was used for a Proverb in Holy Scripture, *Ye shall die like men, and fall like one of the Princes.* Whom then shall we trust in? In our Friend? Poor man! he may help thee in one thing, and need thee in ten: he may pull thee out of the ditch, and his foot may slip and fall into it himself: he gives thee counsel to chuse a Wife, and himself is to seek how prudently to chuse his Religion: he counsels thee to abstain from a Duel, and yet slays his own Soul with Drinking: like a person void of all understanding, he is willing enough to preserve thy interest, and is very careless of his own; for he does highly despise to betray or be false to thee, and in the mean time is not his own friend, and is false to God; and then his

friendship

friendſhip may be uſeful to thee in ſome circumſtances of fortune, but no ſecurity to thy condition. But what then? ſhall we rely upon our Patron, like the *Roman* Clients, who waited hourly upon their perſons, and daily upon their baskets, and nightly upon their luſts, and married their friendſhips, and contracted alſo their hatred and quarrels? This is a confidence will deceive us. For they may lay us by, juſtly or unjuſtly; they may grow weary of doing benefits, or their fortunes may change; or they may be charitable in their gifts, and burthenſom in their offices; able to feed you, but unable to counſel you; or your need may be longer than their kindneſſes, or ſuch in which they can give you no aſſiſtance: and indeed generally it is ſo, in all the inſtances of men. We have a friend that is wiſe; but I need not his counſel but his meat: or my patron is bountiful in his Largeſſes; but I am troubled with a ſad ſpirit; and money and preſents do me no more eaſe than perfumes do to a broken arm. We ſeek life of a Phyſician that dies, and go to him for health who cannot cure his own breath or Gout; and ſo become vain in our imaginations, abuſed in our hopes, reſtleſs in our paſſions, impatient in our calamity, unſupported in our need, expoſed to enemies, wandring and wild, without counſel, and without remedy. At laſt, after the infatuating and deceiving all our confidences without, we have nothing left us but to return home, and dwell within our ſelves: for we have a ſufficient ſtock of Self-love, that we may be confident of our own affections, we may truſt our ſelves ſurely; for what we want in skill we ſhall make up in diligence, and our induſtry ſhall ſupply the want of other circumſtances: and no man underſtands my own caſe ſo well as I do my ſelf, and no man will judge ſo faithfully as I ſhall do for my ſelf; for I am moſt concern'd not to abuſe my ſelf; and if I do, I ſhall be the loſer, and therefore may beſt relie upon my ſelf. Alas! and God help us! we ſhall find it to be no ſuch matter: For we neither love our ſelves well, nor underſtand our own caſe; we are partial in our own queſtions, deceived in our ſentences, careleſs of our intereſts, and the moſt falſe, perfidious creatures to our ſelves in the whole world: even the *Heart of a man*, a mans own Heart *is deceitful above all things, and deſperately wicked, who can know it?* And who can chuſe but know it?

SERM. VII.

And there is no greater argument of the Deceitfulneſs of our Hearts than this, that no man can know it all; it cozens us in the very number of its cozenage. But yet we can reduce it all to two heads. We ſay concerning a falſe man, Truſt him not, for he will deceive you; and we ſay concerning a weak and broken ſtaff, Lean not upon it, for that will alſo deceive you. The man deceives becauſe he is falſe, and the ſtaff becauſe it is weak; and the Heart becauſe it is both. So that it is deceitful above all things; that is, failing and diſabled to ſupport us in many things, but in other things where it can, it is falſe and deſperately wicked. The firſt ſort of deceitfulneſs is its calamity, and the ſecond is its iniquity; and that is the worſe calamity of the two.

1. The Heart is deceitful in its Strength; and when we have the growth of a Man, we have the weakneſſes of a child: nay more yet, and it is a ſad conſideration, the more we are in age, the weaker in our courage. It appears in the heats and forwardneſſes of new Converts, which are like to the great emiſſions of Lightning, or like huge fires, which flame and burn without meaſure, even all that they can; till from flames they deſcend to ſtill fires, from thence to ſmoak, from ſmoak to embers, and from thence to aſhes; cold and pale, like ghoſts, or the phantaſtick images of death. And the Primitive Church were zealous in their Religion up to the degree of Cherubins, and would run as greedily to the ſword of the Hangman, to die for the cauſe of God, as we do now to the greateſt joy and entertainment of a Chriſtian ſpirit, even to the receiving of the Holy Sacrament. A man would think it reaſonable that the firſt infancy of Chriſtianity ſhould, according to the nature of firſt beginnings, have been remiſs, gentle, and unactive; and that according as the object or evidence of Faith grew, which in every age hath a great degree of argument ſuperadded to its confirmation, ſo ſhould the Habit alſo and the Grace, the longer it laſts, and the more objections it runs through, it ſtill ſhould ſhew a brighter and more certain light to diſcover the divinity of its principle; and that after the more examples, and new accidents and ſtrangeneſſes of Providence, and daily experience, and the multitude of Miracles, ſtill the Chriſtian ſhould grow more certain in his Faith, more refreſhed in his Hope, and warm in his Charity; the very nature of theſe Graces increaſing and ſwelling upon the very nouriſhment of experience, and the multiplication of their own acts. And yet becauſe the heart of man is falſe, it ſuffers the fires of the Altar to go out, and the flames leſſen by the multitude of fuel. But indeed it is becauſe we put on ſtrange fire, and put out the fire upon our hearths by letting in a glaring Sun-beam, the fire of

Luſt,

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Luſt, or the heats of an angry ſpirit, to quench the fires of God, and ſuppreſs the ſweet cloud of incenſe. The Heart of man hath not ſtrength enough to think one good thought of it ſelf, it cannot command its own attentions to a Prayer of ten lines long, but before its end it ſhall wander after ſome thing that is to no purpoſe: and no wonder then that it grows weary of a holy Religion, which conſiſts of ſo many parts as make the buſineſs of a whole life. And there is no greater argument in the world of our ſpiritual weakneſs and the falſeneſs of our Hearts in the matters of Religion, than the backwardneſs which moſt men have always, and all men have ſometimes, to ſay their Prayers; ſo weary of their length, ſo glad when they are done, ſo witty to excuſe and fruſtrate an opportunity: and yet there is no manner of trouble in the duty, no wearineſs of bones, no violent labours; nothing but begging a bleſſing, and receiving it; nothing but doing our ſelves the greateſt honour of ſpeaking to the greateſt Perſon, and greateſt King of the world: and that we ſhould be unwilling to do this, ſo unable to continue in it, ſo backward to return to it, ſo without guſt and reliſh in the doing it, can have no viſible reaſon in the nature of the thing, but ſomething within us, a ſtrange ſickneſs in the Heart, a ſpiritual nauſeating or loathing of Manna, ſomething that hath no name; but we are ſure it comes from a weak, a faint, and falſe heart.

And this weak heart is ſtrong in Paſſions, violent in Deſires, unreſiſtable in its Appetites, impatient in its Luſt, furious in Anger: here are ſtrengths enough, one ſhould think. But ſo have I ſeen a man in a Fever ſick and deſtempered, unable to walk, leſs able to ſpeak ſence, or to do an act of counſel; and yet when his Fever had boil'd up to a *Delirium*, he was ſtrong enough to beat his Nurſe-keeper and his Doctor too, and to reſiſt the loving violence of all his friends, who would fain bind him down to reaſon and his bed: and yet we ſtill ſay, he is weak and ſick to death. *Arrian.* Θέλω γὰρ εἶναι τόνους ἐν σώματι, ἀλλ' ὡς ὑγιαίνοντι, ὡς ἀθλοῦντι. For theſe ſtrengths of madneſs are not *health*, but furiouſneſs and diſeaſe. Οὐκ εἰσὶ τόνοι, ἀλλὰ ἀτονία ἑτέρου τρόπου, It is *weakneſs another way.* And ſo are the Strengths of a mans Heart: they are fetters and manacles; ſtrong, but they are the cordage of impriſonment; ſo ſtrong, that the Heart is not able to ſtir. And yet it cannot but be a huge ſadneſs, that the Heart ſhall purſue a temporal intereſt with wit and diligence, and an unwearied induſtry; and ſhall not have ſtrength enough in a matter that concerns its eternal intereſt to anſwer one objection, to reſiſt one aſſault, to defeat one art of the Devil; but ſhall certainly and infallibly fall, whenever it is tempted to a pleaſure.

This, if it be examined, will prove to be a Deceit indeed, a pretence, rather than true upon a juſt cauſe; that is, it is not a natural, but a moral, and a vicious weakneſs: And we may try it in one or two familiar inſtances. One of the great Strengths, ſhall I call it? or Weakneſſes of the Heart, is, that it is ſtrong, violent and paſſionate in its Luſts, and weak and deceitful to reſiſt any. Tell the tempted perſon, that if he act his Luſt he diſhonours his body, makes himſelf a ſervant to folly, and one fleſh with a harlot; he *defiles the Temple of God*, and him that defiles a Temple *will God deſtroy:* Tell him that the Angels, who love to be preſent in the naſtineſs and filth of Priſons, that they may comfort and aſſiſt chaſte Souls and holy perſons there abiding, yet they are impatient to behold or come near the filthineſs of a Luſtful perſon: Tell him that this ſin is ſo ugly, that the Devils, who are Spirits, yet they delight to counterfeit the acting of this crime, and deſcend unto the daughters or ſons of men, that they may rather loſe their natures, than not to help to ſet a Luſt forward: tell them theſe and ten thouſand things more; you move them no more, than if you ſhould read one of *Tullie's* Orations to a Mule: for the truth is, they have no power to reſiſt it, much leſs to maſter it; their Heart fails them when they meet their Miſtreſs; and they are driven like a Fool to the Stocks, or a Bull to the ſlaughter-houſe. And yet their Heart deceives them; not becauſe it cannot reſiſt the Temptation, but becauſe it will not go about it: For it is certain, the Heart can, if it liſt. For let a Boy enter into your Chamber of pleaſure, and diſcover your folly, either your Luſt diſbands, or your ſhame hides it; you will not, you dare not do it before a ſtranger Boy: and yet that you dare do it before the eyes of the All-ſeeing God, is impudence and folly, and a great conviction of the vanity of your pretence, and the falſeneſs of your Heart. If thou beeſt a man given to thy appetite, and thou loveſt a pleaſant morſel as thy life, do not declaim againſt the precepts of Temperance as impoſſible: Try this once; abſtain from that draught, or that diſh. I cannot. No? Give this man a great blow on the face, or tempt him with twenty pound, and he ſhall faſt from morning till night, and then feaſt himſelf with your money, and plain wholſome meat.

And

And if *Chaſtity* and *Temperance* be ſo eaſie, that a man may be brought to either of them with ſo ready and eaſie inſtruments; let us not ſuffer our Heart to deceive us by the weakneſs of its pretences, and the ſtrength of its deſires: For we do more for a Boy than for God, and for twenty pound than Heaven it ſelf.

But thus it is in every thing elſe. Take an Heretick, a Rebel, a perſon that hath an ill Cauſe to manage; what he wants in the ſtrength of his Reaſon, he ſhall make it up with diligence; and a perſon that hath Right on his ſide is cold, indiligent, lazie, and unactive, truſting that the goodneſs of his Cauſe will do it alone. But ſo Wrong prevails, while evil perſons are zealous in a bad matter, and others are remiſs in a good; and the ſame perſon ſhall be very induſtrious always when he hath leaſt reaſon ſo to be. That's the firſt particular, The Heart is deceitful in the managing of its natural ſtrengths; it is Naturally and Phyſically ſtrong, but Morally weak and impotent.

2. The Heart of man is deceitful in making Judgement concerning its own Acts. It does not know when it is pleaſed or diſpleaſed, it is peeviſh and trifling, it would and it would not, and it is in many caſes impoſſible to know whether a mans Heart deſires ſuch a thing or not. Saint *Ambroſe* hath an odd ſaying, *Faciliùs inveneris innocentem, quàm qui pœnitentiam dignè egerit*; It is eaſier to find a man that lived innocently, than one that hath truly repented him, with a grief and care great according to the merit of his ſins. Now ſuppoſe a man that hath ſpent his younger years in vanity and folly, and is by the grace of God apprehenſive of it, and thinks of returning to ſober counſels; this man will find his Heart ſo falſe, ſo ſubtil and fugitive, ſo ſecret and undiſcernible, that it will be very hard to diſcern whether he repents or no. For if he conſider that he hates ſin, and therefore repents; Alas! he ſo hates it, that he dares not, if he be wiſe, tempt himſelf with an opportunity to act it: for in the midſt of that which he calls hatred, he hath ſo much love left for it, that if the ſin comes again and ſpeaks him fair, he is loſt again, he kiſſes the fire, and dies in its embraces. And why elſe ſhould it be neceſſary for us to pray that *we be not led into temptation*, but becauſe we hate the ſin, and yet love it too well; we curſe it, and yet follow it; we are angry at our ſelves, and yet cannot be without it; we know it undoes us, but we think it pleaſant? And when we are to execute the fierce anger of the Lord upon our ſins, yet we are kind-hearted, and ſpare the *Agag*, the reigning ſin, the ſplendid temptation, we have ſome kindneſſes left towards it. 2.

Theſe are but ill ſigns. How then ſhall I know by ſome infallible token that I am a true Penitent? What and if I weep for my ſins? will you not then give me lieve to conclude my Heart right with God, and at enmity with ſin? It may be ſo. But there are ſome friends that weep at parting; and is not thy weeping a ſorrow of affection? It is a ſad thing to part with our long companion. Or it may be thou weepeſt, becauſe thou wouldeſt have a ſign to cozen thy ſelf withal: for ſome men are more deſirous to have a ſign than the thing ſignified; they would do ſomething to ſhew their Repentance, that themſelves may believe themſelves to be Penitents, having no reaſon from within to believe ſo. And I have ſeen ſome perſons weep heartily for the loſs of ſix-pence, or for the breaking of a glaſs, or at ſome trifling accident; and they that do ſo cannot pretend to have their tears valued at a bigger rate than they will confeſs their paſſion to be when they weep, they are vexed for the dirtying of their linnen, or ſome ſuch trifle, for which the leaſt paſſion is too big an expence. So that a man cannot tell his own Heart by his Tears, or the truth of his Repentance by thoſe ſhort guſts of ſorrow. How then? Shall we ſuppoſe a man to pray againſt his ſin? So did Saint *Auſtin*; when in his youth he was tempted to Luſt and Uncleanneſs, he prayed againſt it, and ſecretly deſired that God would not hear him: for here the Heart is cunning to deceive it ſelf. For no man did ever heartily pray againſt his ſin in the midſt of a temptation to it, if he did in any ſence or degree liſten to the Temptation: For to pray againſt a ſin, is to have deſires contrary to it, and that cannot conſiſt with any love or any kindneſs to it. We pray againſt it, and yet do it; and then pray again, and do it again: and we deſire it, and yet pray againſt the deſires; and that's almoſt a contradiction. Now becauſe no man can be ſuppoſed to will againſt his own will, or chuſe againſt his own deſires; it is plain that we cannot know whether we mean what we ſay when we pray againſt ſin, but by the event: If we never act it, never entertain it, always reſiſt it, ever fight againſt it, and finally do prevail; then at length we may judge our own Heart to have meant honeſtly in that one particular.

Nay, our Heart is ſo deceitful in this matter of Repentance, that the Maſter of Spiritual life are fain to invent ſuppletory Arts and Strategems to ſecure the duty.

And

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And we are adviſed to mourn, becauſe we do not mourn; to be ſorrowful, becauſe we are not ſorrowful. Now if we be ſorrowful in the firſt ſtage, how happens it that we know it not? Is our Heart ſo ſecret to our ſelves? But if we be not ſorrowful in the firſt period, how ſhall we be ſo, or know it in the ſecond period? For we may as well doubt concerning the ſincerity of the ſecond, or reflex act of ſorrow, as of the firſt and direct action. And therefore we may alſo as well be ſorrowful the third time for want of the juſt meaſure or hearty meaning of the ſecond ſorrow, as be ſorrowful the ſecond time for want of true ſorrow at the firſt; and ſo on to infinite. And we ſhall never be ſecure in this Artifice, if we be not certain of our natural and hearty paſſion in our direct and firſt apprehenſions.

Thus many perſons think themſelves in a good eſtate, and make no queſtion of their Salvation, being confident only becauſe they are confident; and they are ſo, becauſe they are bidden to be ſo; and yet they are not confident at all, but extremely timorous and fearful. How many perſons are there in the world that ſay they are ſure of their Salvation, and yet they dare not die? And if any man pretends that he is now ſure he ſhall be ſaved, and that he cannot fall away from Grace; there is no better way to confute him, than by adviſing him to ſend for the Surgeon, and bleed to death. For what ſhould hinder him? not the ſin; for it cannot take him from God's favour: not the change of his condition; for he ſays he is ſure to go to a better: Why does he not then ſay, κίνησιν, like the *Roman* Gallants when they *decreed* to die? The reaſon is plainly this, They ſay they are confident, and yet are extreamly timorous; they profeſs to believe that Doctrine, and yet dare not truſt it; nay, they think they believe, but they do not: ſo falſe is a mans Heart, ſo deceived in its own Acts, ſo great a ſtranger to its own ſentence and opinions.

3. 3. The Heart is deceitful in its own Reſolutions and Purpoſes: For many times men make their reſolutions only in their Underſtanding, not in their Will; they reſolve it fitting to be done, not decree that they will do it; and inſtead of beginning to be reconciled to God by the renewed and hearty purpoſes of holy living, they are advanced ſo far only as to be convinced, and apt to be condemned, by their own ſentence.

But ſuppoſe our Reſolutions advanced farther, and that our Will and Choices alſo are determined; ſee how our Hearts deceive us.

1. We reſolve againſt thoſe ſins that pleaſe us not, or where Temptation is not preſent, and think by an over-acted zeal againſt ſome ſins to give an indulgence for ſome others. There are ſome perſons who will be Drunk; the Company, or the Diſcourſe, or the pleaſure of madneſs, or an eaſie nature and a thirſty ſoul, ſomething is amiſs, that cannot be helped: But they will make amends, and the next day pray twice as much. Or it may be they muſt ſatisfie a beaſtly Luſt; but they will not be drunk for all the world; and hope by their Temperance to commute for their want of Chaſtity. But they attend not the Craft of their ſecret enemy, their Heart: for it is not love of the Vertue; if it were, they would love * Vertue in all its inſtances; for Chaſtity is as much a Vertue as Temperance, and God hates Luſt as much as he hates Drunkenneſs. But this ſin is againſt my Health, or it may be it is againſt my Luſt; it makes me impotent, and yet impatient; full of deſire, and empty of ſtrength. Or elſe I do an act of Prayer, leſt my Conſcience become unquiet, while it is not ſatisfied, or cozened with ſome intervals of Religion: I ſhall think my ſelf a damned wretch if I do nothing for my Soul; but if I do, I ſhall call the one ſin that remains nothing but my infirmity; and therefore it is my excuſe: and my Prayer is not my Religion, but my Peace, and my Pretence, and my Fallacy.

* *Virtutem unam ſi amiſeris, etſi amitti non poteſt Virtus: ſed ſi unam conſeſſus fueris te non habere, nullam te eſſe habiturum an neſcis?* Cicero.

2. We reſolve againſt our ſin, that is, we will not act it in thoſe circumſtances as formerly. I will not be drunk in the ſtreets; but I may ſleep till I be recovered, and then come forth ſober: or if I be overtaken, it ſhall be in civil and gentile company. Or it may be not ſo much; I will leave my Intemperance and my Luſt too, but I will remember it with pleaſure; I will revolve the paſt action in my mind, and entertain my fancy with a moroſe delectation in it, and by a fiction of imagination will repreſent it preſent, and ſo be ſatisfied with a little effeminacy or phantaſtick pleaſure. Beloved, ſuffer not your hearts ſo to cozen you; as if any man can be faithful in much that is faithleſs in a little. He certainly is very much in love with ſin, and parts with it very unwillingly, that keeps its Picture, and wears its Favour, and delights in the Fancie of it, even with the ſame deſire as a moſt paſſionate Widow parts with her deareſt Huſband, even when ſhe can no longer enjoy him: But certainly her ſtaring all day upon his Picture, and weeping over his Robe, and wringing her hands over his Children,

dren, are no great ſigns that ſhe hated him. And juſt ſo do moſt men hate, and accordingly part with their ſins. SERM. VII.

3. We reſolve againſt it when the opportunity is ſlipped, and lay it aſide as long as the Temptation pleaſe, even till it come again, and no longer. How many men are there in the world that againſt every Communion renew their vows of holy living? men that for twenty, for thirty years together, have been perpetually reſolving againſt what they daily act; and ſure enough they did believe themſelves. And yet if a man had daily promiſed us a courteſie, and failed us but ten times, when it was in his power to have done it, we ſhould think we had reaſon never to believe him more. And can we then reaſonably believe the reſolutions of our Hearts, which they have falſified ſo many hundred times? We reſolve againſt a Religious Time, becauſe then it is the Cuſtom of men, and the Guiſe of the Religion: or we reſolve when we are in a great danger; and then we promiſe any thing, poſſible or impoſſible, likely or unlikely, all is one to us; we only care to remove the preſent preſſure, and when that is over and our fear is gone, and no love remaining, our condition being returned to our firſt ſecurities, our reſolutions alſo revert to their firſt indifferencies: or elſe we cannot look a Temptation in the face, and we reſolve againſt it, hoping never to be troubled with its arguments and importunity. *Epictetus* tells us of a Gentleman returning from Baniſhment, who in his journey towards home called at his houſe, told a ſad ſtory of an imprudent life, the greateſt part of which being now ſpent, he was reſolved for the future to live Philoſophically, and entertain no buſineſs, to be candidate for no employment, not to go to the Court, nor to ſalute *Cæſar* with ambitious attendencies, but to ſtudy, and worſhip the gods, and die willingly, when nature or neceſſity called him. It may be this man believed himſelf, but *Epictetus* did not. And he had reaſon: For ἀπήντησαν αὐτῷ παρὰ Καισάρος γράμματα, *Letters from* Cæſar *met him* at the doors, and invited him to Court; and he forgot all his promiſes, which were warm upon his lips; and grew pompous, ſecular and ambitious, and gave the Gods thanks for his preferment. Thus many men leave the world, when their fortune hath left them; and they are ſevere and Philoſophical, and retired for ever, if for ever it be impoſſible to return: But let a proſperous Sun-ſhine warm and refreſh their ſadneſſes, and make it but poſſible to break their purpoſes, and there needs no more temptation; their own falſe Heart is enough; they are like *Ephraim in the day of battel ſtarting aſide like a broken bow*.

4. The Heart is falſe, deceiving and deceived, in its Intentions and Deſigns. A man hears the Precepts of God injoining us to give Alms of all we poſſeſs; he readily obeys with much chearfulneſs and alacrity, and his Charity, like a fair ſpreading tree looks beauteouſly: But there is a canker at the heart; the man *blows a Trumpet* to call the poor together, and hopes the Neighbourhood will take notice of his Bounty. Nay he gives Alms privately, and charges no man to ſpeak of it, and yet hopes by ſome accident or other to be praiſed both for his Charity and Humility. And if by chance the fame of his Alms comes abroad, it is but his duty to *let his light ſo ſhine before men*, that God may be *glorified*, and ſome of our neighbours be relieved, and others edified. But then to diſtinguiſh the intention of our heart in this Inſtance, and to ſeek God's glory in a particular which will alſo conduce much to our reputation, and to have no filthy adherence to ſtick to the Heart, no reflexion upon our ſelves, or no complacency and delight in popular noiſes, is the nicety of abſtraction, and requires an Angel to do it. Some men are ſo kind-hearted, ſo true to their friend, that they will watch his very dying groans, and receive his laſt breath, and cloſe his eyes. And if this be done with honeſt intention, it is well: but there are ſome that do ſo, and yet are Vultures and Harpyes; they watch for the Carcaſe, and prey upon a Legacy. A man with a true ſtory may be malicious to his enemy, and by doing himſelf right may alſo do him wrong: And ſo falſe is the Heart of man, ſo clancular and contradictory are its Actions and Intentions, that ſome men purſue Vertue with great earneſtneſs, and yet cannot with patience look upon it in another: It is Beauty in themſelves and Deformity in the other. Is it not plain, that not the Vertue, but its Reputation is the thing that is purſued? And yet if you tell the man ſo, he thinks he hath reaſon to complain of your malice or detraction. Who is able to diſtinguiſh his fear of God from fear of puniſhment, when from fear of puniſhment we are brought to fear God? And yet the difference muſt be diſtinguiſhable in new Converts and old Diſciples; and our fear of puniſhment muſt ſo often change its circumſtances, that it muſt be at laſt a fear to offend out of pure Love, and muſt have no formality left to diſtinguiſh it from Charity. It is eaſie to diſtinguiſh theſe things in Precepts, and to make the ſeparation

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in the Schools; the Head can do it eaſily, and the Tongue can do it: but when the Heart comes to ſeparate Alms from Charity, God's glory from Humane praiſe, fear from fear, and Sincerity from Hypocriſie; it does ſo intricate the queſtions, and confound the ends, and blind and entangle circumſtances, that a man hath reaſon to doubt that his very beſt Actions are ſullied with ſome unhandſome excreſcency, ſomething to make them very often to be criminal, but always to be imperfect.

Here a man would think were enough to abate our confidence, and the ſpirit of pride, and to make a man eternally to ſtand upon his guard, and to keep a ſtrict watch upon his own Heart, as upon his greateſt enemy from without. *Cuſtodi, libera me de meipſo, Deus*; It was S. *Auguſtine*'s Prayer, Lord, keep me, Lord, deliver me from my ſelf. If God will keep a man that he be not *Felo de ſe*, that he lay no violent hands upon himſelf, it is certain nothing elſe can do him miſchief. Οὔτε Ζεὺς, οὔτε μοῖρα, οὔτε Ἐρινύς, as *Agamemnon* ſaid; *Neither Jupiter, nor Deſtinies, nor the Furies*, but it is a mans ſelf that does him the miſchief. The Devil can but tempt, and offer a dagger at the heart; unleſs our hands thruſt it home, the Devil can do nothing, but what may turn to our advantage. And in this ſence we are to underſtand the two ſeeming Contradictories in Scripture: *Pray that you enter not into Temptation*, ſaid our Bleſſed Saviour; and, *Count it all joy when you enter into divers Temptations*, ſaid one of Chriſt's Diſciples. The caſe is eaſie. When God ſuffers us to be tempted he means it but as a trial of our Faith, as the exerciſe of our Vertues, as the opportunitie of Reward; and in ſuch caſes we have reaſon to count it all joy; ſince the *Trial of our Faith worketh Patience, and Patience Experience, and Experience cauſeth Hope, and Hope maketh not aſhamed:* But yet for all this, *Pray againſt Temptations:* for when we get them into our hands, we uſe them as blind men do their clubs, neither diſtinguiſh perſon nor part; as ſoon they ſtrike the face of their friends as the back of the enemy; our Hearts betray us to the enemy, we fall in love with our miſchief, we contrive how to let the Luſt in, and leave a port open on purpoſe, and uſe arts to forget our duty, and give advantages to the Devil. He that uſes a temptation thus, hath reaſon to pray againſt it; and yet our Hearts do all this and a thouſand times more; ſo that we may ingrave upon our Hearts the Epitaph which was digged into *Thyeſtes* grave-ſtone;

Nolite, inquit, hoſpites adire ad me; illico iſthic,
Ne contagio mea umbráve obſit:
Tanta vis ſceleris in corpore hæret.

There is ſo much Falſeneſs and iniquity in mans Heart, that it defiles all the members: it makes the Eyes luſtful, and the Tongue ſlanderous; it fills the Head with miſchief, and the Feet with blood, and the Hands with injury, and the preſent condition of man with folly, and makes his future ſtate apt to inherit eternal miſery. But this is but the beginning of thoſe throes and damnable impieties which proceed out of the Heart of man, and defile the whole conſtitution. I have yet told but the Weakneſſes of the Heart; I ſhall the next time tell you the Iniquities, thoſe inherent Devils which pollute and defile it to the ground, and make it *deſperately wicked*, that is wicked, beyond all expreſſion.

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PART II.

Epiſt. Arrian. Ἀρχὴ φιλοσοφίας συναίσθησις τῆς αὐτῆ ἀδυναμίας, καὶ ἀδυναμίας περὶ τὰ ἀναγκαῖα, *It is the beginning of wiſdom to know a mans own weakneſſes, and failings in things of greateſt neceſſity:* And we have here ſo many objects to furniſh out this knowledge, that we find it with the longeſt and lateſt before it be obtained. A man does not begin to know himſelf till he be old, and then he is well ſtricken in death. A mans Heart at firſt being like a plain Table, unſpotted indeed, but then there is nothing

thing legible in it: As ſoon as ever we ripen toward the imperfect uſes of our Reaſon, we write upon this Table ſuch crooked characters, ſuch imperfect configurations, ſo many fooleries, and ſtain it with ſo many blots and vicious inſperſions, that there is nothing worth the reading in our hearts for a great while: And when Education and ripeneſs, Reaſon and Experience, Chriſtian Philoſophy and the Grace of God have made fair impreſſions, and written the Law in our hearts with the finger of God's Holy Spirit, we blot out this Hand-writing of God's Ordinances, or mingle it with falſe principles and interlinings of our own; we diſorder the method of God, or deface the truth of God; either we make the Rule uneven, we bribe or abuſe our Guide, that we may wander with an excuſe; or if nothing elſe will do it, we turn head and profeſs to go againſt the Laws of God. Our Hearts are blind, or our Hearts hardened; for theſe are two great arguments of the Wickedneſs of our Hearts; they do not ſee, or they will not ſee the ways of God; or if they do, they make uſe of their ſeeing that they may avoid them.

1. Our Hearts are *Blind*, wilfully blind. I need not inſtance in the Ignorance and involuntary neſcience of men; though if we ſpeak of the neceſſary parts of Religion, no man is ignorant of them without his own fault: ſuch ignorance is always a direct ſin, or the direct puniſhment of a ſin; *a ſin* is either in its boſom, or in its retinue. But the Ignorance that I now intend is a voluntary, choſen, delightful Ignorance, taken in upon deſign, even for no other end, but that we may periſh quietly and infallibly. God hath opened all the windows of Heaven, and ſent the Sun of Righteouſneſs with glorious apparition, and hath diſcover'd the abyſſes of his own wiſdom, made the Second perſon in the Trinity to be the Doctor and Preacher of his ſentences and ſecrets, and the third perſon to be his Amanuenſis or Scribe, and our Hearts to be the Book in which the Doctrine is written, and Miracles and Prophecies to be its arguments, and all the world to be the verification of it: and thoſe Leaves contain within their folds all that excellent Morality which right Reaſon pickt up after the ſhipwrack of nature, and all thoſe wiſe ſayings which ſingly made ſo many men famous for preaching ſome one of them; all them Chriſt gathered, and added ſome more out of the immediate book of Revelation. So that now the wiſdom of God hath made every mans heart to be the true *Vetonica*, in which he hath imprinted his own lineaments ſo perfectly, that we may dreſs our ſelves like God, and have the air and features of Chriſt our Elder Brother; that we may be pure as God is, perfect as our Father, meek and humble as the Son, and may have the holy Ghoſt within us, in gifts and graces, in wiſdom and holineſs. This hath God done for us; and ſee what we do for Him. We ſtand in our own light, and quench God's: we love darkneſs more than light, and entertain our ſelves accordingly. For how many of us are there that underſtand nothing of the ways of God; that know no more of the Laws of *Jeſus* Chriſt than is remaining upon them ſince they learned the childrens Catechiſm? But amongſt a thouſand how many can explicate and unfold for his own practice the Ten Commandments, and how many ſorts of ſins are there forbidden? which therefore paſs into action, and never paſs under the ſcrutinies of Repentance, becauſe they know not that they are ſins? Are there not very many who know not the particular duties of *Meekneſs*, and never conſider concerning *Long ſuffering?* and if you talk to them of *growth in Grace*, or the *ſpirit of Obſignation*, or the melancholick lectures of the Croſs, and *imitation* of and *conformity to Chriſt's ſufferings*, or *adherences to God*, or *rejoicing in him*, or not *quenching the Spirit*; you are too deep-learned for them. And yet theſe are duties ſet down plainly for our practice, neceſſary to be acted in order to our Salvation. We brag of light, and reformation, and fulneſs of the Spirit: in the mean time we underſtand not many parts of our duty. We enquire into ſomething that may make us talk or be talked of, or that we may trouble a Church, or diſturb the peace of minds: but in things that concern Holy living, and that wiſdom of God whereby we are *wiſe unto Salvation*, never was any age of Chriſtendom more ignorant than we. For, if we did not wink hard, we muſt needs ſee that obedience to Supreme Powers, Denying of our ſelves, Humility, Peacefulneſs, and Charity, are written in ſuch Capital Text letters, that it is impoſſible to be ignorant of them. And if the Heart of man had not rare arts to abuſe the Underſtanding, it were not to be imagined that any man ſhould bring the 13. Chapter to the *Romans* to prove the lawfulneſs of taking up Arms againſt our Rulers: but ſo we may abuſe our ſelves at noon, and go to bed, if we pleaſe to call it midnight. And there have been a ſort of witty men that maintained that Snow was hot. I wonder not at the Probleme: but that a man ſhould believe his Paradox, and ſhould let Eternity go away with the fallacy, and rather loſe Heaven than leave his fooliſh argument; is a ſign that wilfulneſs

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and the deceiving Heart is the Sophiſter, and the great ingredient into our Deception.

But that I may be more particular; the Heart of man uſes devices that it may be ignorant.

1. We are impatient of honeſt and ſevere reproof; and order the circumſtances of our perſons and addreſſes, that we ſhall never come to the true knowledge of our condition. Who will endure to hear his Curate tell him that he is covetous, or that he is proud? Λοιδορία ἐκ δεινῆς ὕβρεως. It is Calumny and reviling, if he ſpeak it to his head, and relates to his perſon: and yet if he ſpeak only in general, every man neglects what is not recommended to his particular. But yet if our Phyſician tell us, You look well, Sir, but a Fever lurks in your ſpirits; Ἀσίτησον, σύμεσον ὕδωρ πίε, Drink Juleps, and abſtain from fleſh; no man thinks it ſhame or calumny to be told ſo: But when we are told that our Liver is inflamed with Luſt or Anger, that our Heart is vexed with Envie, that our Eyes rowl with wantonneſs; and though we think all is well, yet we are ſick, ſick unto death, and near to a ſad and fatal ſentence; we ſhall think that man that tells us ſo is impudent, or uncharitable; and yet he hath done him no more injury than a deformed man receives daily from his Looking-glaſs, which if he ſhall daſh againſt the wall, becauſe it ſhews him his face juſt as it is, his face is not ſo ugly as his manners. And our Heart is ſo impatient of ſeeing its own ſtains, that, like the Elephant, it tramples in the pure ſtreams, and firſt troubles them, then ſtoops and drinks, when he can leaſt ſee his huge deformity.

2. In order to this, we heap up Teachers of our own, and they guide us, not *whither*, but *which way* they pleaſe: for we are curious to go our own way, and careleſs of our Hoſpital or Inne at night. A fair way, and a merry company, and a pleaſant eaſie guide will entice us into the enemies quarters; and ſuch guides we cannot want: *Improbitati occaſio nunquam defuit*; If we have a mind to be wicked, we ſhall want no prompters; and falſe Teachers, at firſt *creeping in unawares*, have now ſo filled the pavement of the Church, that you can ſcarce ſet your foot on the ground but you tread upon a ſnake. *Cicero l. 7. ad Atticum*, undertakes to bargain with them that kept the *Sibyls* Books, that for a ſumm of money they ſhould expound to him what he pleaſe; and to be ſure, *ut quidvis potiùs quàm Regem proferrent*, They ſhall declare againſt the Government of Kings, and ſay, that the Gods will endure any thing rather than Monarchy in their beloved Republick. And the ſame miſchief God complains of to be among the *Jews*: *The Prophets propheſie lies, and my people love to have it ſo: and what will the end of theſe things be?* even the ſame that *Cicero* complain'd of, *Ad opinionem Imperatorum fictas eſſe Religiones*; Men ſhall have what Religion they pleaſe, and God ſhall be intitled to all the quarrels of Covetous and Ambitious perſons; ἡ Πυθία φιλιππίζει, as *Demoſthenes* wittily complained of the Oracle, An anſwer ſhall be drawn out of Scripture to countenance the deſign, and God made the Rebel againſt his own Ordinances. And then we are zealous for the Lord God of Hoſts, and will live and die in that quarrel. But is it not a ſtrange cozenage, that our Hearts ſhall be the main wheel in the engine, and ſhall ſet all the reſt on working? The Heart ſhall firſt put his own candle out, then put out the eye of Reaſon, then remove the Land-mark, and dig down the cauſey-ways, and then either hire a blind guide, or make him ſo: and all theſe Arts to get Ignorance, that they may ſecure impiety. At firſt, man loſt his Innocence only in hope to get a little Knowledge: and ever ſince then, leſt Knowledge ſhould diſcover his errour, and make him return to Innocence, we are content to part with that now, and to know nothing that may diſcover or diſcountenance our ſins, or diſcompoſe our ſecular deſigns. And as God made great revelations, and furniſhed out a wiſe Religion, and ſent his Spirit to give the gift of Faith to his Church, that upon the foundation of Faith he might build a holy life: now our Hearts love to retire into Blindneſs, and ſneak under the covert of Falſe principles, and run to a cheap Religion and an unactive Diſcipline, and make a Faith of our own, that we may build upon it eaſe, and ambition, and a tall fortune, and the pleaſures of revenge, and do what we have a mind to; ſcarce once in ſeven years denying a ſtrong and an unruly appetite upon the intereſt of a juſt Conſcience and holy Religion. This is ſuch a deſperate method of impiety, ſo certain arts and apt inſtruments for the Devil, that it does his work intirely, and produces an infallible damnation.

De Divinat. l. 2.

3. But the Heart of man hath yet another ſtrategem to ſecure its iniquity by the means of Ignorance; and that is, Incogitancy or Inconſideration. For there is wrought upon the ſpirits of many men great impreſſion by education, by a modeſt and temperate

perate nature, by humane Laws, and the cuſtomes and ſeverities of ſober perſons, and the fears of Religion, and the awfulneſs of a reverend man, and the ſeveral arguments and endearments of Vertue: and it is not in the nature of ſome men to do an act in deſpite of Reaſon, and Religion, and Arguments, and Reverence, and Modeſty, and Fear; but men are forced from their ſin by the violence of the grace of God, when they hear it ſpeak. But ſo a *Roman* Gentleman kept off a whole band of Souldiers who were ſent to murther him, and his eloquence was ſtronger than their anger and deſign: but ſuddenly a rude Trooper ruſhed upon him, who neither had nor would hear him ſpeak; and he thruſt his ſpear into that throat whoſe muſick had charmed all his fellows into peace and gentleneſs. So do we. The Grace of God is Armour and defence enough againſt the moſt violent incurſion of the ſpirits and the works of darkneſs; but then we muſt hear its excellent charms, and conſider its reaſons, and remember its precepts, and dwell with its diſcourſes. But this the Heart of man loves not. If I be tempted to Uncleanneſs, or to an act of Oppreſſion, inſtantly the grace of God repreſents to me, that the pleaſure of the ſin is tranſient and vain, unſatisfying and empty; that I ſhall die, and then I ſhall wiſh too late that I had never done it. It tells me that I diſpleaſe God who made me, who feeds me, who bleſſes me, who fain would ſave me. It repreſents to me all the joys of Heaven, and the horrors and amazements of a ſad Eternity; and, if I will ſtay and hear them, ten thouſand excellent things beſides, fit to be twiſted about my underſtanding for ever. But here the Heart of man ſhuffles all theſe diſcourſes into diſorder, and will not be put to the trouble of anſwering the objections; but by a meer wildneſs of purpoſe and rudeneſs of reſolution ventures *ſuper totam materiam*, at all, and does the thing, not becauſe it thinks it fit to do ſo, but becauſe it will not conſider whether it be or no; it is enough that it pleaſes a pleaſant appetite. And if ſuch Incogitancy comes to be habitual, as it is in very many men, (firſt by reſiſting the motions of the Holy Spirit, then by quenching Him,) we ſhall find the conſequents to be, firſt an *Indifferency*, then a *Dulneſs*, then a *Lethargy*, then a direct *Hating* the ways of God; and it commonly ends in a *wretchleſneſs of ſpirit* to be manifeſted on our death-bed; when the man ſhall paſs hence not *like the ſhadow*, but like the dog, *that departeth* without ſenſe, or intereſt, or apprehenſion, or real concernment in the conſiderations of Eternity: and 'tis but juſt, *when we will not hear our King ſpeak and plead*, not to ſave himſelf, but us, to ſpeak for our peace, and innocency, and Salvation, to prevent our ruine, and our intolerable calamity. Certainly, we are much in love with the wages of death, when we cannot endure to hear God call us back, and *ſtop* our *ears againſt the voice of the charmer, charm he never ſo wiſely.*

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Nay farther yet, we ſuffer the Arguments of Religion to have ſo little impreſſion upon our ſpirits, that they operate but like the diſcourſes of Childhood, or the Problems of uncertain Philoſophy. A man talks of Religion but as of a Dream, and from thence he awakens into the Buſineſſes of the world, and acts them deliberately, with perfect action and full reſolution, and contrives, and conſiders, and lives in them: But when he falls aſleep again, or is taken from the Scene of his own employment and choice, then he dreams again, and Religion makes ſuch Impreſſions as is the converſation of a Dreamer, and he acts accordingly. *Theocritus* tells of a Fiſherman that dreamed he had taken ὐ σάρκικον ἰχθὺν, ἀλλὰ χρύσεον, *a Fiſh of Gold*, upon which being over-joyed, he made a vow that he would never fiſh more: but when he waked, he ſoon declared his vow to be null, becauſe he found his golden Fiſh was eſcaped away through the holes of his eyes, when he firſt opened them. Juſt ſo we do in the purpoſes of Religion: Sometimes in a good mood we ſeem to ſee Heaven opened, and all the ſtreets of the Heavenly *Jeruſalem* paved with gold and precious ſtones, and we are raviſhed with ſpiritual apprehenſions, and reſolve never to return to the low affections of the world, and the impure adherences of ſin: but when this flaſh of lightning is gone, and we converſe again with the inclinations and habitual deſires of our falſe Hearts, thoſe other deſires and fine conſiderations disband, and the Reſolutions taken in that pious fit melt into Indifferency and cold Cuſtoms. He was prettily and phantaſtically troubled, who having uſed to put his truſt in Dreams, one night dreamed that all Dreams were vain: for he conſidered, If ſo, then this was vain, and then Dreams might be true for all this: but if they might be true, then this Dream might be ſo upon equal reaſon: and then Dreams were vain, becauſe This Dream, which told him ſo, was true; and ſo round again. In the ſame circle runs the Heart of man: All his Cogitations are vain, and yet he makes eſpecial uſe of this, that that Thought which thinks ſo, That is vain; and if That be vain, then his other Thoughts,

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which are vainly declared ſo, may be real, and relied upon. And ſo we do: Thoſe religious thoughts which are ſent into us to condemn and diſrepute the Thoughts of ſin and vanity, are eſteemed the only Dreams: and ſo all thoſe Inſtruments which the grace of God hath invented for the deſtruction of Impiety are rendred ineffectual, either by our direct oppoſing them, or (which happens moſt commonly) by our want of conſidering them.

The effect of all is this, That we are ignorant of the things of God. We make Religion to be the work of a few hours in the whole year; we are without fancy or affection to the ſeverities of Holy Living; we reduce Religion to the Believing of a few Articles, and doing nothing that is conſiderable; we pray ſeldom, and then but very coldly, and indifferently; we Communicate not ſo often as the Sun ſalutes both the Tropicks; we profeſs Chriſt, but dare not die for him; we are factious for a Religion, and will not live according to its Precepts; we call our ſelves Chriſtian, and love to be ignorant of many of the Laws of Chriſt, leſt our knowledge ſhould force us into ſhame, or into the troubles of a Holy Life. All the miſchiefs that you can ſuppoſe to happen to a furious inconſiderate perſon, running after the wild-fires of the night, over Rivers, and Rocks, and Precipices, without Sun or Star, or Angel or Man to guide him; all that, and ten thouſand times worſe, may you ſuppoſe to be the certain lot of him who gives himſelf up to the conduct of a paſſionate blind Heart, whom no fire can warm, and no Sun can enlighten; who hates Light, and loves to dwell in the regions of Darkneſs. That's the firſt general miſchief of the Heart, It is poſſeſſed with Blindneſs, wilful and voluntary.

2. 2. But the *Heart* is *Hard* too. Not only *Folly*, but Miſchief alſo *is bound up in the Heart of Man.* If God ſtrives to ſoften it with ſorrow and ſad Accidents, it is like an Oxe, it grows callous and hard. Such a heart was *Pharaoh*'s. When God makes the Clouds to gather round about us, we wrap our heads in the Clouds, and, like the male-contents in *Galba*'s time, *Triſtitiam ſimulamus, Contumaciæ propiores*, We ſeem ſad and troubled, but it is doggedneſs and murmur. Or elſe if our fears be pregnant, and the Heart yielding, it ſinks low into puſillanimity and ſuperſtition; and our hearts are ſo childiſh, ſo timerous, or ſo impatient in a ſadneſs, that God is weary of ſtriking us, and we are glad of it. And yet when the Sun ſhines upon us, our Hearts are hardned with that too; and God ſeems to be at a loſs, as if he knew not what to do to us. War undoes us, and makes us violent; Peace undoes us, and makes us wanton: Proſperity makes us Proud; Adverſity renders us Impatient: Plenty diſſolves us, and makes us Tyrants; Want makes us greedy, liers, and rapacious.

Ariſtoph. Βατραχ. Act 5. Scene 3.

Πῶ ἔστις ἂν σώσειέ τοι αὐτὴν πόλιν,
Ἢ μήτε χλαῖνα, μήτε σισύρα ξυμφέρει;

No fortune can ſave that City to whom neither Peace nor War can do advantage. And what is there left for God to mollifie our Hearts, whoſe temper is like both to wax and dirt; whom fire hardens, and cold hardens; and contradictory Accidents produce no change, ſave that the Heart grows worſe and more obdurate for every change of Providence? But here alſo I muſt deſcend to particulars.

1. The Heart of man is ſtrangely Proud. If men commend us, we think we have reaſon to diſtinguiſh our ſelves from others, ſince the voice of diſcerning men hath already made the ſeparation. If men do not commend us, we think they are ſtupid, and underſtand us not; or envious, and hold their tongues in ſpite. If we are praiſed by many, then *Vox populi Vox Dei*, Fame is the voice of God. If we be praiſed but by few, then *Satis unus, ſatis nullus*; we cry, Theſe are wiſe, and one wiſe man is worth a whole herd of the People. But if we be praiſed by none at all, we reſolve to be even with all the world, and ſpeak well of no body, and think well only of our ſelves. And then we have ſuch beggarly arts, ſuch tricks to cheat for praiſe. We enquire after our faults and failings, only to be told we have none, but did excellently; and then we are pleaſed: we rail upon our actions, only to be chidden for ſo doing; and then he is our friend who chides us into a good opinion of our ſelves, which however all the world cannot make us part with. Nay, Humility it ſelf makes us proud; ſo falſe, ſo baſe is the heart of man. For Humility is ſo noble a Vertue, that even Pride it ſelf puts on its upper Garment: And we do like thoſe who cannot endure to look upon an ugly or a deformed perſon, and yet will give a great price for a Picture extremely like him. Humility is deſpiſed in ſubſtance, but courted and admired *in effigie*. And *Æſop*'s Picture was ſold for two talents, when himſelf

himſelf was made a Slave at the price of two Philippicks. And becauſe Humility makes a man to be honoured, therefore we imitate all its garbs and poſtures, its civilities and ſilence, its modeſties and condeſcenſions. And to prove that he was extremely proud in the midſt of all this pageantry, we ſhould be extremely angry at any man that ſhould ſay we are proud; and that's a ſure ſign we are ſo. And in the midſt of all our Arts to ſeem Humble, we uſe devices to bring our ſelves into talk; we thruſt our ſelves into company, we liſten at doors, and, like the great Beards in *Rome*, that pretended Philoſophy and ſtrict life, Οβελίσκον καταπίοντες περιπατῶμεν. *We walk by the Obelisk*, and meditate in Piazza's, that they that meet us may talk of us, and they that follow may cry out, ὦ μεγάλε φιλοσόφε! Behold! there goes an excellent man! He is very Prudent, or very Learned, or a Charitable perſon, or a good Houſe-keeper, or at leaſt very Humble. SERM. VIII.

2. The Heart of man is deeply in love with Wickedneſs, and with nothing elſe; againſt not only the Laws of God, but againſt his own Reaſon, its own Intereſt, and its own ſecurities. For is it imaginable that a man, who knows the Laws of God, the rewards of Vertue, the curſed and horrid effects of ſin; that knows and conſiders, and deeply ſighs at the thought of the intolerable pains of Hell; that knows the joys of Heaven to be unſpeakable, and that concerning them there is no temptation, but that they are too big for man to hope for, and yet he certainly believes that a holy life ſhall infallibly attain thither; is it, I ſay, imaginable that this man ſhould for a tranſient action forfeit all this hope, and certainly and knowingly incur all that calamity? Yea, but the ſin is pleaſant, and the man is clothed with fleſh and bloud, and their appetites are material, and importunate, and preſent; and the diſcourſes of Religion are concerning things Spiritual, ſeparate and apt for Spirits, Angels and Souls departed. To take off this alſo; We will ſuppoſe the man to conſider, and really to believe, that the pleaſure of the ſin is ſudden, vain, empty, and tranſient; that it leaves bitterneſs upon the tongue, before it is deſcended into the bowels; that there it is poyſon, and *makes the Belly to ſwell, and the Thigh to rot*; that he remembers, and actually conſiders, that as ſoon as the moment of Sin is paſt, he ſhall have an intolerable Conſcience, and does at the inſtant compare moments with Eternity, and with horror remembers that the very next minute he is as miſerable a man as is in the world: Yet that this man ſhould ſin; Nay, ſuppoſe the ſin to have no pleaſure at all, ſuch as is the ſin of Swearing; nay, ſuppoſe it really to have pain in it, ſuch as is the ſin of Envy, which never can have pleaſure in its actions, but much torment and conſumption of the very heart: What ſhould make this man ſin ſo for nothing, ſo againſt himſelf, ſo againſt all Reaſon and Religion and Intereſt, without pleaſure, for no reward? Here the Heart betrays it ſelf to be deſperately wicked. What man can give a reaſonable account of ſuch a man, who, to proſecute his revenge, will do himſelf an injury, that he may do a leſs to him that troubles him? Such a man hath given me ill language: ὔτε τὴν κεφαλὴν ἀλγεῖ, ὔτε τὸν ὀφθαλμὸν, ὔτε τὸν ἰσχίον, ὔτε τὸν ἀγρὸν ἀπολυει, My *Head akes not* for his language, *nor hath he broken my Thigh, nor carried away my Land:* But yet this man muſt be requited. Well, ſuppoſe that. But then let it be proportionably; you are not undone, let not him be ſo. Oh yes; for elſe my Revenge triumphs not. Well, if you do, yet remember he will defend himſelf, or the Law will right him; at leaſt do not do wrong to your ſelf by doing him wrong: This were but Prudence, and Self-intereſt. And yet we ſee that the Heart of ſome men hath betrayed them to ſuch furiouſneſs of Appetite, as to make them willing to dye, that their enemy may be buried in the ſame Ruines. *Jovius Pontanus* tells of an *Italian* Slave, (I think) who being enraged againſt his Lord, watched his abſence from home, and the employment and inadvertency of his fellow-ſervants: he locked the doors and ſecured himſelf for a while, and raviſhed his Lady; then took her three Sons up to the battlements of the houſe, and, at the return of his Lord, threw one down to him upon the pavement, and then a ſecond, to rend the heart of their ſad Father, ſeeing them weltring in their bloud and brains. The Lord begg'd for his third, and now his only Son, promiſing pardon and liberty if he would ſpare his life. The Slave ſeemed to bend a little, and on condition his Lord would cut off his own Noſe, he would ſpare his Son. The ſad Father did ſo, being willing to ſuffer any thing rather than the loſs of that Child. But as ſoon as he ſaw his Lord all bloudy with his wound, he threw the third Son and himſelf down together upon the pavement. The ſtory is ſad enough, and needs no luſtre and advantages of ſorrow to repreſent it: But if a man ſets himſelf down, and conſiders ſadly, he cannot eaſily tell upon what ſufficient inducement or what principle the Slave ſhould ſo certainly, ſo horridly,

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horridly, ſo preſently, and then ſo eternally ruine himſelf. What could he propound to himſelf as a recompence to his own ſo immediate Tragedy? There is not in the pleaſure of the Revenge, nor in the nature of the thing, any thing to tempt him; we muſt confeſs our ignorance, and ſay, that *The Heart of man is deſperately wicked*; and that is the truth in general, but we cannot fathom it by particular comprehenſion.

For when the Heart of man is bound up by the Grace of God, and tied in golden bands, and watched by Angels, tended by thoſe Nurſe-keepers of the Soul, it is not eaſie for a man to wander; and the evil of his Heart is but like the ferity and wildneſs of Lions whelps: But when once we have broken the hedge, and got into the ſtrengths of youth, and the licentiouſneſs of an ungoverned age, it is wonderful to obſerve what a great inundation of miſchief in a very ſhort time will overflow all the banks of Reaſon and Religion. Vice firſt is *pleaſing*, then it grows *eaſie*, then *delightful*, then *frequent*, then *habitual*, then *confirmed*; then the man is *impenitent*, then he is *obſtinate*, then he *reſolves never to repent*, and then he is *damned*. And by that time he is come half way in this progreſs, he confutes the Philoſophy of the old Moraliſts: For they, not knowing the vileneſs of man's Heart, nor conſidering its deſperate amazing Impiety, knew no other degree of wickedneſs but this, That men preferred Senſe before Reaſon, and their underſtandings were abuſed in the choice of a temporal before an intellectual and eternal good: but they always concluded, that the Will of man muſt of neceſſity follow the laſt Dictate of the Underſtanding, declaring an object to be good, in one ſence or other. Happy men they were that were ſo Innocent, that knew no pure and perfect Malice, and lived in an age in which it was not eaſie to confute them. But beſides that, now the Wells of a deeper iniquity are diſcovered, we ſee, by too ſad experience, that there are ſome ſins proceeding from the Heart of man which have nothing but ſimple and unmingled Malice; Actions of mere ſpite, doing evil becauſe it is evil, ſinning without ſenſual pleaſures, ſinning with ſenſual pain, with hazard of our lives, with actual torment, and ſudden deaths, and certain and preſent damnation; ſins againſt the Holy Ghoſt, open hoſtilities, and profeſſed enmities againſt God and all Vertue. I can go no further, becauſe there is not in the world or in the nature of things a greater Evil. And that is the nature and folly of the Devil: he tempts men to ruine, and hates God, and only hurts himſelf and thoſe he tempts, and does himſelf no pleaſure, and ſome ſay he increaſes his own accidental torment.

Although I can ſay nothing greater, yet I had many more things to ſay, if the time would have permitted me to repreſent the Falſeneſs and Baſeneſs of the Heart. 1. We are falſe our ſelves, and dare not truſt God. 2. We love to be deceived, and are angry if we be told ſo. 3. We love to ſeem vertuous, and yet hate to be ſo. 4. We are melancholick and impatient, and we know not why. 5. We are troubled at little things, and are careleſs of greater. 6. We are overjoyed at a petty accident, and deſpiſe great and eternal pleaſures. 7. We believe things, not for their Reaſons and proper Arguments, but as they ſerve our turns, be they true or falſe. 8. We long extremely for things that are forbidden us; and what we deſpiſe when it is permitted us, we ſnatch at greedily when it is taken from us. 9. We love our ſelves more than we love God: and yet we eat poiſons daily, and feed upon Toads and Vipers, and nouriſh our deadly enemies in our boſom, and will not be brought to quit them; but brag of our ſhame, and are aſhamed of nothing but Vertue, which is moſt honourable. 10. We fear to die, and yet uſe all the means we can to make Death terrible and dangerous. 11. We are buſie in the faults of others, and negligent of our own. 12. We live the life of ſpies, ſtriving to know others, and be unknown our ſelves. 13. We worſhip and flatter ſome men and ſome things, becauſe we fear them, not becauſe we love them. 14. We are ambitious of Greatneſs, and covetous of Wealth, and all that we get by it, is, that we are more beautifully tempted; and a troop of Clients run to us as to a Pool, which firſt they trouble, and then draw dry. 15. We make our ſelves unſafe by committing wickedneſs, and then we add more wickedneſs to make us ſafe and beyond puniſhment. 16. We are more ſervile for one courteſie that we hope for, than for twenty that we have received. 17. We entertain Slanderers, and without choice ſpread their calumnies; and we hug Flatterers, and know they abuſe us. And if I ſhould gather the Abuſes, and Impieties, and Deceptions of the Heart, as *Chryſippus* did the Oracular Lies of *Apollo* into a Table, I fear they would ſeem remedileſs, and beyond the cure of watchfulneſs and Religion. Indeed they are great and many; but the Grace of God is greater; and *if iniquity abounds*, then *doth*

Grace

Grace ſuperabound: and that's our comfort and our medicine, which we muſt thus uſe.

1. Let us watch our heart at every turn.

2. Denie it all its deſires that do not directly, or by conſequence, end in Godlineſs: At no hand be indulgent to its fondneſſes and peeviſh appetites.

3. Let us ſuſpect it as an Enemy.

4. Truſt not to it in any thing.

5. But beg the Grace of God with perpetual and importunate Prayer, that he would be pleaſed to bring good out of theſe evils, and that he would throw the ſalutary Wood of the Croſs, the merits of Chriſt's Death and Paſſion, into theſe ſalt waters, and make them healthful and pleaſant.

And in order to the managing theſe advices, and acting the purpoſes of this Prayer, let us ſtrictly follow a Rule, and chuſe a prudent and faithful Guide, who may attend our motions, and watch our counſels, and direct our ſteps, and *prepare the way of the Lord, and make his paths ſtreight*, apt and imitable. For without great Watchfulneſs, and earneſt Devotion, and a prudent Guide, we ſhall find that true in a ſpiritual ſence which *Plutarch* affirmed of a man's body in the natural: That of dead Bulls ariſe Bees; from the carcaſſes of Horſes Hornets are produced; but the body of Man brings forth Serpents. Our Hearts wallowing in their own natural and acquired corruptions will produce nothing but iſſues of Hell, and images of *the old Serpent the Devil*, for whom is provided *the everlaſting burning*.

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THE FAITH and PATIENCE of the SAINTS; OR, The Righteous Cauſe oppreſſed.

1 PET. 4. 17, 18.

For the time is come that Judgment muſt begin at the houſe of God: and if it firſt begin at us, what ſhall the end be of them that obey not the Goſpel of God?

18. *And if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?*

SO long as the world lived by ſenſe, and diſcourſes of natural Reaſon, as they were abated with humane infirmities, and not at all heightned by the Spirit and Divine Revelations; ſo long men took their accounts of *good* and *bad* by their being proſperous or unfortunate: and amongſt the baſeſt and moſt ignorant of men, that only was accounted honeſt which was profitable; and he only wiſe, that was rich; and thoſe men beloved of God, who received from him all that might ſatisfie their Luſt, their Ambition, or their Revenge.

——— Fatis accede, Deiſque;
Et cole felices, miſeros fuge: ſidera terrâ
Ut diſtant, & flamma mari, ſic utile recto.

But becauſe God ſent wiſe men into the world, and they were treated rudely by the world, and exerciſed with evil accidents, and this ſeemed ſo great a diſcouragement to Vertue, that even theſe wiſe men were more troubled to reconcile Vertue and Miſery, than to reconcile their affections to the ſuffering; God was pleaſed to enlighten their Reaſon with a little beam of Faith, or elſe heightened their Reaſon by wiſer principles than thoſe of vulgar underſtandings, and taught them in the clear glaſs of Faith, or the dim perſpective of Philoſophy, to look beyond the cloud, and there to ſpie that there ſtood glories behind their curtain, to which they could not come but by paſſing through the cloud, and being wet with the dew of Heaven and the waters of Affliction. And according as the world grew more enlightned by Faith, ſo it grew more dark with mourning and ſorrows. God ſometimes ſent a light fire, and a pillar of a Cloud, and the brightneſs of an Angel, and the luſtre of a Star, and the Sacrament of a Rainbow, to guide his people through their portion of ſorrows, and to lead them through troubles to reſt: but as the Sun of Righteouſneſs approached towards the Chambers of the Eaſt, and ſent the harbingers of light peeping through the curtains of the night, and leading on the day of Faith and brighteſt Revelation; ſo God ſent degrees of trouble upon wiſe and good men, that now in the ſame degree in the which the world *lives by faith*, and not by Senſe, in the ſame degree they might be able to live in Vertue even while ſhe lived in trouble, and not reject ſo great a beauty becauſe ſhe goes in mourning, and hath a black Cloud of Cypreſs drawn before her face. Literally thus: God firſt entertained their ſervices, and allured and prompted on the infirmities of the infant-world by temporal Proſperity; but by degrees changed his method, and as men grew ſtronger in the knowledge of God, and the

the expectations of Heaven, ſo they grew weaker in their fortunes, more afflicted in their bodies, more abated in their expectations, more ſubject to their Enemies, and were to *endure the contradiction of ſinners*, and the immiſſion of the ſharpneſſes of Providence and Divine Oeconomy.

Firſt, *Adam* was placed in a Garden of health and pleaſure, from which when he fell, he was only tied to enter into the covenant of *natural Sorrows*, which he and all his poſterity till the Floud ran through: But in all that period they had the whole wealth of the earth before them; they needed not fight for Empires, or places for their cattel to graze in; they lived long, and felt no want, no ſlavery, no tyranny, no war; and the evils that happened were *ſingle*, *perſonal*, and *natural*; and no violences were then done, but they were like thoſe things, which the Law calls *rare contingences*; for which, as the Law can now take no care and make no proviſions, ſo then there was no Law, but men lived *free*, and *rich*, and *long*, and they exerciſed no *Vertues* but *natural*, and knew no *Felicity* but *natural*: and ſo long their Proſperity was juſt as was their Vertue, becauſe it was a natural inſtrument towards all that which they knew of Happineſs. * But this publick eaſineſs and quiet the world turned into Sin; and unleſs God did compel men to do themſelves good, they would undo themſelves: and then God broke in upon them with a Floud, and deſtroyed that generation, that he might begin the government of the world upon a new ſtock, and bind Vertue upon mens ſpirits by new bands, endeared to them by new hopes and fears.

Then God made new Laws, and gave to Princes the power of the ſword, and men might be puniſhed to death in certain caſes, and man's life was ſhortned, and ſlavery was brought into the world and the ſtate of ſervants: and then War began, and evils multiplied upon the face of the earth; in which it is naturally certain that they that were moſt violent and injurious prevailed upon the weaker and more innocent; and every Tyranny that began from *Nimrod* to this day, and every Uſurper, was a peculiar argument to ſhew that God began to teach the world Vertue by ſuffering; and that therefore he ſuffered *Tyrannies* and *Uſurpations* to be in the world, and to be proſperous, and the rights of men to be ſnatched away from their owners, that the world might be eſtabliſhed in potent and ſetled Governments, and the ſufferers be taught all the paſſive vertues of the Soul. For ſo God brings good out of evil, turning *Tyranny* into the benefits of *Government*, and *Violence* into *Vertue*, and *Sufferings* into *Rewards*. And this was the *ſecond change* of the world: *Perſonal miſeries* were brought in upon *Adam* and his poſterity, as a puniſhment of ſin in the firſt period; and in the ſecond, *publick evils* were brought in by *Tyrants* and *Uſurpers*, and God ſuffered them as the firſt elements of Vertue, men being juſt newly put to ſchool to infant-ſufferings. But all this was not much.

Chriſt's Line was not yet drawn forth; it began not to appear in what Family the *King of Sufferings* ſhould deſcend, till *Abraham*'s time; and therefore till then there were no greater ſufferings than what I have now reckoned. But when *Abraham*'s Family was choſen from among the many Nations, and began to belong to God by a ſpecial right, and he was deſigned to be the Father of the *Meſſias*; then God found out a new way to try him, even with a ſound Affliction, commanding him to offer his beloved *Iſaac*: but this was accepted, and being intended by *Abraham*, was not intended by God: for this was a type of Chriſt, and therefore was alſo but a type of Sufferings. And excepting the ſufferings of the old periods, and the ſufferings of nature, and accident, we ſee no change made for a long time after; but God having eſtabliſhed a Law in *Abraham*'s Family did build it upon promiſes of *Health*, and *Peace*, and *Victory*, and *Plenty*, and *Riches*; and ſo long as they did not prevaricate the Law of their God, ſo long they were proſperous: But God kept a remnant of *Canaanites* in the land, like a rod held over them, to vex or to chaſtiſe them into obedience, in which while they perſevered nothing could hurt them; and that ſaying of *David* need no other ſence but the letter of its own expreſſion, *I have been young, and now am old; and yet I ſaw never the righteous forſaken, nor his ſeed begging their bread.* The godly generally were proſperous, and a good cauſe ſeldom had an ill end, and a good man never died an ill death, till the Law had ſpent a great part of its time, and it deſcended towards its declenſion and period. But that the great Prince of Sufferings might not appear upon his Stage of Tragedies without ſome forerunners of ſorrow, God was pleaſed to chuſe out ſome good men, and honour them, by making them to become little images of ſuffering. *Iſaiah*, *Jeremy*, and *Zachary* were Martyrs of the Law; but theſe were ſingle deaths: *Shadrac*, *Meſhec* and *Abednego* were thrown into a burning

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burning Furnace, and *Daniel* into a den of Lions, and *Suſanna* was accuſed for Adultery; but theſe were but little arreſts of the proſperity of the godly. As the time drew nearer that Chriſt ſhould be manifeſt, ſo the ſufferings grew bigger and more numerous: And *Antiochus* raiſed up a ſharp perſecution in the time of the *Maccabees*, in which many paſſed through the Red Sea of blood into the boſome of *Abraham*; and then Chriſt came. And that was the *third period* in which the changed method of God's Providence was perfected: for Chriſt was to do his great work by Sufferings, and *by ſufferings* was to *enter into bleſſedneſs*; and by his Paſſion he was made Prince of the Catholick Church; and as our Head was, ſo muſt the members be. God made the ſame Covenant with us that he did with his moſt holy Son, and Chriſt obtain'd no better conditions for us than for himſelf; that was not to be looked for; *The Servant muſt not be above his Maſter, it is well if he be as his Maſter: If the world perſecuted him, they will alſo perſecute us:* And *from the days of John the Baptiſt the Kingdom of Heaven ſuffers violence, and the violent take it by force*; not *the violent doers*, but *the ſufferers of violence:* for though the old Law was eſtabliſhed in the promiſes of temporal Proſperity; yet the Goſpel is founded in temporal Adverſity; it is directly a Covenant of Sufferings and ſorrows; *For* now *the time is come that judgement muſt begin at the houſe of God.* That's the ſence and deſign of the Text; and I intend it as a direct Antinomy to the common perſwaſions of tyrannous, carnal and vicious men, who reckon nothing *good* but what is *proſperous:* For though that propoſition had many degrees of truth in the beginning of the Law, yet the caſe is now altered, God hath eſtabliſhed its contradictory; and now every good man muſt look for Perſecution, and every good cauſe muſt expect to thrive by the ſufferings and patience of holy perſons: and as men do well, and ſuffer evil, ſo they are dear to God; and whom he loves moſt, he afflicts moſt, and does this with a deſign of the greateſt mercy in the world.

I. Joel 3. 10.

1. Then, the ſtate of the Goſpel is a ſtate of Sufferings, not of temporal Proſperities. This was fore-told by the Prophets: *A fountain ſhall go out of the houſe of the Lord, & irrigabit torrentem ſpinarum,* (ſo it is in the Vulgar Latin) *and it ſhall water the torrent of thorns*, that is, the ſtate or time of the Goſpel, which, like *a Torrent*, ſhall carry all the world before it, and like *a Torrent* ſhall be fulleſt in ill weather; and by its banks ſhall grow nothing but thorns and briers, ſharp afflictions, temporal infelicities and perſecution. This ſence of the words is more fully explained in the Book of the Prophet *Iſa. Upon the ground of my people ſhall thorns and briers come up; how much more in all the houſes of the City of rejoicing?* Which Prophecy is the ſame in the ſtyle of the Prophets that my Text is in the ſtyle of the Apoſtles. The houſe of God ſhall be watered with the dew of Heaven, and there ſhall ſpring up briers in it: *Judgment muſt begin there*; but how much more *in the houſe of the City of rejoycing?* how much more amongſt *them that are at eaſe in Sion*, that ſerve their deſires, that ſatisfie their appetites, that are given over to their own hearts luſt, that ſo ſerve themſelves that they never ſerve God, that *dwell in the City of rejoycing?* They are like *Dives*, whoſe portion was in this life, *who went in fine linnen and fared deliciouſly every day:* they indeed trample upon their briers and thorns, and ſuffer them not to grow in their houſes; but the roots are in the ground, and they are reſerved for fuel of wrath in the day of everlaſting burning. Thus you ſee it was propheſied, now ſee how it was performed: *Chriſt* was the *Captain of our ſufferings*, and he began.

Iſaiah 32. 13.

He entred into the World with all the circumſtances of Poverty. He had a Star to illuſtrate his Birth; but a Stable for his bed-chamber, and a Manger for his Cradle. The Angels ſang hymns when he was born; but he was cold and cried, uneaſie and unprovided. He lived long in the trade of a Carpenter; He by whom God made the world had in his firſt years the buſineſs of a mean and ignoble trade. He did good where-ever he went; and almoſt where-ever he went was abuſed. He deſerved Heaven for his obedience, but found a Croſs in his way thither: and if ever any man had reaſon to expect fair uſages from God, and to be dandled in the lap of eaſe, ſoftneſs and a proſperous fortune, He it was only that could deſerve that, or any thing that can be good. But after he had choſen to live a life of vertue, of poverty and labour, he entered into a ſtate of death; whoſe ſhame and trouble was great enough to pay for the ſins of the whole world. And I ſhall chuſe to expreſs this Myſtery in the words of Scripture. He died not by a ſingle or a ſudden death, but he was the *Lamb ſlain from the beginning of the world:* For he was maſſacred in *Abel*, (ſaith Saint *Paulinus*,) he was toſſed upon the waves of the Sea in the perſon of *Noah*; it was he that went out of his

his Country when *Abraham* was called from *Charran*, and wandred from his native ſoyl; He was offered up in *Iſaac*, perſecuted in *Jacob*, betrayed in *Joſeph*, blinded in *Sampſon*, affronted in *Moſes*, ſawed in *Eſay*, caſt into the dungeon with *Jeremy*. For all theſe were types of Chriſt ſuffering. And then his Paſſion continued even after his Reſurrection. For it is he that ſuffers in all his members; it is he that *endures the contradiction of* all *ſinners*; it is he that is *the Lord of life*, and is *crucified again, and put to open ſhame* in all the ſufferings of his ſervants, and ſins of Rebels, and defiances of Apoſtates and Renegadoe's, and violence of Tyrants, and injuſtice of Uſurpers, and the perſecutions of his Church. It is he that is ſtoned in Saint *Stephen*, flayed in the perſon of Saint *Bartholomew*: he was roaſted upon Saint *Laurence* his Grid-iron, expoſed to Lions in Saint *Ignatius*, burned in Saint *Polycarp*, frozen in the lake where ſtood forty Martyrs of *Cappadocia*. *Unigenitus enim Dei ad peragendum mortis ſuæ ſacramentum conſummavit omne genus humanarum paſſionum*, ſaid S. *Hilary*; The Sacrament of Chriſt's Death is not to be accompliſhed but by ſuffering all the ſorrows of Humanity. SERM. IX.

All that Chriſt came for was, or was mingled with, Sufferings: For all thoſe little joyes which God ſent, either to recreate his Perſon, or to illuſtrate his Office, were abated or attended with afflictions; God being more careful to eſtabliſh in him the Covenant of Sufferings, than to refreſh his Sorrows. Preſently after the Angels had finiſhed their Hallelujahs, he was forced to fly to ſave his life; and the air became full of ſhrieks of the deſolate Mothers of *Bethlehem* for their dying Babes. God had no ſooner made him illuſtrious with a voice from Heaven, and the deſcent of the Holy Ghoſt upon him in the waters of Baptiſm, but he was delivered over to be tempted and aſſaulted by the Devil in the wilderneſs. His Transfiguration was a bright ray of Glory; but then alſo he entred into a cloud, and was told a ſad ſtory what he was to ſuffer at *Jeruſalem*. And upon *Palm Sunday*, when he rode triumphantly into *Jeruſalem*, and was adorned with the acclamations of a King and a God, he wet the Palms with his tears, ſweeter than the drops of Manna, or the little Pearls of Heaven that deſcended upon Mount *Hermon*; weeping in the midſt of this triumph over obſtinate, periſhing, and malicious *Jeruſalem*. For, this *Jeſus* was like the Rain-bow, which God ſet in the Clouds as a Sacrament to confirm a Promiſe, and eſtabliſh a Grace; he was half made of the glories of the Light, and half of the moiſture of a Cloud; in his beſt days he was but half triumph and half ſorrow: he was ſent to tell of his Father's mercies, and that God intended to ſpare us; but appeared not but in the company or in the retinue of a ſhowr, and of foul weather. But I need not tell that *Jeſus*, beloved of God, was a ſuffering perſon: that which concerns this queſtion moſt, is, that he made for us a Covenant of Sufferings: His *Doctrines* were ſuch as expreſly and by conſequent enjoin and ſupport *Sufferings*, and a ſtate of Affliction; His very *Promiſes* were *Sufferings*; his *Beatitudes* were *Sufferings*; his *Rewards*, and his *Arguments* to invite men to follow him, were only taken from *Sufferings* in this Life, and the reward of *Sufferings* hereafter.

For if we ſum up the *Commandments* of Chriſt, we ſhall find *Humility*, *Mortification*, *Self denial*, *Repentance*, *Renouncing the world*, *Mourning*, *Taking up the Croſs*, *Dying for him*, *Patience* and *Poverty*, to ſtand in the chiefeſt rank of Chriſtian Precepts, and in the direct order to Heaven: *He that will be my Diſciple muſt deny himſelf, and take up his croſs, and follow me.* We muſt follow him that was crowned with thorns and ſorrows, him that was drench'd in *Cedron*, nailed upon the Croſs, that deſerved all good and ſuffered all evil: That, is the ſum of Chriſtian Religion, as it diſtinguiſhes from all the Religions of the World. To which we may add the expreſs Precept recorded by Saint *James*, [*Be afflicted, and mourn, and weep; let your laughter be turned into mourning, and your joy into weeping.*] You ſee the Commandments: Will you alſo ſee the *Promiſes?* Theſe they are. *In the world ye ſhall have tribulation, in me ye ſhall have peace*: And, *Through many tribulations ye ſhall enter into Heaven*: And, *He that loſeth father and mother, wives and children, houſes and lands for my Names ſake and the Goſpel, ſhall receive a hundred fold in this life, with perſecution*; that's part of his reward: And, *He chaſtiſeth every ſon that he receiveth*; and, *If ye be exempt from ſufferings, ye are baſtards and not ſons.* Theſe are ſome of Chriſt's Promiſes: Will you ſee ſome of Chriſt's *Bleſſings*, that he gives his Church? *Bleſſed are the poor: Bleſſed are the hungry and thirſty: Bleſſed are they that mourn: Bleſſed are the humble: Bleſſed are the perſecuted.* Of the eight Beatitudes, five of them have temporal miſery and meanneſs, or an afflicted condition, for their ſubject. Will you at laſt ſee ſome of the *Rewards* which Chriſt hath propounded to his ſervants, to invite them to follow him? *When I am lifted up,*

James 4. 9.

Mat. 5.

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I will draw all men after me: When Christ is *lifted up as Moses lift up the Serpent in the Wilderness*, that is, lifted upon the Cross, then *he will draw us after him. To you it is given for Christ*, (saith Saint *Paul*, when he went to sweeten and to flatter the *Philippians:* Well, what is given to them? Some great favours surely; true) *It is not only given that you believe in Christ*, (though that be a great matter) *but also that you suffer for him*, that's the highest of your honour. And therefore saith S. *James*, *My brethren, count it all joy when ye enter into divers temptations:* And S. *Peter*, *Communicating with the sufferings of Christ rejoyce:* And Saint *James* again, *We count them blessed that have suffered:* And Saint *Paul*, when he gives his blessing to the *Thessalonians*, useth this form of prayer; *Our Lord direct your hearts in the charity of God, and in the patience and sufferings of Christ.* So that if we will serve the *King of Sufferings*, whose Crown was of Thorns, whose Scepter was a Reed of scorn, whose imperial Robe was a Scarlet of mockery, whose Throne was the Cross; we must serve him in sufferings, in Poverty of spirit, in Humility and Mortification; and for our reward we shall have Persecution, and all its blessed consequents. *Atque hoc est esse Christianum.*

Phil. 1. 29. James 1. 2. 1 Pet. 4. 13. James 5. 11. 2 Thes. 3. 5. Heb. 2. 10.

Since this was done in the green tree, what might we expect should be done in the dry? Let us in the next place consider how God hath treated his Saints and Servants in the descending Ages of the Gospel; That if the best of God's Servants were followers of *Jesus* in this Covenant of Sufferings, *we may not think it strange concerning the fiery tryal, as if some new thing had hapned to us.* For as the Gospel was founded in Sufferings, we shall also see it grow in Persecutions: and as Christ's blood did cement the corner stones, and the first foundations; so the blood and sweat, the groans and sighings, the afflictions and mortifications of Saints and Martyrs did make the superstructures, and must at last finish the Building.

1 Pet. 4. 12.

If we begin with the Apostles, who were to perswade the world to become Christian, and to use proper Arguments of invitations, we shall find that they never offered an Argument of temporal Prosperity; they never promised Empires and Thrones on earth, nor Riches, nor temporal Power: and it would have been soon confuted, if they who were whipt and imprisoned, bound and scattered, persecuted and tormented, should have promised Sun-shine days to others, which they could not to themselves. Of all the Apostles there was not one that died a natural death but only Saint *John*; and did he escape? Yes: But he was put into a Cauldron of scalding lead and oil before the *Port Latin* in *Rome*, and scaped death by miracle, though no miracle was wrought to make him scape the torture. And besides this, he lived long in Banishment, and that was worse than Saint *Peter's* chains. *Sanctus Petrus in vinculis, & Johannes ante Portam*, were both daies of martyrdom, and Church-Festival. And after a long and laborious life, and the affliction of being detained from his Crown, and his sorrows for the death of his fellow-Disciples, he died *full of days and sufferings.* And when S. *Paul* was taken into the Apostolate, his Commissions were signed in these words; *I will shew unto him how great things he must suffer for my Name:* And his whole life was a continual suffering. *Quotidie morior* was his Motto, *I die daily*; and his Lesson that he daily learned was, to *know Christ Jesus and him crucified*; and all his joy was *to rejoice in the Cross of Christ*; and the changes of his life were nothing but the changes of his Sufferings, and the variety of his labours. For though Christ hath finished his own Sufferings for expiation of the world; yet there are ὑστερήματα θλίψεων, portions that are *behind of the sufferings of Christ, which must be filled up by his body the Church*; and happy are they that put in the greatest symbol: for *in the same measure you are partakers of the sufferings of Christ, in the same shall ye be also of the consolation.* And therefore concerning S. *Paul*, as it was also concerning Christ, there is nothing, or but very little, in Scripture relating to his person and chances of his private life, but his labours and persecutions; as if the Holy Ghost did think nothing fit to stand upon record for Christ but Sufferings.

Tertul. *S. Hieron.* Acts 5. 16.

And now began to work the greatest glory of the Divine Providence: here was the Case of Christianity at stake. The world was rich and prosperous, learned and full of wise men; the Gospel was preached with poverty and persecution, in simplicity of discourse, and *in demonstration of the Spirit:* God was on one side, and the Devil on the other; they each of them dressed up their City; *Babylon* upon earth; *Jerusalem from above:* The Devil's City was full of pleasure, triumphs, victories, and cruelty; good news, and great wealth; conquest over Kings, and making Nations tributary: They *bound Kings in chains, and the Nobles with links of iron*; and *the inheriance of the Earth was theirs:* The *Romans* were Lords over the greatest part of the world, and God permitted

permitted to the Devil the Firmament and increaſe, the Wars and the ſucceſs of that people, giving to him an entire power of diſpoſing the great changes of the world ſo as might beſt increaſe their greatneſs and power: and he therefore did it, becauſe all the power of the *Roman* Greatneſs was a profeſſed enemy to Chriſtianity. And on the other ſide God was to build up *Jeruſalem*, and the Kingdom of the Goſpel; and he choſe to build it of hewen ſtone, cut and broken: The Apoſtles he choſe for Preachers, and they had no Learning; Women and mean people were the firſt Diſciples, and they had no power; the Devil was to loſe his Kingdom, he wanted no malice: and therefore he ſtirred up, and, as well as he could, he made active all the power of *Rome* and all the learning of the *Greeks*, and all the malice of Barbarous people, and all the prejudice and the obſtinacy of the *Jews*, againſt this Doctrine and Inſtitution, which preached and promiſed, and brought Perſecution along with it. On the one ſide there was *Scandalum Crucis*, on the other *Patientia Sanctorum*: and what was the event? They that had overcome the world could not ſtrangle Chriſtianity. But ſo have I ſeen the Sun with a little ray of diſtant light challenge all the power of darkneſs, and without violence and noiſe climbing up the hill, hath made Night ſo to retire, that its memory was loſt in the joyes and ſpritefulneſs of the Morning: And Chriſtianity without violence or armies, without reſiſtance and ſelf-preſervation, without ſtrength or humane Eloquence, without challenging of priviledges or fighting againſt Tyranny, without alteration of Government and ſcandal of Princes, with its humility and meekneſs, with toleration and patience, with Obedience and Charity, with praying and dying, did inſenſibly turn the *world* into *Chriſtian*, and *Perſecution* into *Victory*.

For Chriſt, who began, and lived, and died in ſorrows, perceiving his own Sufferings to ſucceed ſo well, and that *for ſuffering death he was crowned with immortality*, reſolved to take all his Diſciples and ſervants to *the fellowſhip of the ſame ſuffering*, that they might have a participation of his glory; knowing, God had opened no gate of Heaven but *the narrow gate*, to which the Croſs was the key. And ſince Chriſt now being our *High Prieſt* in Heaven intercedes for us by repreſenting his Paſſion, and the dolours of the Croſs, that even in glory he might ſtill preſerve the mercies of his paſt Sufferings, for which the Father did ſo delight in him; he alſo deſigns to preſent us to God dreſſed in the ſame robe, and treated in the ſame manner, and honoured with *the marks of the Lord Jeſus: He hath predeſtinated us to be conformable to the image of his Son.* And if under a head crowned with thorns we bring to God members circled with roſes, and ſoftneſs, and delicacy, triumphant members in the militant Church, God will reject us; he will not know us who are ſo unlike our elder brother: For we are members of the Lamb, not of the Lion; and of Chriſt's ſuffering part, not of the triumphant part: and for three hundred years together the Church lived upon blood, and was nouriſhed with blood; the blood of her own children. Thirty three Biſhops of *Rome* in immediate ſucceſſion were put to violent and unnatural deaths; and ſo were all the Churches of the Eaſt and Weſt built; the Cauſe of Chriſt and of Religion was advanced by the ſword, but it was the ſword of the perſecutors, not of reſiſters or warriours: They were all *baptized into the death of Chriſt*; their very profeſſion and Inſtitution is to live like him, and when he requires it, to die for him; that is the very formality, the life and eſſence of Chriſtianity. This, I ſay, laſted for three hundred years, that the prayers, and the backs, and the necks of Chriſtians fought againſt the rods and axes of the perſecutors, and prevailed, till the Country, and the Cities, and the Court it ſelf was filled with Chriſtians. And by this time *the Army of Martyrs* was vaſt and numerous, and the number of Sufferers blunted the hang-man's ſword. For Chriſt firſt triumphed over the Princes and Powers of the world, before he would admit them to ſerve him; he firſt felt their malice, before he would make uſe of their defence; to ſhew that it was not his neceſſity that required it, but his grace that admitted *Kings and Queens to be nurſes of the Church.*

And now the Church was at eaſe, and ſhe that ſucked the blood of the Martyrs ſo long, began now to ſuck the milk of Queens. Indeed it was a great mercy in appearance, and was ſo intended, but it proved not ſo. But then the holy Ghoſt, in purſuance of the deſign of Chriſt, who meant *by ſuffering to perfect* his Church, as himſelf was by the ſame inſtrument, was pleaſed now that Perſecution did ceaſe to inſpire the Church with the ſpirit of Mortification and Auſterity; and then they made Colleges of Sufferers, perſons who, to ſecure their inheritance in the world to come, did cut off all their portion in this, excepting ſo much of it as was neceſſary to their preſent being;

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and by inſtruments of humility, by Patience under, and a voluntary undertaking of the Croſs, *the burthen of the Lord*, by Self-denial, by Faſtings and Sackcloth, and pernoctations in Prayer, they choſe then to exerciſe the active part of the Religion, mingling it as much as they could with the ſuffering.

And indeed it is ſo glorious a thing to be like Chriſt, to be dreſſed like the Prince of the Catholick Church, who was *a man of ſufferings*, and to whom a proſperous and unafflicted perſon is very unlike, that in all ages the ſervants of God have *put on the armour of righteouſneſs, on the right hand and on the left:* that is, in the ſufferings of Perſecution, or the labours of Mortification; in patience under the rod of God, or by election of our own; by toleration, or Self-denial; by actual Martyrdom, or by aptneſs or diſpoſition towards it; by dying for Chriſt, or ſuffering for him; by being willing to part with all when he calls for it, and by parting with what we can for the relief of his poor members. For know this, there is no ſtate in the Church ſo ſerene, no days ſo proſperous, in which God does not give to his ſervants the powers and opportunities of ſuffering for him; not only they that die for Chriſt, but they that live according to his Laws, ſhall find ſome lives to part with, and many ways to ſuffer for Chriſt. To kill and crucifie the old man and all his luſts, to mortifie a beloved ſin, to fight againſt temptations, to do violence to our bodies, to live chaſtly, to ſuffer affronts patiently, to forgive injuries and debts, to renounce all prejudice and intereſt in Religion, and to chuſe our ſide for truth's ſake, (not becauſe it is proſperous, but becauſe it pleaſes God) to be charitable beyond our power, to reprove our betters with modeſty and openneſs, to diſpleaſe men rather than God, to be at *enmity with the world* that you may preſerve friendſhip with God, to deny the importunity and troubleſome kindneſs of a drinking friend, to own truth in deſpite of danger or ſcorn, to deſpiſe ſhame, to refuſe worldly pleaſures when they tempt your Soul beyond duty or ſafety, to take pains in the cauſe of Religion, *the labour of love*, and the croſſing of your anger, peeviſhneſs and moroſity; theſe are the daily ſufferings of a Chriſtian; and if we perform them well, will have the ſame reward, and an equal ſmart, and greater labour than the plain ſuffering the Hang-mans ſword. This I have diſcourſed, to repreſent unto you that you cannot be exempted from the ſimilitude of Chriſt's Sufferings; that God will ſhut no age nor no man from his portion of the Croſs; that we cannot fail of the reſult of this predeſtination, nor without our own fault be excluded from the Covenant of Sufferings. *Judgement muſt begin at Gods houſe*, and enters firſt upon the ſons and heirs of the Kingdom; and if it be not by the direct perſecution of Tyrants, it will be by the direct perſecution of the Devil, or infirmities of our own Fleſh. But becauſe this was but the ſecondary meaning of the Text, I return to make uſe of all the former diſcourſe.

Let no Chriſtian man make any judgment concerning his condition or his cauſe by the external event of things. For although in the Law of *Moſes* God made with his people a covenant of temporal Proſperity, and *his Saints did bind the Kings* of the *Amorites* and the *Philiſtins in chains, and their Nobles with links of iron*, and then, *that was the honour which all his Saints had:* yet in Chriſt *Jeſus* he made a Covenant of ſufferings. Moſt of the Graces of Chriſtianity are ſuffering Graces, and God hath predeſtinated us to Sufferings, and we are baptized into Suffering, and our very Communions are ſymbols of our duty, by being the Sacrament of Chriſt's death and paſſion; and Chriſt foretold to us tribulation, and promiſed only that he would be with us in tribulation, that he would give us his ſpirit to aſſiſt us at Tribunals, and his grace to deſpiſe the world, and to contemn riches, and boldneſs to confeſs every Article of the Chriſtian Faith in the face of Armies and armed Tyrants. And he alſo promiſed that *all things ſhould work together for the beſt to his ſervants*, that is, he would *out of the eater bring meat, and out of the ſtrong iſſue ſweetneſs*, and Crowns and Scepters ſhould ſpring from Croſſes, and that the Croſs it ſelf ſhould ſtand upon the Globes and Scepters of Princes; but he never promiſed to his ſervants, that they ſhould purſue Kings and deſtroy Armies, that they ſhould reign over Nations, and promote the cauſe of *Jeſus* Chriſt by breaking his Commandment. *The ſhield of Faith*, and *the ſword of the Spirit*, *the armour of Righteouſneſs* and *the weapons of ſpiritual warfare*, theſe are they by which Chriſtianity ſwelled from a ſmall company, and a leſs reputation, to poſſeſs the chairs of Doctors, and the thrones of Princes, and the hearts of all men. But men in all ages will be tampering with ſhadows and toys. The Apoſtles at no hand could indure to hear that Chriſt's *Kingdom was not of this world*, and that their Maſter ſhould die a ſad and ſhameful death; though that way he was to receive his

his Crown, and *enter into glory.* And after Chriſt's time, when his Diſciples had taken up the Croſs, and were marching the Kings high-way of Sorrows, there were a very great many, even the generality of Chriſtians for two or three Ages together, who fell a-dreaming that Chriſt ſhould come and reign upon earth again for a thouſand years, and then the Saints ſhould reign in all abundance of temporal power and fortunes: but theſe men were content to ſtay for it till after the Reſurrection; in the mean time took up their Croſs, and followed after their Lord, the *King of Sufferings.* But now-a-days we find a generation of men who have changed the Covenant of Sufferings into victories and triumphs, riches and proſperous chances, and reckon their Chriſtianity by their good fortunes; as if Chriſt had promiſed to his ſervants no Heaven hereafter, no Spirit in the mean time to refreſh their ſorrows; as if he had enjoyned them no paſſive graces; but as if to be a Chriſtian and to be a Turk were the ſame thing. *Mahomet* entered and poſſeſſed by the Sword: Chriſt came by the Croſs, entered by Humility; and his Saints *poſſeſs their ſouls by patience.*

God was fain to multiply Miracles to make Chriſt capable of being *a man of ſorrows:* and ſhall we think he will work Miracles to make us delicate? He promiſed us a glorious portion hereafter, to which if all the *ſufferings of the world* were put together they *are not worthy to be compared:* and ſhall we, with *Dives*, chuſe our portion of *good things in this life?* If Chriſt ſuffered ſo many things only that he might give us glory, ſhall it be ſtrange that we ſhall ſuffer who are to receive his glory? it is in vain to think we ſhall obtain glories at an eaſier rate, than *to drink of the brook in the way* in which Chriſt was drenched. When the Devil appeared to Saint *Martin* in a bright ſplendid ſhape, and ſaid he was Chriſt; he anſwered, *Chriſtus non niſi in Cruce apparet ſuis in hac vita.* And when Saint *Ignatius* was newly tied in a chain to be led to his Martyrdom, he cried out, *Nunc incipio eſſe Chriſtianus.* And it was obſerved by *Minutius Felix*, and was indeed a great and excellent truth, *Omnes viri fortes quos Gentiles prædicabant in exemplum, ærumnis ſuis inclyti floruerunt*; the Gentiles in their whole Religion never propounded any man imitable, unleſs the man were poor or perſecuted. *Brutus* ſtood for his Country's Liberty, but loſt his army and his life: *Socrates* was put to death for ſpeaking a religious truth: *Cato* choſe to be on the right ſide, but happened to fall upon the oppreſſed and the injured; he died together with his party.

Victrix cauſa Deis placuit, ſed victa Catoni.

And if God thus dealt with the beſt of Heathens, to whom he had made no clear revelation of immortal recompences; how little is the Faith and how much leſs is the Patience of Chriſtians, if they ſhall think much to ſuffer ſorrow, ſince they ſo clearly ſee with the eye of Faith the great things which are laid up for them that are *faithful unto the death?* Faith is uſeleſs, if now in the midſt of ſo great pretended lights we ſhall not dare to truſt God, unleſs we have all in hand that we deſire; and ſuffer nothing, for all we can hope for. They that live by ſenſe, have no uſe of Faith: yet our Lord *Jeſus*, concerning whoſe Paſſions the Goſpel ſpeaks much, but little of his Glorifications; whoſe ſhame was publick, whoſe pains were notorious, but his joys and transfigurations were ſecret, and kept private; he who would not ſuffer his Holy Mother, whom in great degrees he exempted from Sin, to be exempted from many and great Sorrows; certainly intends to admit none to his Reſurrection but by the doors of his Grace, none to Glory but by the way of the Croſs. *If we be planted into the likeneſs of his death, we ſhall be alſo of his reſurrection*, elſe on no terms. Chriſt took away ſin from us, but he left us our ſhare of Sufferings; and the Croſs, which was firſt printed upon us, in the waters of Baptiſm, muſt for ever be born by us in Penance, in Mortification, in Self-denial, and in Martyrdom, and Toleration, according as God ſhall require of us by the changes of the world, and the condition of the Church.

For Chriſt conſiders nothing but Souls, he values not their Eſtates or Bodies, ſupplying our want by his providence; and we are ſecured that our Bodies may be killed, but cannot periſh, ſo long as we preſerve our duty and our conſciences. Chriſt our Captain hangs naked upon the Croſs: our fellow-ſouldiers are caſt into priſon, torn with Lions, rent in ſunder with Trees returning from their violent bendings, broken upon Wheels, roaſted upon Grid-irons, and have had the honour not only to have a good Cauſe, but alſo to ſuffer for it; and by Faith, not by Armies, by Patience, not by fighting, have overcome the world. *Et ſit anima mea cum Chriſtianis*; I pray

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God my ſoul may be among the Chriſtians. And yet the *Turks* have prevailed upon a great part of the Chriſtian world, and have made them ſlaves and tributaries, and do them all ſpite, and are hugely proſperous: but when the Chriſtians are ſo, then they are tempted and put in danger, and never have their duty and their Intereſt ſo well ſecured, as when they loſe all for Chriſt, and are adorned with wounds or poverty, change or ſcorn, affronts or revilings, which are the obelisks and triumphs of a holy cauſe. Evil men and evil cauſes had need have good fortune and great ſucceſs to ſupport their perſons and their pretence; for nothing but Innocence and Chriſtianity can flouriſh in a Perſecution. I ſum up this firſt diſcourſe in a word: In all the Scripture, and in all the Authentick ſtories of the Church, we find it often that the Devil appeared in the ſhape of an *Angel of light*, but was never ſuffered ſo much as to counterfeit a perſecuted Sufferer. Say no more therefore, as the murmuring *Iſraelites* ſaid, *If the LORD be with us, why have theſe evils apprehended us?* for if to be afflicted be a ſign that God hath forſaken a man, and refuſes to own his Religion or his Queſtion, then he that *oppreſſes the widow, and murthers the innocent, and puts the fatherleſs to death*, and follows Providence by doing all the evils that he can, that is, all that God ſuffers him, he, I ſay, is the only Saint and Servant of God, and upon the ſame ground the Wolf and the Fox may boaſt when they ſcatter and devour a flock of Lambs and harmleſs Sheep.

SERMON X.

PART II.

2. 2. IT follows now that we enquire concerning the Reaſons of the Divine Providence in this Adminiſtration of affairs, ſo far as he hath been pleaſed to draw aſide the curtain, and to unfold the leaves of his counſels and predeſtinations. Jer. 12. 1, 2. And for ſuch an enquiry we have the precedent of the Prophet *Jeremy*; *Righteous art thou, O Lord, when I plead with thee; yet let us talk to thee of thy Judgements. Wherefore doth the way of the wicked proſper? wherefore are all they happy that deal very treacherouſly? thou haſt planted them, yea they have taken root: they grow, yea they bring forth fruit.* Concerning which in general the Prophet *Malachi* gives Mal. 3. 14, &c. this account, after the ſame complaint made: *And now we call the proud happy; and they that work wickedneſs are ſet up, yea they that tempt God are even delivered. They that feared the Lord ſpake often one to another; and the Lord hearkned and heard, and a book of remembrance was written before him for them that feared the Lord and thought upon his Name. And they ſhall be mine (ſaith the Lord of Hoſts) in that day when I bind up my jewels; and I will ſpare them as a man ſpareth his own ſon that ſerveth him. Then ſhall ye return, and diſcern between the righteous and the wicked; between him that ſerveth God, and him that ſerveth him not.* In this interval, which is a valley of tears, it is no wonder if they rejoyce who ſhall weep for ever; and *they that ſow in tears* ſhall have no cauſe to complain, when God gathers all the mourners into his Kingdom, *they ſhall reap with joy.*

For Innocence and Joy were appointed to dwell together for ever. And Joy went not firſt, but when Innocence went away, Sorrow and Sickneſs diſpoſſeſſed Joy of its habitation; and now this world muſt be always a ſcene of ſorrows, and no Joy can grow here but that which is imaginary and phantaſtick. There is no worldly joy, no joy proper for this world, but that which wicked perſons fancy to themſelves in the hopes and deſigns of iniquity. He that covets his neighbour's wife or land, dreams of fine things, and thinks it a fair condition to be rich and curſed, to be a beaſt and die, or to lye wallowing in his filthineſs: But thoſe holy ſouls who are not in love with the Leproſie and the Itch for the pleaſure of ſcratching, they know no pleaſure can grow from the thorns which *Adam* planted in the hedges of *Paradiſe*; and that Sorrow which was brought in by ſin, muſt not go away till it hath returned us into the firſt condition of Innocence: the ſame inſtant that quits us from ſin and the failings of mortality, the ſame inſtant wipes all tears from our eyes; but that is not in this world. In the mean time,

God

God afflicts the godly, that he might manifeſt many of his Attributes, and his ſervants exerciſe many of their Vertues.

Nec Fortuna probat cauſas, ſequiturque merentes,
Sed vaga per cunctos nullo diſcrimine fertur:
Scilicet eſt aliud quod nos cogátque regátque
Majus, & in proprias ducat mortalia leges.

For, without the Sufferings of Saints God ſhould loſe the glories of 1. Bringing good out of evil: 2. Of *being with us in tribulation:* 3. Of ſuſtaining our infirmities: 4. Of triumphing over the malice of his enemies. 5. Without the ſuffering of the Saints, where were the exaltation of the Croſs, the conformity of the members to Chriſt their Head, the Coronets of Martyrs? 6. Where were the *trial of our Faith?* 7. Or the exerciſe of Long-ſuffering? 8. Where were the opportunities to give God the greateſt love? which cannot be but by dying and ſuffering for him. 9. How ſhould that which the World calls folly prove the greateſt wiſdom? 10. And God be glorified by events contrary to the probability and expectation of their cauſes? 11. By the ſuffering of Saints, Chriſtian Religion is proved to be moſt excellent; whileſt the iniquity and cruelty of the adverſaries proves the *Illecebra Sectæ*, as *Tertullian*'s phraſe is; it invites men to conſider the ſecret excellencies of that Religion *for which* and *in which* men are ſo willing to die: for that Religion muſt needs be worth looking into, which ſo many wiſe and excellent men do ſo much value above their lives and fortunes. 12. That a mans nature is paſſible, is its beſt advantage; for by it we are all redeemed: by the paſſiveneſs and ſufferings of our Lord and Brother we were all reſcued from the portion of Devils; and by our ſufferings we have a capacity of ſerving God beyond that of Angels; who indeed can ſing God's praiſe with a ſweeter note, and obey him with a more unabated will, and execute his commands with a ſwifter wing and a greater power; but they cannot die for God, they can loſe no lands for him; and he that did ſo for all us, and commanded us to do ſo for him, *is aſcended far above all Angels*, and is Heir of a greater glory. 13. *Do this, and live*, was the Covenant of the Law; but in the Goſpel it is, *Suffer this and live: He that forſaketh houſe and land, friends and life, for my ſake, is my Diſciple.* 14. By the Sufferings of Saints God chaſtiſes their follies and levities, and ſuffers not their errours to climb up into Hereſies, nor their infirmities into crimes.

——παθὼν δέ τι νήπιος ἔγνω.

Affliction makes a fool leave his folly. If *David* numbers the people of *Judæa*, God puniſhes him ſharply and loudly: But if *Auguſtus Cæſar* numbers all the world, he is let alone and proſpers.

Ille crucem pretium ſceleris tulit, hic diadema.

And in giving Phyſick we always call that juſt and fitting that is uſeful and profitable: no man complains of his Phyſician's Iniquity, if he burns one part to cure all the body; if the Belly be puniſhed to chaſtiſe the floods of Humor, and the evils of a Surfeit. Puniſhments can no other way turn into a mercy, but when they are deſigned for a medicine; and God is then very careful of thy Soul, when he will ſuppreſs every of its evils, when it firſt diſcompoſes the order of things and ſpirits. And what hurt is it to thee, if a Perſecution draws thee from the vanities of a former Proſperity, and forces thee into the ſobrieties of a holy life? What loſs is it? what miſery? Is not the leaſt ſin a greater evil than the greateſt of ſufferings? God ſmites ſome at the beginning of their ſin, others not till a long while after it is done. The firſt cannot ſay that God is ſlack in puniſhing, and have no need to complain that the wicked are proſperous; for they find that God is apt enough to ſtrike: and therefore, that he ſtrikes them, and ſtrikes not the other, is not defect of Juſtice, but becauſe there is not Mercy in ſtore for them that ſin and ſuffer not. 15. For if God ſtrikes the godly that they may repent, it is no wonder that God is ſo good to his ſervants: but then we muſt not call that a miſery, which God intends to make an inſtrument of ſaving them. And if God forbears to ſtrike the wicked out of anger, and becauſe he hath decreed death and hell againſt them, we have no reaſon to envy that they ride in a gilded chariot to the gallows: But if God forbear the wicked, that by his long ſufferance they may be invited

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vited to Repentance, then we may ceaſe to wonder at the diſpenſation, and argue comforts to the afflicted Saints, thus: For if God be ſo gracious to the wicked, how much more is he to the godly? And if ſparing the wicked be a mercy; then, ſmiting the godly being the expreſſion of his greater kindneſs, Affliction is of it ſelf the more eligible condition. If God hath ſome degrees of kindneſs for the perſecutors, ſo much as to invite them by kindneſs; how much greater is his love to them that are perſecuted? And therefore his entercourſe with them is alſo a greater favour; and indeed it is the ſurer way of ſecuring the duty: fair means may do it, but ſeverity will fix and ſecure it. Fair means are more apt to be abuſed than harſh Phyſick; that may be turned into wantonneſs, but none but the impudent and grown ſinners deſpiſe all God's Judgments; and therefore God chuſes this way to deal with his erring ſervants, that they may obtain an infallible and a great Salvation. And yet if God ſpares not his children, how much leſs the reprobates? and therefore as ſparing the latter commonly is a ſad curſe, ſo the ſmiting the former is a very great mercy. 16. For by this Oeconomy God gives us a great argument to prove the Reſurrection, ſince to his Saints and ſervants he aſſigns Sorrow for their preſent portion. Sorrow cannot be the reward of Vertue; it may be its inſtrument and hand-maid, but not its reward; and therefore it may be intermedial to ſome great purpoſes, but they muſt look for their portion in the other life: *For if in this life only we had hope, then we were of all men the moſt miſerable:* It is S. *Paul*'s argument to prove a beatifical Reſurrection. And we therefore may learn to eſtimate the ſtate of the afflicted godly to be a mercy great, in proportion to the greatneſs of that reward which theſe afflictions come to ſecure and to prove.

Nunc & damna juvant, ſunt ipſa pericula tanti:
Stantia non poterant tecta probare Deos.

It is a great matter, and infinite bleſſing to eſcape the pains of Hell; and therefore that condition is alſo very bleſſed which God ſends us, to create and to confirm our hopes of that excellent mercy. 17. The Sufferings of the Saints are the ſum of Chriſtian Philoſophy: they are ſent to wean us from the vanities and affections of this world, and to create in us ſtrong deſires of Heaven; whiles God cauſes us to be here treated rudely, that we may long to be in our Country, where God ſhall be our portion, and Angels our companions, and Chriſt our perpetual Feaſt, and never-ceaſing joy ſhall be our conditions, and entertainment. *O death, how bitter art thou to a man that is at eaſe and reſt in his poſſeſſions!* But he that is uneaſie in his body, and unquiet in his poſſeſſions, vexed in his perſon, diſcompoſed in his deſigns, who finds no pleaſure, no reſt here, will be glad to fix his heart where only he ſhall have what he can deſire, and what can make him happy. As long as the waters of Perſecutions are upon the earth, ſo long we dwell in the Ark; but where the land is dry, the Dove it ſelf will be tempted to a wandring courſe of life, and never to return to the houſe of her ſafety. What ſhall I ſay more? 18. Chriſt nouriſheth his Church by Sufferings. 19. He hath given a ſingle bleſſing to all other Graces; but to them that are *perſecuted* he hath promiſed a double one: it being a double favour, firſt to be innocent like Chriſt, and then to be afflicted like him. 20. Without this, the miracles of patience, which God hath given to fortifie the ſpirits of the Saints, would ſignifie nothing. *Nemo enim tolerare tanta velit ſine cauſa, nec potuit ſine Deo:* As no man would bear evils without a cauſe, ſo no man could bear ſo much without the ſupporting hand of God; and we need not the Holy Ghoſt to ſo great purpoſes, if our lot were not Sorrow and perſecution. And therefore without this condition of Suffering, the Spirit of God ſhould loſe that glorious Attribute of *The Holy Ghoſt the Comforter.* 21. Is there any thing more yet? Yes. They that have ſuffered or forſaken any lands for Chriſt, *ſhall ſit upon the thrones, and judge the twelve Tribes of Iſrael*; ſo ſaid Chriſt to his Diſciples. Nay *the Saints ſhall judge Angels,* (ſaith Saint *Paul:*) well therefore might Saint *Paul* ſay, *I rejoyce exceedingly in tribulation.* It muſt be ſome great thing that muſt make an afflicted man to rejoyce exceedingly; and ſo it was. For ſince *Patience is neceſſary that we receive the Promiſe,* and Tribulation does work this; *For a ſhort time it worketh the conſummation of our hope, even an exceeding weight of glory*; We have no reaſon to *think it ſtrange concerning the fiery trial as if it were a ſtrange thing.* It can be no hurt. The Church is like *Moſes*'s buſh, when it is all *on fire*, it is *not at all conſumed*, but made full of miracle, full of ſplendor, full of God: and unleſs we can find ſomething that God cannot turn into joy, we have reaſon not only to be patient, but rejoyce, when we are perſecuted in a righteous cauſe:

Eccluſ. 4. 11.

Matth. 5. 12.

For,

For, *Love is the Soul of Chriſtianity*, and *Suffering is the ſoul of Love.* To be innocent and to be perſecuted, are the body and ſoul of Chriſtianity. *I John your brother and partaker in tribulation, and in the Kingdom and patience of Jeſus*, ſaid S. *John*: thoſe were the titles and ornaments of his profeſſion: That is, *I John your fellow-Chriſtian*; that's the Plain-ſong of the former Deſcant. He therefore that is troubled when he is afflicted in his outward man, that his inward man may grow ſtrong, like the birds upon the ruines of the ſhell, and wonders that a good man ſhould be a beggar, and a ſinner be rich with oppreſſion; that *Lazarus* ſhould die at the gate of *Dives*, hungry and ſick, unpitied and unrelieved; may as well wonder that carrion-crows ſhould feed themſelves fat upon a fair horſe, far better than themſelves; or that his own excellent body ſhould be devoured by worms and the moſt contemptible creatures, though it lies there to be converted into glory. That man knows nothing of *Nature*, or *Providence*, or *Chriſtianity*, or *the rewards of Vertue*, or *the nature of its conſtitution*, or *the infirmities of man*, or *the mercies of God*, or *the arts and prudence of his loving kindneſs*, or *the rewards of Heaven*, or *the glorification of Chriſt's exalted Humanity*, or *the precepts of the Goſpel*, who is offended at the ſufferings of God's deareſt ſervants, or declines the honour and the mercy of ſufferings in the cauſe of Righteouſneſs, for *the ſecuring of a Vertue*, for *the imitation of Chriſt* and *for the love of God*, or *the glories of immortality.* It cannot, it ought not, it never will be otherwiſe; the world may as well ceaſe to be meaſured by Time, as good men to ſuffer Affliction. I end this point with the words of S. *Paul*, *Let as many as are perfect be thus minded: and if any man be otherwiſe minded, God alſo will reveal this unto you*; this, of the Covenant of Sufferings, concerning which the old Prophets and holy men of the Temple had many thoughts of heart: but in the full Sufferings of the Goſpel there hath been a full revelation of the excellency of the Sufferings. I have now given you an account of ſome of thoſe Reaſons why God hath ſo diſpoſed that at this time, that is, under the period of the Goſpel, *Judgment muſt begin at the houſe of God:* and they are either τιμωρίαι, or δοκιμασίαι, or μαρτύριον, or imitation of Chriſt's λύτρου, *Chaſtiſements*, or *trials*, or *Martyrdom*, or a conformity to the Sufferings of the Holy *Jeſus*.

Rev. 1. 9.

Phil. 3. 15.

But now beſides all the premiſſes, we have another account to make concerning the Proſperity of the wicked: *For if judgment firſt begin at us, what ſhall the end be of them that obey not the Goſpel of God?* that is the queſtion of the Apoſtle, and is the great inſtrument of comfort to perſons ill-treated in the actions of the world. The firſt Ages of the Church lived upon *Promiſes* and *Prophecies*; and becauſe ſome of them are already fulfilled for ever, and the others are of a continual and a ſucceſſive nature, and are verified by the actions of every day, therefore we and all the following Ages live upon *Promiſes* and *Experience.* And although the ſervants of God have ſuffered many calamities from the tyranny and prevalencie of evil men their enemies, yet ſtill it is preſerved as one of the fundamental Truths of Chriſtianity, That all the fair fortunes of the wicked are not enough to make them happy, nor the Perſecutions of the godly able to make a good man miſerable, nor yet their ſadneſſes arguments of God's diſpleaſure againſt them. For when a godly man is afflicted and dies, it is his work and his buſineſs; and if the wicked prevail, that is, if they perſecute the godly, it is but that which was to be expected from them: For who are fit to be hangmen and executioners of publick wrath, but evil and ungodly perſons? And can it be a wonder that they whoſe cauſe wants Reaſon, ſhould betake themſelves to the Sword? that what he cannot perſwade, he may wreſt? Only we muſt not judge of the things of God by the meaſures of men. τὰ ἀνθρώπινα, *the things of men* have this world for their ſtage and their reward; but *the things of God* relate to *the world to come:* and for our own particulars we are to be guided by rule, and by *the end of all*; not by events intermedial, which are varied by a thouſand irregular cauſes. For if all the evil men in the world were unproſperous, (as moſt certain they are) and if all good perſons were temporally bleſſed, (as moſt certainly they are not;) yet this would not move us to become vertuous. *If an Angel ſhould come from Heaven*, or *one riſe from the dead* and preach Repentance, or Juſtice, and Temperance, all this would be ineffectual to thoſe, to whom the plain Doctrines of God delivered in the Law and the Prophets will not ſuffice.

For why ſhould God work a ſign to make us to believe that we ought to do juſtice; if we already believe he hath commanded it? No man can need a Miracle for the confirmation of that which he already believes to be the command of God: And when God hath expreſly bidden us to *obey every ordinance of man for the Lord's ſake, the King as ſupreme, and his Deputies as ſent him*; it is a ſtrange infidelity to think, that a Rebellion

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bellion againſt the Ordinance of God can be ſanctified by the ſucceſs and prevalencie of them that deſtroy *the Authority*, and *the Perſon*, and *the Law*, and *the Religion*. The ſin cannot grow to its height if it be cruſhed at the beginning; unleſs it proſper in its progreſs, a man cannot eaſily *fill up the meaſure of* his *iniquity:* but then that ſin ſwells to its fulneſs by proſperity, and grows too big to be ſuppreſſed without a miracle, it is ſo far from excuſing or leſſening the ſin, that nothing doth ſo nurſe the ſin as it. It is not Vertue, becauſe it is proſperous; but if it had not been proſperous, the ſin could never be ſo great.

——— *Facere omnia ſævè*
Non impunè licet, niſi dum facis ———

A little crime is ſure to ſmart; but when the ſinner is grown rich, and proſperous, and powerful, he gets impunity,

Juſque datum ſceleri ———

But that's not Innocence: and if Proſperity were the voice of God to approve an action, then no man were vicious but he that is puniſhed, and nothing were Rebellion but that which can be eaſily ſuppreſſed, and no man were a Pirate but he that robs with a little veſſel, and no man could be a Tyrant but he that is no Prince, and no man an injuſt invader of his neighbours rights but he that is beaten and overthrown. Then the crime grows big and loud, then it calls to Heaven for vengeance, when it hath been long a growing, when it hath thrived under the Devil's managing; when God hath long ſuffered it, and with patience, in vain expecting the Repentance of a ſinner. He that *treaſures up wrath againſt the day of wrath*, that man hath been a proſperous, that is, an unpuniſhed and a thriving ſinner: but then it is *the ſin* that thrives, not *the man:* and that is the miſtake upon this whole queſtion; for the ſin cannot thrive, unleſs the man goes on without apparent puniſhment and reſtraint. And all that the man gets by it is, that by a continual courſe of ſin he is prepared for an intolerable ruine. The ſpirit of God bids us *look upon the end of theſe men*; not the way they walk, or the inſtruments of that pompous death. When *Epaminondas* was asked which of the three was happieſt, himſelf, *Chabrias*, or *Iphicrates*, he bid the man ſtay till they were all dead; for till then that queſtion could not be anſwered. He that had ſeen the *Vandals* beſiege the City of *Hippo*, and had known the barbabarouſneſs of that unchriſtened people, and had obſerved that S. *Auguſtine* with all his prayers and vows could not obtain peace in his own days, not ſo much as a reprieve for the Perſecution, and then had obſerved S. *Auguſtine* die with grief that very night, would have perceived his calamity more viſible than the reward of his Piety and holy Religion. When *Lewis* ſurnamed *Pius* went his Voiage to *Palæſtina* upon a holy end, and for the glory of God, to fight againſt the *Saracens* and *Turks* and *Mamaluks*, the world did promiſe to themſelves that a good Cauſe ſhould thrive in the hands of ſo holy a man: but the event was far otherwiſe; his Brother *Robert* was killed, and his Army deſtroyed, and himſelf taken priſoner, and the Money which by his Mother was ſent for his redemption, was caſt away in a ſtorm, and he was exchanged for the laſt Town the Chriſtians had in *Egypt*, and brought home the Croſs of Chriſt upon his ſhoulder in a real preſſure and participation of his Maſter's ſufferings. When *Charles* the fifth went to *Algier* to ſuppreſs Pirates and unchriſtened Villains, the cauſe was more confident than the event was proſperous: and when he was almoſt ruined in a prodigious ſtorm, he told the minutes of the clock, expecting that at midnight, when Religious perſons roſe to Mattins, he ſhould be eaſed by the benefit of their prayers: But the providence of God trod upon thoſe waters, and left no footſteps for diſcovery: his Navy was beat in pieces, and his deſign ended in diſhonour, and his life almoſt loſt by the bargain. Was ever Cauſe more baffled than the Chriſtian Cauſe by the *Turks* in all *Aſia* and *Africa*, and ſome parts of *Europe*, if to be perſecuted and afflicted be reckoned a calamity? What Prince was ever more unfortunate than *Henry* the ſixth of *England?* and yet that Age ſaw none more pious and devout. And the Title of the Houſe of *Lancaſter* was advanced againſt the right of *York* for three deſcents. But then what was the end of theſe things? The perſecuted men were made Saints, and their memories are preſerved in honour, and their ſouls ſhall reign for ever. And ſome good men were ingaged in a wrong Cauſe, and the good Cauſe was ſometimes managed by evil men; till that the ſuppreſſed Cauſe

Cauſe was lifted up by God in the hands of a young and proſperous Prince, and at laſt both intereſts were ſatisfied in the conjunction of two Roſes, which was brought to iſſue by a wonderful chain of cauſes managed by the Divine Providence. And there is no Age, no Hiſtory, no State, no great Change in the world, but hath miniſtred an example of *an afflicted truth*, and *a prevailing ſin*. For I will never more call that ſinner proſperous, who, after he hath been permitted to finiſh his buſineſs, ſhall die and periſh miſerably; for at the ſame rate we may envy the happineſs of a poor Fiſher-man, who while his nets were drying, ſlept upon the rock, and dreamt that he was made a King; on a ſudden ſtarts up, and leaping for joy, falls down from the rock, and in the place of his imaginary felicities, loſes his little portion of pleaſure and innocent ſolaces he had from the ſound ſleep and little cares of his humble Cottage.

And what is the Proſperity of the wicked? To dwell in fine houſes, or to command armies, or to be able to oppreſs their brethren, or to have much wealth to look on, or many ſervants to feed, or much buſineſs to diſpatch, and great cares to maſter; theſe things are of themſelves neither good nor bad. But conſider, would any man amongſt us, looking and conſidering before-hand, kill his lawful King, to be heir of all that which I have named? would any of you chuſe to have God angry with you upon theſe terms? would any of you be a perjured man for it all? A wiſe man or a good would not chuſe it. Would any of you die an Atheiſt, that you might live in plenty and power? I believe you tremble to think of it. It cannot therefore be a happineſs to thrive upon the ſtock of a great ſin. For if any man ſhould contract with an impure ſpirit, to give his Soul up at a certain day, it may be 20 years hence, upon the condition he might for 20 years have his vain deſires; ſhould we not think that perſon infinitely miſerable? Every proſperous thriving ſinner is in the ſame condition; within theſe twenty years he ſhall be thrown into the portion of Devils, but ſhall never come out thence in twenty millions of years. His wealth muſt needs ſit uneaſie upon him, that remembers that within a ſhort ſpace he ſhall be extremely miſerable; and if he does not remember it, he does but ſecure it the more. And that God deferrs the puniſhment, and ſuffers evil men to thrive in the opportunities of their ſin, it may and does ſerve many ends of Providence and Mercy, but ſerves no end that any evil men can reaſonably wiſh or propound to themſelves eligible.

Bias ſaid well to a vicious perſon, *Non metuo ne non ſis daturus pœnas, ſed metuo ne id non ſim viſurus*; He was ſure the man ſhould be puniſhed, he was not ſure he ſhould live to ſee it. And though the *Meſſenians* that were betrayed and ſlain by *Ariſtocrates* in the battel of *Cyprus* were not made alive again; yet the Juſtice of God was admired, and Treaſon infinitely diſgraced, when twenty years after the Treaſon was diſcovered, and the Traitor puniſhed with a horrid death. *Lyciſcus* gave up the *Orchomenians* to their enemies, having firſt wiſhed his feet, which he then dipt in water, might rot off, if he were not true to them; and yet his feet did not rot till thoſe men were deſtroyed, and of a long time after; and yet at laſt they did. *Slay them not, O Lord, leſt my people forget it*, (ſaith *David*.) If puniſhment were inſtantly and totally inflicted, it would be but a ſudden and ſingle document: but a ſlow and lingring Judgment, and a wrath breaking out in the next Age, is like an Univerſal Propoſition, teaching our poſterity that God was angry all the while, that he had a long indignation in his breaſt, that he would not forget to take vengeance. And it is a Demonſtration, that even the proſperous ſins of the preſent Age will find the ſame period in the Divine revenge, when men ſee a Judgment upon the Nephews for the ſins of their Grand-fathers, though in other inſtances, and for ſins acted in the days of their Anceſtors.

We know that when in *Henry* the eighth or *Edward* the ſixth's days, ſome great men pulled down Churches and built Palaces, and robb'd Religion of its juſt incouragements and advantages; the men that did it were ſacrilegious: and we find alſo that God hath been puniſhing that great ſin ever ſince; and hath diſplayed to ſo many generations of men, to three or four deſcents of children, that thoſe men could not be eſteemed happy in their great fortunes, againſt whom God was ſo angry that he would ſhew his diſpleaſure for a hundred years together. When *Herod* had killed the Babes of *Bethlehem*, it was ſeven years before God called him to an account: But he that looks upon the end of that man, would rather chuſe the fate of the oppreſſed Babes, than of the prevailing and triumphing Tyrant. It was forty years before God puniſhed the *Jews*, for their execrable murther committed upon the perſon of their King, *the Holy*

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Holy Jesus; and it was so long, that when it did happen, many men attributed it to their killing of S. *James* their Bishop, and seemed to forget the greater crime. But, *non eventu rerum, sed fide verborum stamus*; We are to stand to the truth of God's word, not to the event of things: Because God hath given us a Rule, but hath left the Judgment to himself; and we die so quickly, (and God measures all things by his standard of Eternity, and 1000 *years to God is as but one day*) that we are not competent persons to measure the times of God's account, and the returns of Judgment. We are dead before the arrow comes; but the man scapes not, unless his Soul can die, or that God cannot punish him. *Ducunt in bonis dies suos, & in momento descendunt ad infernum*, that's their fate; *They spend their days in plenty, and in a moment descend into hell.* In the mean time they drink, and forget their sorrow; but they are condemned: they have drunk their hemlock; but the poison does not work yet: the bait is in their mouths, and they are sportive; but the hook hath struck their nostrils, and they shall never escape the ruine. And let no man call the man fortunate, because his Execution is deferr'd for a few days, when the very deferring shall increase and ascertain the condemnation.

Job 21. 13.

But if we should look under the skirt of the prosperous and prevailing Tyrant, we should find even in the days of his joys such allays and abatements of his pleasure, as may serve to represent him *presently miserable*, besides his final infelicities. For I have seen a young and healthful person warm and ruddy under a poor and a thin garment, when at the same time an old rich person hath been cold and paralytick under a load of sables, and the skins of foxes. It is the body that makes the clothes warm, not the clothes the body: and the spirit of a man makes felicity and content, not any spoils of a rich fortune wrapt about a sickly and an uneasie soul. *Apollodorus* was a Traitor and a Tyrant, and the world wondered to see a bad man have so good a fortune; but knew not that he nourished Scorpions in his breast, and that his liver and his heart were eaten up with Spectres and images of death: his thoughts were full of interruptions, his dreams of illusions; his fancy was abused with real troubles and phantastick images, imagining that he saw the *Scythians* flaying him alive, his Daughters like pillars of fire dancing round about a Cauldron in which himself was boiling, and that his heart accused it self to be the cause of all these evils. And although all Tyrants have not imaginative and phantastick Consciences, yet all Tyrants shall *die and come to Judgment*; and such a man is not to be feared, not at all to be envied. And in the mean time can he be said to escape who hath an unquiet Conscience, who is already designed for Hell, he whom God hates, and the people curse, and who hath an evil name, and against whom all good men pray, and many desire to fight, and all wish him destroyed, and some contrive to do it? Is this man a blessed man? Is that man prosperous who hath stolen a rich robe, and is in fear to have his throat cut for it, and is fain to defend it with the greatest difficulty and the greatest danger? Does not he drink more sweetly that takes his beverage in an earthen vessel, than he that looks and searches into his golden chalices for fear of poison, and looks pale at every sudden noise, and sleeps in armour, and trusts no body, and does not trust God for his safety, but does greater wickedness only to escape a while unpunished for his former crimes? *Auro bibitur venenum.* No man goes about to poison a poor man's pitcher, nor lays plots to forrage his little Garden made for the Hospital of two Beehives, and the feasting of a few *Pythagorean* Herb-eaters.

——— οὐκ ἴσασιν ὅσῳ πλέον ἥμισυ παντὸς,
Ὑγιὲς ὅσον ἐν μαλάχῃ τε καὶ ἀσφοδέλῳ μέγ' ὄνειαρ.

They that admire the happiness of a prosperous prevailing Tyrant, know not the felicities that dwell in innocent hearts, and poor cottages, and small fortunes.

A Christian, so long as he preserves his integrity to God and to Religion, is bold in all accidents, he dares die, and he dares be poor; but if the Persecutor dies, he is undone. Riches are beholden to our fancies for their value; and yet the more we value the Riches, the less good they are, and by an over-valuing affection they become our danger and our sin: But on the other side, Death and Persecution lose all the ill that they can have, if we do not set an edge upon them by our fears and by our vices. From our selves riches take their wealth, and death sharpens his arrows at our forges, and we may set their prices as we please: and if we judge by the Spirit of God, we must *account them happy that suffer*; and therefore that the prevailing Oppressor, Tyrant, or Persecutor is infinitely miserable. Only let God chuse by what instruments

inſtruments he will govern the world, by what inſtances himſelf would be ſerved, by what ways he will chaſtiſe the failings, and exerciſe the duties, and reward the vertues of his ſervants. God ſometimes puniſhes one ſin with another; Pride with Adultery, Drunkenneſs with Murther, Careleſneſs with Irreligion, Idleneſs with Vanity, Penury with Oppreſſion, Irreligion with Blaſphemy, and that with Atheiſm: and therefore it is no wonder if he puniſhes *a ſinner by a ſinner.* And if *David* made uſe of villains and profligate perſons to frame an Army; and *Timoleon* deſtroyed the *Carthaginians* by the help of ſouldiers who themſelves were ſacrilegious; and Phyſicians uſe poiſon to expel poiſons; and all Commonwealths take the baſeſt of men to be their inſtruments of Juſtice and Executions: we ſhall have no farther cauſe to wonder if God raiſes up the *Aſſyrian* to puniſh the *Iſraelites*, and the *Egyptians* to deſtroy the *Aſſyrians*, and the *Ethiopians* to ſcourge the *Egyptians*; and at laſt his own hand ſhall ſeparate the good from the bad in the day of Separation, in the day *when he maketh up his Jewels.* SERM. X.

πῶ ποτε κεκευνοὶ Δίϑ᾽, ἢ
πῶ Φαέϑων ἅλιϑ᾽,
εἰ ταῦτ᾽ ἐροῦντες
κρύπλουσιν ἔκηλοι; *Soph. Elect.*

God hath many ends of Providence to ſerve by the hands of violent and vicious men. By them he not only checks the beginning errours and approaching ſins of his Predeſtinate; but by them he changes Governments, and alters Kingdoms, and is *terrible among the ſons of men.* For ſince it is one of his glories to convert evil into good, and that good into his own glory, and by little and little to open and to turn the leaves and various folds of Providence: it becomes us only to dwell in duty, and to be ſilent in our thoughts, and wary in our diſcourſes of God; and let him chuſe the time when he will prune his Vine, and when he will burn his thorns; how long he will ſmite his ſervants, and when he will deſtroy his enemies. In the days of the Primitive Perſecutions, what prayers, how many ſighings, how deep groans, how many bottles of tears did God gather into his repoſitory, all praying for eaſe and deliverances, for *Halcyon-days* and fine Sun-ſhine, for *nurſing fathers and nurſing mothers*, for publick aſſemblies and open and ſolemn ſacraments: And it was three hundred years before God would hear their prayers: and all that while the perſecuted people were in a cloud, but they were ſafe, and knew it not; and God *kept* for them *the beſt wine until the laſt:* they ventured for a crown, and fought valiantly; they were *faithful to the death, and they received a crown of life*; and they are honoured by God, by Angels, and by men. Whereas in all the proſperous Ages of the Church, we hear no ſtories of ſuch multitudes of Saints, no record of them, no honour to their memorial, no accident extraordinary; ſcarce any made illuſtrious with a Miracle, which in the days of Suffering were frequent and popular. And after all our fears of ſequeſtration and poverty, of death or baniſhment, our prayers againſt the Perſecution and troubles under it, we may pleaſe to remember that twenty years hence (it may be ſooner, it will not be much longer) all our cares and our troubles ſhall be dead; and then it ſhall be enquired how we did bear our ſorrows, and who inflicted them, and in what cauſe: and then he ſhall be happy that keeps company with the *perſecuted*; and the *Perſecutors* ſhall be ſhut out *amongſt dogs and unbelievers.*

He that ſhrinks from *the yoke of Chriſt*, from *the burthen of the Lord*, upon his death-bed will have cauſe to remember, that by that time all his Perſecutions would have been paſt, and that then there would remain nothing for him but reſt, and Crowns, and Scepters. When *Lyſimachus*, impatient and overcome with Thirſt, gave up his Kingdom to the *Getæ*, being a captive, and having drunk a luſty draught of wine, and his thirſt now gone, he fetched a deep ſigh, and ſaid, *Miſerable man that I am, who for ſo little pleaſure, the pleaſure of one draught, loſt ſo great a Kingdom!* Such will be their caſe, who, being impatient of ſuffering, change their perſecution into wealth and an eaſie fortune: they ſhall find themſelves miſerable in the ſeparations of Eternity, loſing the glories of Heaven for ſo little a pleaſure, *illiberalis & ingratæ voluptatis cauſa*, as *Plutarch* calls it, for illiberal and ungrateful pleaſure, in which when a man hath entred, he loſes the rights and priviledges and honours of a good man, and gets nothing that is profitable and uſeful to holy purpoſes or neceſſary to any; but is already in a ſtate ſo hateful and miſerable, that he needs neither God nor man to be a revenger, having already under his ſplendid robe miſeries enough to

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puniſh and betray this hypocriſie of his condition; being troubled with the memory of what is paſt, diſtruſtful of the preſent, ſuſpicious of the future, vicious in their lives, and full of pageantry and out-ſides, but in their death miſerable, with calamities real, eternal and inſupportable. And if it could be otherwiſe, Vertue it ſelf would be reproached with the calamity.

εἰ γὰρ ὁ μὲν θανὼν
γᾶ τε καὶ ὕδατι ὤν,
κόσται τάλας·
εἰ δ' μὴ πάλιν
δόσιν ἀντιφόνιος δίκας,
ἔρροι' ἂν αἰδὼς, ἀπάντων
τ' ἐυσέβια θνητῶν. *Soph. Elect.*

Phil. 1. 28. I end with the advice of Saint *Paul*; *In nothing be terrified of your adverſaries; which to them is an evident token of perdition, but to you of Salvation, and that of God.*

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PART III.

BUT now that the perſecuted may at leaſt be pitied, and aſſiſted in that of which they are capable, I ſhall propound ſome Rules by which they may learn to gather *grapes from* their *thorns*, *and figs from* their *thiſtles*; Crowns from the Croſs, Glory from Diſhonour. As long as they belong to God, it is neceſſary that they ſuffer Perſecution or ſorrow; no Rules can teach them to avoid that: but *the Evil* of the ſuffering and the *Danger* muſt be declined, and we muſt uſe ſome ſuch Spiritual Arts as are apt to turn them into health and medicine. For it were a hard thing, firſt to be ſcourged, and then to be crucified; to ſuffer here, and to periſh hereafter: through the *fiery tryal* and purging fire of Afflictions to paſs into Hell, that is intolerable, and to be prevented with the following Cautions; leſt a man ſuffer like a fool and a malefactor, or inherit damnation for the reward of his imprudent ſuffering.

1. 1. They that ſuffer any thing for Chriſt, and are ready to die for him, let them do nothing againſt him. For certainly they think too highly of Martyrdom, who believe it able to excuſe all the evils of a wicked life. A man may *give his body to be burned*, *and* yet *have no Charity*; and he that dies without Charity dies without God; *for God is Love.* And when thoſe who fought in the days of the *Maccabees* for the defence of true Religion, and were killed in thoſe *Holy Wars*, yet being dead, were found having about their necks ἰμάτια, or *Pendants conſecrated* to Idols of the *Jamnenſes*; it much allayed the hope which, by their dying in ſo good a Cauſe, was entertained concerning their beatifical reſurrection. He that overcomes his fear of death does well; but if he hath not alſo overcome his Luſt, or his Anger, his *baptiſm of blood* will not waſh him clean. Many things make a man willing to die in a good Cauſe; publick reputation, hope of reward, gallantry of ſpirit, a confident reſolution, and a maſculine courage; or a man may be vexed into a ſtubborn and unrelenting ſuffering: But nothing can make a man live well, but the grace and the love of God. But thoſe perſons are infinitely condemned by their laſt act, who profeſs their Religion to be worth dying for, and yet are ſo unworthy as not to live according to its inſtitution. It were a rare felicity, if every good Cauſe could be managed by good men only; but we have found that evil men have ſpoiled a good Cauſe, but never that a good Cauſe made thoſe evil men good and holy. If the Governour of *Samaria* had crucified *Simon Magus* for receiving Chriſtian Baptiſm, he had no more died a Martyr, than he lived a Saint. For dying is not enough, and dying in a good Cauſe is not enough; but then only we receive the crown of Martyrdom, when our death

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is the ſeal of our life, and our life is a continual teſtimony of our duty, and both give teſtimony to the excellencies of the Religion, and glorifie the grace of God. If a man be gold, the fire purges him; but it burns him if he be like ſtubble, cheap, light, and uſeleſs: for Martyrdom is the conſummation of Love. But then it muſt be ſuppoſed that this Grace muſt have had its beginning, and its ſeveral ſtages and periods, and muſt have paſſed through *labour* to *zeal*, through all the regions of duty to the perfections of ſufferings. And therefore it is a ſad thing to obſerve, how ſome empty ſouls will pleaſe themſelves with being of ſuch a Religion, or ſuch a Cauſe; and though they diſhonour their Religion, or weigh down the Cauſe with the prejudice of ſin, believe all is ſwallowed up by one honorable name, or the appellative of one Vertue. If God had forbid nothing but Hereſie and Treaſon, then to have been *a Loyal man*, or *of a good Belief* had been enough: but he that forbad Rebellion forbids alſo Swearing and Covetouſneſs, Rapine and Oppreſſion, Lying and Cruelty. And it is a ſad thing to ſee a man not only to ſpend his *time*, and his *wealth*, and his *money*, and his *friends* upon his Luſt, but to ſpend his *ſufferings* too, to let the canker-worm of a deadly ſin devour his Martyrdom. He therefore that ſuffers in a good Cauſe, let him be ſure to walk worthy of that honour to which God hath called him; let him firſt deny his ſins, and then *deny himſelf*, and then he may *take up his croſs and follow Chriſt*; ever remembring, that no man pleaſes God in his death who hath walked perverſly in his life. SERM. XI.

2. He that ſuffers in a cauſe of God muſt be indifferent what the inſtance be, ſo that he may ſerve God. I ſay, he muſt be indifferent in the Cauſe, ſo it be a Cauſe of God; and indifferent in the Suffering, ſo it be of God's appointment. For ſome men have a natural averſation to ſome Vices or vertues, and a natural affection to others. One man will die for his Friend, and another will die for his Money: Some men hate to be a Rebel, and will die for their Prince; but tempt them to ſuffer for the Cauſe of the Church, in which they were baptized, and in whoſe Communion they look for Heaven, and then they are tempted and fall away. Or if God hath choſen the Cauſe for them, and they have accepted it, yet themſelves will chuſe the Suffering. Right or wrong, ſome men will not endure a priſon; and ſome that can, yet chuſe the heavieſt part of the burthen, the pollution and ſtain of a ſin, rather than loſe their Money; and ſome had rather die twice than loſe their Eſtate once. In this, our Rule is eaſie. Let us chuſe God, and let God chuſe all the reſt for us; it being indifferent to us, whether by poverty or ſhame, by a lingring or a ſudden death, by the hands of a Tyrant Prince or the deſpiſed hands of a baſe Uſurper or a Rebel; we receive the Crown, and do honour to God and to Religion. 2.

3. Whoever ſuffer in a Cauſe of God from the hands of cruel and unreaſonable men, let them not be too forward to prognoſticate evil and death to their enemies; but let them ſolace themſelves in the aſſurance of the Divine Juſtice, by general conſideration, and in particular, pray for them that are our perſecutors. *Nebuchadnezzar* was the *rod in the hand of God* againſt the *Tyrians*, and becauſe he deſtroyed that City, God rewarded him with the ſpoil of *Egypt*: and it is not always certain that God will be angry with every man by whoſe hand affliction comes upon us. And ſometimes two Armies have met and fought, and the wiſeſt man amongſt them could not ſay that either of the Princes had prevaricated either the Laws of God, or of Nations; and yet it may be ſome ſuperſtitious, eaſie and half-witted people of either ſide wonder that their enemies live ſo long. And there are very many caſes of War concerning which God hath declared nothing: and although in ſuch caſes he that yields and quits his Title rather than his Charity, and the care of ſo many lives, is the wiſeſt and the beſt man; yet if neither of them will do ſo, let us not decree Judgments from Heaven in caſes where we have no word from Heaven, and thunder from our Tribunals where no voice of God hath declared the ſentence. But in ſuch caſes where there is an evident Tyranny or Injuſtice, let us do like the good *Samaritan*, who dreſſed the wounded man, but never purſued the thief; let us do charity to the afflicted, and bear the croſs with nobleneſs, and *look up to* Jeſus, *who endured the croſs, and deſpiſed the ſhame*: but let us not take upon us the office of God, who will judge the Nations righteouſly, and when he hath delivered up our bodies, will reſcue our Souls from the hands of unrighteous Judges. I remember in the ſtory that *Plutarch* tells concerning the Soul of *Theſpeſius*, that it met with a Prophetick Genius, who told him many things that ſhould happen afterwards in the world; and the ſtrangeſt of all was this, That there ſhould be a King, *qui bonus cùm ſit, tyrannide vitam finiet*; an excellent Prince and a good man ſhould be put to death by a Rebel and Uſurping 3.

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power: and yet that Prophetick Soul could not tell that thoſe Rebels ſhould within three years die miſerable and accurſed deaths. And in that great Prophecy recorded by Saint *Paul*, *That in the laſt days perillous times ſhould come, and men ſhould be traitours and ſelfiſh, having forms of godlineſs, and creeping into houſes*; yet he could not tell us when theſe men ſhould come to final ſhame and ruine: only by a general ſignification he gave this ſign of comfort to God's perſecuted ſervants, *But they ſhall proceed no farther, for their folly ſhall be manifeſt unto all men*; that is, at long running they ſhall ſhame themſelves, and *for the elects ſake thoſe days* of evil *ſhall be ſhortned*. But you and I may be dead firſt: And therefore only remember, that they that with a credulous heart and a looſe tongue are too decretory and enunciative of ſpeedy Judgments to their enemies, turn their Religion into Revenge, and therefore do believe it will be ſo, becauſe they vehemently deſire it ſhould be ſo; which all wiſe and good men ought to ſuſpect, as leſs agreeing with that Charity which overcomes all the ſins and all the evils of the world, and ſits down and reſts in glory.

2 Tim. 3. 1, &c.
2 Tim. 3. 9.

4. 4. Do not trouble your ſelves by thinking how much you are afflicted, but conſider how much you make of it: For reflex acts upon the Suffering it ſelf can lead to nothing but to pride, or to impatience, to temptation, or to apoſtaſie. He that meaſures the grains and ſcruples of his Perſecution, will ſoon ſit down and call for eaſe, or for a reward; will think the time long, or his burthen great; will be apt to complain of his condition, or ſet a greater value upon his perſon. Look not back upon him that ſtrikes thee, but upward to God that ſupports thee, and forward to *the Crown that is ſet before thee:* and then conſider, if the loſs of thy eſtate hath taught thee to deſpiſe the world; whether thy poor fortune hath made thee poor in ſpirit; and if thy uneaſie priſon ſets thy Soul at liberty, and knock off the fetters of a worſe captivity. For then the rod of ſufferings turns into crowns and ſcepters, when every ſuffering is a precept, and every change of condition produces a holy reſolution, and the ſtate of ſorrows makes the reſolution actual and habitual, permanent and perſevering. For as the Silk-worm eateth it ſelf out of a ſeed to become a little worm; and there feeding on the leaves of Mulberries, it grows till its coat be off, and then works it ſelf into a houſe of ſilk; then caſting its pearly ſeeds for the young to breed, it leaveth its ſilk for man, and dieth all white and winged in the ſhape of a flying creature: So is the progreſs of Souls. When they are regenerate by Baptiſm, and have caſt off their firſt ſtains and the skin of worldly vanities, by feeding on the leaves of Scriptures, and the fruits of the Vine, and the joys of the Sacrament, they incircle themſelves in the rich garments of holy and vertuous habits; then by leaving their blood, which is the Churches ſeed, to raiſe up a new generation to God, they leave a bleſſed memory, and fair example, and are themſelves turned into Angels, whoſe felicity is to do the will of God, as their imployment was in this world to ſuffer. *Fiat voluntas tua* is our daily prayer, and that is of a paſſive ſignification; *Thy will be done* upon us: and if from thence alſo we tranſlate it into an active ſence, and by ſuffering evils increaſe in our aptneſſes to do well, we have done the work of Chriſtians, and ſhall receive the reward of Martyrs.

5. 5. Let our ſuffering be entertained by a direct election, not by collateral aids, and phantaſtick aſſiſtances. It is a good refreſhment to a weak ſpirit to ſuffer in good company: and ſo *Phocion* encouraged a timorous *Greek* condemned to die; and he bid him be confident, becauſe that he was to die with *Phocion:* and when 40 Martyrs in *Cappadocia* ſuffered, and that a ſouldier ſtanding by came and ſupplied the place of the one Apoſtate, who fell from his crown being overcome with pain, it added warmth to the frozen Confeſſors, and turn'd them into conſummate Martyrs. But if Martyrdom were but a phantaſtick thing, or relied upon vain accidents and irregular chances, it were then very neceſſary to be aſſiſted by images of things, and any thing leſs than the proper inſtruments of Religion: But ſince it is the greateſt action of the Religion, and relies upon the moſt excellent Promiſes, and its formality is to be an action of Love, and nothing is more firmly choſen (by an after-election at leaſt) than an act of Love; to ſupport Martyrdom or the duty of Sufferings by falſe arches and exteriour circumſtances, is to build a tower upon the beams of the Sun, or to ſet up a wooden ladder to climb up to Heaven; the Soul cannot attain ſo huge and unimaginable felicities by chance and inſtruments of fancy. And let no man hope to glorifie God and go to Heaven by a life of Sufferings, unleſs he firſt begin in the love of God, and from thence derive his *choice*, his *patience*, and *confidence* in the cauſes of Vertue and Religion, like *beams*, and *warmth*, and *influence* from the body of the Sun. Some there

there are that fall under the burthen, when they are preſſed hard, becauſe they uſe not the proper inſtruments in fortifying the Will in *Patience* and *Reſignation*, but endeavour to lighten the burthen in imagination; and when theſe temporary ſupporters fail, the building that relies upon them ruſhes into coldneſs, recidivation, and lukewarmneſs: and among all inſtances, that of the main queſtion of the Text is of greateſt power to abuſe imprudent and leſs ſevere perſons. SERM. XI.

Nullos eſſe Deos, inane cœlum
Affirmat Cœlius; probátque,
Quòd ſe videt, dum negat hæc, beatum.

When men chuſe a good Cauſe upon confidence that an ill one cannot thrive, that is, not for the love of Vertue or duty to God, but for profit and ſecular intereſts, they are eaſily loſt, when they ſee the wickedneſs of the enemy to ſwell up by impunity and ſucceſs to a greater evil: for they have not learned to diſtinguiſh *a great growing ſin* from *a thriving and proſperous fortune.*

Ulla ſi juris tibi pejerati
Pœna, Barine, nociſſet unquam;
Dente ſi nigro fieres vel uno
Turpior ungui;
Crederem ———

They that believe and chuſe becauſe of idle fears and unreaſonable fancies, or by miſtaking the accounts of a man for the meaſures of God, or dare not commit Treaſon for fear of being blaſted; may come to be tempted when they ſee a ſinner thrive, and are ſcandalized all the way if they die before him; or they may come to receive ſome accidental hardneſſes; and every thing in the world may ſpoil ſuch perſons, and blaſt their reſolutions. Take in all the aids you can, and if the fancy of the ſtanders by, or the hearing of a cock crow, can add any collateral aids to thy weakneſs, refuſe it not: But let thy ſtate of Sufferings *begin with choice*, and *be confirmed with knowledge*, and *relie upon love*, and *the aids of God*, and *the expectations of Heaven*, and *the preſent ſenſe of duty*; and then the action will be as glorious in the event, as it is prudent in the enterpriſe, and religious in the proſecution.

6. Laſtly, when God hath brought thee into Chriſt's School, and entred thee into a ſtate of Sufferings, remember the advantages of that ſtate: conſider how unſavory the things of the world appear to thee when thou art under the arreſt of death; remember with what comforts the Spirit of God aſſiſts thy ſpirit; ſet down in thy heart all thoſe intercourſes which happen between God and thy own Soul, the ſweetneſſes of Religion, the vanity of ſins appearances, thy newly-entertained reſolutions, thy longings after Heaven and all the things of God. And if God finiſhes thy perſecutions with death, proceed in them: if he reſtores thee to the light of the world, and a temporal refreſhment, change but the ſcene of Sufferings in an active life, and converſe with God upon the ſame principles on which in thy ſtate of Sufferings thou didſt build all the parts of duty. If God reſtores thee to thy eſtate, be not leſs in love with Heaven, nor more in love with the world; let thy ſpirit be now as humble as before it was broken: and to whatſoever degree of ſobriety or auſterity thy ſuffering condition did enforce thee, if it may be turned into Vertue, when God reſtores thee, (becauſe then it was neceſſary thou ſhouldeſt entertain it by an after-choice) do it now alſo by a prælection; that thou mayeſt ſay with *David, It is good for me that I have been afflicted, for thereby I have learned thy Commandments.* And *Paphnutius* did not do his Soul more advantage, when he loſt his right eye, and ſuffered his left knee to be cut off for Chriſtianity, and the Cauſe of God, than that, in the days of *Conſtantine* and the Churches peace, he lived (not in the toleration, but) in the active piety of a Martyr's condition; not now *a Confeſſor of the Faith* only, but *of the charity of a Chriſtian.* We may every one live to have need of theſe Rules; and I do not at all think it ſafe to pray againſt it, but to be armed for it: and to whatſoever degree of Sufferings God ſhall call us, we ſee what advantages God intends for us, and what advantages we our ſelves may make of it. I now proceed to make uſe of all the former diſcourſe, by removing it a little farther even into its utmoſt ſpiritual ſenſe; which the Apoſtle does in the laſt words of the Text, [*If the Righteous ſcarcely be ſaved, where ſhall the Wicked and the Sinner appear?*] 6.

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These words are taken out of the *Proverbs*, * according to the translation of the Lxx. *If the Righteous ſcarcely be ſafe.* Where the word μόλις implies that he is ſafe; but by intermedial difficulties: and σώζεται, *he is ſafe* in the midſt of his Perſecutions; they may diſturb his reſt, and diſcompoſe his fancy, but they are like the fiery Chariot to *Elias*; he is incircled with fire, and rare circumſtances, and ſtrange uſages, but is carried up to Heaven in a robe of flames. And ſo was *Noah* ſafe when the Flood came; and was the great type and inſtance too of the verification of this propoſition; he was ὁ δίκαιος and δικαιοσύνης κήρυξ, he was put into a ſtrange condition, perpetually wandring, ſhut up in a priſon of wood, living upon Faith, having never had the experience of being ſafe in Floods. And ſo have I often ſeen young and unskilful perſons ſitting in a little boat, when every little wave ſporting about the ſides of the veſſel, and every motion and dancing of the Barge ſeemed a danger, and made them cling faſt upon their fellows; and yet all the while they were as ſafe as if they ſate under a tree, while a gentle wind ſhaked the leaves into a refreſhment and a cooling ſhade: And the unskilful, unexperienced Chriſtian ſhrieks out when ever his veſſel ſhakes, thinking it always a danger, that the watry pavement is not ſtable and reſident like a rock; and yet all his danger is in himſelf, none at all from without: for he is indeed moving upon the waters, but faſtned to a rock; Faith is his Foundation, and Hope is his Anchor, and Death is his Harbour, and Chriſt is his Pilot, and Heaven is his Country; and all the evils of Poverty, or affronts of Tribunals and evil Judges, of fears and ſadder apprehenſions, are but like the loud wind blowing from the right point, they make a noiſe, and drive faſter to the Harbour: and if we do not leave the Ship, and leap into the Sea; quit the intereſt of Religion, and run to the ſecurities of the world; cut our cables, and diſſolve our hopes; grow impatient, and hug a wave, and die in its embraces; we are as ſafe at Sea, ſafer in the ſtorm which God ſends us, than in a calm when we are befriended with the world.

* Chap. 11. 31.

2. But μόλις may alſo ſignifie *rarò*; *If the Righteous is ſeldom ſafe:* which implies that ſometimes he is, even in a temporal ſenſe. God ſometimes ſends Halcyon-days to his Church, and when he promiſed *Kings and Queens to be their Nurſes*, he intended it for a bleſſing; and yet this bleſſing does often-times ſo ill ſucceed, that it is the greater bleſſing of the two, not to give us that bleſſing too freely. But μόλις, this is *ſcarcely* done; and yet ſometimes it is, and God ſometimes refreſhes languiſhing piety with ſuch arguments as comply with our infirmities: and though it be a ſhame to us to need ſuch allectives and infant-gauds, ſuch which the heathen-world and the firſt rudiments of the *Iſraelites* did need; God, who pities us, and will be wanting in nothing to us, as he corroborates our willing ſpirits with proper entertainments, ſo alſo he ſupports our weak fleſh, and not only chears an afflicted Soul with beams of light, and antepaſts and earneſts of glory, but is kind alſo to our man of fleſh and weakneſs; and to this purpoſe he ſends thunder-bolts from Heaven upon evil men, dividing their tongues, infatuating their counſels, curſing their poſterity, and ruining their families.

2.

Heſiod.

——ἄλλοτε δ' αὖτε
Ἢ ὅγε στρατὸν εὐρὺν ἀπώλεσεν, ἢ ὅγε τεῖχος,
Ἢ νέας ἐν πόντῳ Κρονίδης ἀποτίνυται ἀυτός.

Sometimes God *deſtroys their Armies*, or their *Strong holds*, ſometimes breaks their *Ships*. But this happens either for the weakneſs of ſome of his ſervants, and their too great aptneſs to be offended at a proſperous iniquity, or when he will not ſuffer the evil to grow too great, or for ſome end of his Providence; and yet if this ſhould be very often, or laſt long, God knows the danger, and we ſhould feel the inconvenience. Of all the types of Chriſt, only *Joſhua* and *Solomon* were noted to be generally proſperous: and yet the fortune of the firſt was to be in perpetual war and danger; but the other was as himſelf could wiſh it, rich, and peaceful, and powerful, and healthful, and learned, and beloved, and ſtrong, and amorous, and voluptuous, and ſo he fell; and though his fall was, yet his recovery was not, upon record.

And yet the worſt of evils that happen to the godly is better, temporally better, than the greateſt external felicity of the wicked: that in all ſenſes the queſtion may be conſiderable and argumentative, *If the Righteous ſcarcely be ſaved, where ſhall the ungodly appear?* if it be hard with good men, with the evil it ſhall be far worſe. But ſee the difference. The godly man is timorous, and yet ſafe; toſſed by the ſeas, and yet ſafe at anchor; impaired by all accidents, and righted by divine comforts; made ſad with a black cloud, and refreſhed with a more gentle influence; abuſed by the

the world, and yet an heir of Heaven; hated by men, and beloved by God; loſes one houſe, and gets an hundred; he quits a convenient lodging-room, and purchaſes a glorious Country; is forſaken by his friends, but never by a good conſcience; he fares hardly, and ſleeps ſweetly; he flies from his enemies, but hath no diſtracting fears; he is full of thought, but of no amazement: It is his buſineſs to be troubled, and his portion to be comforted; he hath nothing to afflict him, but the loſs of that which might be his danger, but can never be his good; and in the recompence of this he hath God for his Father, Chriſt for his Captain, the Holy Ghoſt for his ſupporter; ſo that he ſhall have all the good which God can give him, and of all that good he hath the Holy Trinity for an earneſt and a gage, for his maintenance at the preſent, and his portion to all eternity. But though *Paul* and *Silas* ſing Pſalms in priſon, and under the hang-mans whips, and in an earth-quake; yet neither the Gaoler, nor the perſecuting Magiſtrates could do ſo. For the proſperity of the wicked is like a Winter's Sun, or the joy of a condemned drunkard; it is a forgetfulneſs of his preſent danger, and his future ſorrows, nothing but imaginary arts of inadvertency: He ſits in the gates of the City, and judges others, and is condemned himſelf; he is honoured by the paſſers by, and is thought happy, but *he ſighs deeply*; *he heapeth up riches, and cannot tell who ſhall gather them*; he commands an army, and is himſelf a ſlave to his paſſions; he ſleeps becauſe he needs it, and ſtarts from his uneaſie pillows which his thoughtful head hath diſcompoſed; when he is waking he dreams of greatneſs, when he ſleeps he dreams of ſpectres and illuſions: he ſpoils a poor man of his lamb, and himſelf of his innocence and peace; and in every unjuſt purchaſe himſelf is the greateſt loſer. SERM. XI.

Ὅς δέ κεν αὐτὸς ἕληται, ἀναιδείῃφι πιθήσας, Heſiod.
Καί τε σμικρὸν ἐὸν, τό τ' ἐπάρχωσιν φίλον ἦτορ.

For juſt upon his oppreſſion or injuſtice he is turned a Devil, and God's enemy, a wolf to his brother, a greedy admirer of the baits of fiſhes, and the bread of Dogs; he is unſafe by reaſon of his ſin: for he hath againſt him the diſpleaſure of God, the juſtice of the Laws, the ſhame of the ſin, the revenge of the injured perſon; and God and men, the Laws of Nations and private Societies ſtand upon their defence againſt this man: he is unſafe in his reſt, amazed in his danger, troubled in his labours, weary in his change, eſteemed a baſe man, diſgraced and ſcorned, feared and hated, flattered and derided, watched and ſuſpected, and it may be dies in the middle of his purchaſe, and at the end is a fool, and leaves a curſe to his poſterity.

τῷ δέ τ' ἀμαυροτέρην γενεὴ μετόπισθε λέλειπται, Heſiod.

He leaves a generation of blacker children behind him; ſo the Poet deſcribes the curſedneſs of their poſterity: and their memory ſits down to eternal ages in diſhonour. And by this time let them caſt up their accounts, and ſee if of all their violent purchaſes they carry any thing with them to the grave but ſin, and a guilty Conſcience, and a polluted Soul; the anger of God, and the ſhame of men. And what help ſhall all thoſe perſons give to thee in thy flames, who divided and ſcattered that eſtate for which thou diedſt for ever?

Audire eſt operæ pretium, procedere rectè
Qui mœchis non vultis, ut omni parte laborent;
Vtque illis multo corrupta dolore voluptas,
Atque hæc rara, cadat dura inter ſæpe perîcla.

And let but a ſober anſwerer tell me, if any thing in the world be more diſtant either from goodneſs or happineſs, than to ſcatter the plague of an accurſed ſoul upon our deareſt children; to make an univerſal curſe; to be the fountain of a miſchief; to be ſuch a perſon whom our children and nephews ſhall hate, and deſpiſe; and curſe, when they groan under the burthen of that plague which their fathers ſins brought upon the family. If there were no other account to be given, it were highly enough to verifie the intent of my Text; *If the righteous ſcarcely be ſaved*, or eſcape God's angry ſtroke, the wicked muſt needs be infinitely more miſerable.

Νῦν δ' ἐγὼ μήτ' αὐτὸς ἐν ἀνθρώποισι δίκαιος
Εἶην μήτ' ἐμὸς υἱὸς, ἐπεὶ κακὸν ἄνδρα δίκαιον
Ἄμμιγαι ———

Neither

SERM. XI. Neither I nor my ſon (ſaid the oldeſt of the *Greek* Poets) would be vertuous, if to be a juſt perſon were all one as to be miſerable. No, not only in the end of affairs, and at Sun-ſet, but all the day long the godly man is happy, and the ungodly and the ſinner is very miſerable.

Pellitur à populo victus Cato; *triſtior ille eſt*
Qui vicit, faciéſque pudet rapuiſſe Catoni:
Namque hoc dedecus eſt populi, morúmque ruina.
Non homo pulſus erat; ſed in uno victa poteſtas
Romanúmque decus ——

And there needs no other argument to be added but this one great teſtimony; That though the godly are afflicted and perſecuted, yet even they are bleſſed, and the perſecutors are the moſt unſafe. They are eſſentially happy whom Affliction cannot make miſerable,

(*Quis curam negat eſſe te Deorum,*
Propter quem fuit innocens ruina?)

but turns unto their advantages: and that's the ſtate of the godly. And they are moſt intolerably accurſed who have no portions in the bleſſings of Eternity, and yet cannot have comfort in the preſent purchaſes of their ſin, to whom even their Sun-ſhine brings a drought, and their faireſt is their fouleſt weather: and that's the portion of the ſinner and the ungodly. *The godly are not made unhappy by their ſorrows:* and *the wicked are ſuch whom Proſperity it ſelf cannot make fortunate.*

3. And yet after all this it is but μόλις σάζεται, not μόλις σωθήσεται, he *eſcapes but hardly* here; it will be well enough with him hereafter. *Iſaac* digged three Wells. The firſt was called *Contention*; for he drank the waters of ſtrife, and digged the Well with his ſword. The ſecond Well was not altogether ſo hard a purchaſe, he got it with ſome trouble; but that being over, he had ſome room and his fortune ſwelled, and he called his Well *Enlargement*. But his third he called *Abundance*; and then he dipt his foot in oyl, and drank freely as out of a river. Every good man firſt *ſows in tears*, he firſt drinks of the bottle of his own tears, ſorrow and trouble, labour and diſquiet, ſtrivings and temptations: But if they paſs through a Torrent, and Vertue becomes eaſie and habitual, they find their hearts enlarged and made ſpritely by the viſitations of God, and refreſhment of his Spirit; and then their hearts are enlarged, they know how to gather the doun and ſoftneſſes from the ſharpeſt thiſtles.

Τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν·
—— μακρὸς δ' οἶμος ἐπ' αὐτὴν,
Καὶ τρηχὺς τὸ πρῶτον ——

At firſt we cannot ſerve God but by paſſions and doing violence to all our wilder inclinations, and ſuffering the violence of Tyrants and unjuſt perſons:

—— ἐπὴν δ' εἰς ἄκρον ἵκηαι,
Ῥηϊδίη δ' ἤπητα πέλει, χαλεπή περ ἐοῦσα

The ſecond days of Vertue are pleaſant and *eaſie* in the midſt of all the appendant labours. But when the Chriſtian's *laſt pit* is digged, when he is deſcended to his grave, and hath finiſhed his ſtate of ſorrows and ſuffering; then God opens the river of abundance, the rivers of life and never ceaſing felicities. And this is that which God promiſed to his people: *I hid my face from thee for a moment, but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy redeemer.* So much as moments are exceeded by Eternity, and the ſighing of a man by the joys of an Angel, and a ſalutary frown by the light of God's countenance, a few groans by the infinite and eternal Hallelujahs; ſo much are the ſorrows of the godly to be undervalued in reſpect of what is depoſited for them in the treaſures of Eternity. Their Sorrows can die, but ſo cannot their Joys. And if the bleſſed Martyrs and Confeſſors were asked concerning their paſt Sufferings and their preſent Reſt, and the joys of their certain expectation, you ſhould hear them glory in nothing but in the Mercies of God, and *in the Croſs of the Lord Jeſus.* Every chain is a ray of light, and every priſon is a palace,

Eſay 54. 8.

palace, and every loſs is the purchaſe of a Kingdom, and every affront in the cauſe of God is an eternal honour, and every day of ſorrow is a thouſand years of comfort, multiplied with a never-ceaſing numeration; days without night, joys without ſorrow, ſanctity without ſin, charity without ſtain, poſſeſſion without fear, ſociety without envying, communication of joys without leſſening: and they ſhall dwell in a bleſſed Country, where an enemy never entred, and from whence a friend never went away. Well might *David* ſay, *Funes ceciderunt mihi in præclaris*, *The cords* of my Tent [my Ropes and the ſorrow of my Pilgrimage] *fell to me in a good ground, and I have a goodly heritage.* And when Perſecution hews a man down from an high fortune to an eaven one, or from thence to the face of the earth, or from thence to the grave; a good man is but preparing for a Crown, and the Tyrant does but firſt knock off the fetters of the Soul, the manacles of paſſion and deſire, ſenſual loves and lower appetites: and if God ſuffers him to finiſh the Perſecution, then he can but diſmantle the Soul's priſon, and let the Soul forth to flie to the mountains of reſt: and all the intermedial evils are but like the *Perſian* puniſhments; the Executioner tore off their hairs, and rent their ſilken mantles, and diſcompoſed their curious dreſſings, and lightly toucht their skin, yet the offender cryed out with moſt bitter exclamations, while his fault was expiated with a ceremony and without blood. So does God to his ſervants; he rends their upper garments, and ſtrips them of their unneceſſary wealth, and ties them to Phyſick and ſalutary diſcipline; and they cry out under uſages which have nothing but the outward ſenſe and opinion of evil, not the real ſubſtance. But if we would take the meaſures of Images, we muſt not take the height of the Baſe, but the proportion of the members; nor yet meaſure the eſtates of men by their big-looking ſupporter, or the circumſtance of an exteriour advantage, but by its proper commenſuration in it ſelf, as it ſtands in its order to Eternity: And then the godly man that ſuffers ſorrow and perſecution, ought to be relieved by us, but needs not be pitied in the ſum of affairs. But ſince the two eſtates of the world are meaſured by Time and by Eternity, and divided by joy and ſorrow, and no man ſhall have his portion of joys in both durations; the ſtate of thoſe men is inſupportably miſerable who are fatted for ſlaughter, and are crowned like beaſts for ſacrifice; who are feared and fear, who cannot enjoy their purchaſes but by communications with others, and themſelves have the leaſt ſhare, but themſelves are alone in the miſery, and the ſaddeſt dangers, and they poſſeſs the whole portion of ſorrows; to whom their proſperity gives but occaſions to evil counſels, and ſtrength to do miſchief, or to nouriſh a ſerpent, or oppreſs a neighbour, or to nurſe a luſt, to increaſe folly, and treaſure up calamity. And did ever any man ſee, or ſtory tell, that any Tyrant Prince kiſſed his Rods and Axes, his Sword of Juſtice, and his Imperial enſigns of power? They ſhine like a Taper, to all things but it ſelf. But we read of many Martyrs who kiſſed their chains, and hugged their ſtakes, and ſaluted their hang-man with great endearments; and yet, abating the incurſions of their ſeldom ſins, theſe are their greateſt evils: and ſuch they are with which a wiſe and a good man may be in love. And till the ſinners and ungodly men can be ſo with their deep groans and broken ſleeps, with the wrath of God and their portions of Eternity; till they can rejoyce in Death and long for a Reſurrection, and with delight and a greedy hope can think of the day of Judgment; we muſt conclude that their glaſs-gems and fineſt pageantry, their ſplendid outſides and great powers of evil cannot make amends for that eſtate of miſery which is their portion with a certainty as great as is the Truth of God, and all the Articles of the Chriſtian Creed. Miſerable men are they who cannot be bleſſed, unleſs there be no day of Judgment; who muſt periſh, unleſs the word of God ſhould fail. If that be all their hopes, then we may with a ſad ſpirit and a ſoul of pity inquire into the Queſtion of the Text, *Where ſhall the ungodly and the ſinner appear?* Even there where God's face ſhall never ſhine, where there ſhall be fire and no light, where there ſhall be no Angels, but what are many thouſand years turned into Devils, where no good man ſhall ever dwell, and from whence the evil and the accurſed ſhall never be diſmiſſed. *O my God, let my Soul never come into their counſels, nor lie down in their ſorrows.*

SERM. XI.

SERMON

SERM. XII.

SERMON XII.

THE MERCY of the DIVINE JUDGEMENTS: OR, God's Method in curing Sinners.

ROMANS 2. 4.

Deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering, not knowing that the goodneſs of God leadeth thee to Repentance?

FRom the beginning of Time till now, all effluxes which have come from God have been nothing but emanations of his Goodneſs cloathed in variety of circumſtances. He made man with no other deſign than that man ſhould be happy, and by receiving derivations from his fountain of Mercy might reflect glory to him. And therefore God making Man for his own glory, made alſo a Paradiſe for man's uſe; and did him good, to invite him to do himſelf a greater: for God gave forth demonſtrations of his power by inſtances of Mercy, and he who might have made ten thouſand worlds of wonder and prodigy, and created man with faculties able only to ſtare upon and admire thoſe miracles of mightineſs, did chuſe to inſtance his power in the effuſions of Mercy, that at the ſame inſtant he might repreſent himſelf deſirable and adorable, in all the capacities of amability; viz. *as excellent in himſelf, and profitable to us.* For as the Sun ſends forth a benign and gentle influence on the ſeed of Plants, that it may invite forth the active and plaſtick power from its receſs and ſecrecy, that by riſing into the tallneſs and dimenſions of a Tree it may ſtill receive a greater and more refreſhing influence from its foſter-father, the prince of all the bodies of Light; and in all theſe emanations the Sun it ſelf receives no advantage, but the honour of doing benefits: So doth the Almighty Father of all the creatures; He at firſt ſends forth his bleſſings upon us, that we by uſing them aright ſhould make our ſelves capable of greater; while the giving glory to God, and doing homage to him, are nothing for his advantage, but only for ours; our Duties towards him being like Vapours aſcending from the earth, not at all to refreſh the region of the clouds, but to return back in a fruitful and refreſhing ſhower; and God created us, not that we can increaſe his felicity, but that he might have a ſubject receptive of felicity from him. Thus he cauſes us to be born, that we may be capable of his Bleſſings; he cauſes us to be baptized, that we may have a title to the glorious Promiſes Evangelical; he gives us his Son, that we may be reſcued from Hell. And when we conſtrain him to uſe harſh courſes towards us, it is alſo in mercy: he ſmites us to cure a diſeaſe; he ſends us ſickneſs, to procure our health. And as if God were all Mercy, he is merciful in his firſt deſign, in all his inſtruments, in the way, and in the end of the journey; and does not only ſhew the riches of his goodneſs to them *that do well*, but to all men that *they may do well*: He is good, to make us good; he does us benefits, to make us happy. And if we, by *deſpiſing* ſuch gracious rais of light and heat, ſtop their progreſs and interrupt their deſign, the loſs is not God's, but ours; we ſhall be the miſerable and accurſed people. This is the ſence and paraphraſe of my Text; *Deſpiſeſt thou the riches of his goodneſs, &c? Thou doſt not know*, that is, thou conſidereſt not, that it is for farther benefit that God does thee this: the *goodneſs of God* is not a deſign to ſerve his own ends upon thee, but thine upon him: *The goodneſs of God leadeth thee to Repentance.*

Here

Here then is *God's method of curing mankind*, χρηστότης, ἀνοχὴ, μακροθυμία. First *Goodneſs*, or inviting us to him by ſugared words, by the placid arguments of temporal favour, and the propoſitions of excellent Promiſes. Secondly, ἀνοχὴ, at the ſame time. Although *God is provoked every day*, yet he does ἀνέχειν, he *tolerates* our ſtubbornneſs, he *forbears* to puniſh; and when he does begin to ſtrike, takes his hand off, and gives us *truce* and reſpite. For ſo ἀνοχὴ ſignifies *laxamentum*, and *inducias* too. Thirdly, μακροθυμία, ſtill a long putting off and deferring his final deſtroying Anger, by uſing all means to force us to Repentance; and this eſpecially by the way of Judgments; theſe being the laſt reſerves of the Divine Mercy, and however we eſteem it, is the greateſt inſtance of the Divine long-ſuffering that is in the world. After theſe inſtruments, we may conſider the End, the ſtrand upon which theſe land us, the purpoſe of this variety, of theſe labours and admirable arts, with which God ſo ſtudies and contrives the happineſs and ſalvation of man: it is only that man may be brought by theſe means unto Repentance, and by Repentance may be brought to eternal life. This is *the treaſure of the Divine goodneſs*, the great and admirable efflux of the eternal beneficence, the πλοῦτος χρηστότητος, *the riches of his goodneſs*, which whoſoever deſpiſes, deſpiſes himſelf and the great intereſt of his own Felicity; he ſhall die in his impenitence, and periſh in his folly.

1. The firſt great Inſtrument that God chuſes to bring us to him, is χρηστότης, *profit*, or benefit; and this muſt needs be firſt, for thoſe inſtruments whereby we have a being are ſo great mercies, that beſides that they are ſuch which give us the capacities of all other mercies, they are the advances of us in the greateſt inſtances of promotion in the world. For from nothing to ſomething is an infinite ſpace; and a man muſt have a meaſure of Infinite paſſed upon him, before he can perceive himſelf to be either happy or miſerable: he is not able to give God thanks for one bleſſing, until he hath received many. But then God intends we ſhould enter upon his ſervice at the beginning of our days, becauſe even then he is before-hand with us, and hath already given us great inſtances of his goodneſs. What a prodigy of favour is it to us, that he hath paſſed by ſo many forms of his creatures, and hath not ſet us down in the rank of any of them, till we came to be *paulo minores Angelis*, a little lower than the Angels? and yet from the meaneſt of them God can perfect his own praiſe. The deeps and the ſnows, the hail and the rain, the birds of the air and the fiſhes of the ſea, they can and do glorifie God, and give him praiſe in their capacity; and yet he gave them no reaſon, no immortal ſpirit, or capacity of eternal Bleſſedneſs: But he hath diſtinguiſhed us from them by the abſolute iſſues of his Predeſtination, and hath given us a laſting and eternal ſpirit, excellent organs of perception, and wonderful inſtruments of expreſſion, that we may joyn in conſort with the morning Star, and bear a part in the *Chorus* with the Angels of light, to ſing *Hallelujah* to the great Father of men and Angels. 1

But was it not a huge chain of mercies, that we were not ſtrangled in the regions of our own natural impurities, but were ſuſtained by the breath of God from periſhing in the womb, where God formed us *in ſecreto terræ*, told our bones, and kept the order of nature, and the miracles of creation; and we lived upon that which in the next minute after we were born would ſtrangle us if it were not removed? but then God took care of us, and his hand of providence cloathed us and fed us. But why do I reckon the mercies of production, which in every minute of our being are alike continued, and are miracles in all ſences, but that they are common and uſual? I only deſire you to remember, that God made all the works of his hands to ſerve him. And indeed this mercy of creating us ſuch as we are, was not *to lead us to Repentance*, but was a deſign of innocence: intended we ſhould ſerve him as the Sun and the Moon do, as fire and water do; never to prevaricate the laws he fixed to us, that we might have needed no Repentance. But ſince we did degenerate, and being by God made better and more noble creatures than all the inhabitants of the air, the water and the earth beſides, we made our ſelves baſer and more ignoble than any: For no Dog, Crocodil or Swine was ever God's enemy, as we made our ſeves. Yet then from thence-forward God began his work of *leading us to Repentance* by the *riches of his goodneſs*. He cauſed us to be born of Chriſtian Parents, under whom we were taught the myſteriouſneſs of its goodneſs and deſigns for the redemption of man; and by the deſign of which Religion *Repentance* was taught to mankind, and an excellent Law given for diſtinction of good and evil. And this is a bleſſing which though poſſibly we do not often put into our euchariſtical Litanies to give God thanks for; yet if we ſadly conſider what had become of us, if we had been born under the dominion

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minion of a *Turkiſh* Lord, or in *America*, where no Chriſtians do inhabit, where they worſhip the Devil, where Witches are their Prieſts, their Prophets, their Phyſicians, and their Oracles; can we chuſe but apprehend a viſible notorious neceſſity of periſhing in thoſe ſins, which we then ſhould not have underſtood by the glaſs of a Divine Law to have declined, nor by a Revelation have been taught to repent of? But ſince the beſt of men does, in the midſt of all the great advantages of *Laws*, and *Examples*, and *Promiſes*, and *Threatnings*, do many things he ought to be aſhamed of, and needs to repent of; we can underſtand the riches of the divine goodneſs beſt, by conſidering that the very deſign of our birth and education in the Chriſtian Religion is, that we may recover of and cure our follies by the antidote of Repentance, which is preached to us as a doctrine, and propounded as a favour; which was put into a Law, and purchaſed for us by a great expence; which God does not more command to us as a duty, than he gives us as a bleſſing. For now that we ſhall not periſh for our firſt follies, but be admitted to new conditions, to be repaired by ſecond thoughts, to have our infirmities excuſed, and our ſins forgiven, our habits leſſened, and our malice cured, after we were wounded, and ſick, and dead, and buried, and in the poſſeſſion of the Devil; this was ſuch a bleſſing, ſo great riches of the Divine goodneſs, that as it was taught to no Religion but the Chriſtian, revealed by no Lawgiver but Chriſt, ſo it was a favour greater than ever God gave to the Angels and Devils: For although God was rich in the effuſion of his goodneſs towards them, yet they were not admitted to the condition of ſecond thoughts; Chriſt never ſhed one drop of blood for them, *his goodneſs did not lead them to Repentance:* but to us it was, that he made this largeſs of his goodneſs; to us, to whom he made himſelf a Brother, and ſucked the paps of our Mother; he payed the ſcores of our ſin, and ſhame, and death, only that we might be admitted to repent, and that this Repentance might be effectual to the great purpoſes of Felicity and Salvation. And if we would conſider this ſadly it might make us better to underſtand our madneſs and folly in refuſing to repent; that is, *to be ſorrowful*, and *to leave all our ſins*, and *to make amends by a holy life*. For that we might be admitted and ſuffered to do ſo, God was fain to pour forth all the riches of his goodneſs: It coſt our deareſt Lord the price of his deareſt blood, many a thouſand groans, millions of prayers and ſighs, and at this inſtant he is praying for our Repentance; nay he hath prayed for our Repentance theſe 1600 years inceſſantly, night and day, and ſhall do ſo till doomſ-day, [*He ſits at the right hand of God making intercеſſion for us.*] And that we may know what he prays for, he hath ſent us Embaſſadors to declare the purpoſe of all his deſign; for S. *Paul* ſaith, [*We are Embaſſadours for Chriſt, as though he did beſeech you by us; we pray you in Chriſt's ſtead to be reconciled to God*] The purpoſe of our Embaſſie and Miniſtry is a proſecution of the mercies of God, and the work of Redemption, and the interceſſion and mediation of Chriſt: it is the work of Atonement and Reconciliation that God deſigned, and Chriſt died for, and ſtill prays for, and we preach for, and you all muſt labour for.

And therefore here conſider if it be not infinite impiety to *deſpiſe the riches of* ſuch *a goodneſs* which at ſo great a charge, with ſuch infinite labour and deep myſterious arts, invites us to Repentance; that is, to ſuch a thing as could not be granted to us unleſs Chriſt ſhould die to purchaſe it; ſuch a glorious favour, that is the iſſue of Chriſt's prayers in Heaven, and all his labours, his ſorrows and his ſufferings on earth. If we refuſe to repent now, we do not ſo much refuſe to do our own duty, as to accept of a reward. It is the greateſt and the deareſt bleſſing that ever God gave to men, that they may repent: and therefore to deny it or delay it, is to refuſe health, brought us by the skill and induſtry of the Phyſician; it is to refuſe liberty indulged to us by our gracious Lord. And certainly we had reaſon to take it very ill, if at a great expence we ſhould purchaſe a pardon for a ſervant, and he out of a peeviſh pride or negligence ſhall refuſe it; the ſcorn pays it ſelf, the folly is its own ſcourge, and ſits down in an inglorious ruine.

After the enumeration of theſe glories, theſe prodigies of mercies and loving-kindneſſes, of Chriſt's dying for us, and interceding for us, and merely that we may repent and be ſaved; I ſhall leſs need to inſtance thoſe other particularities whereby God continues, as by ſo many arguments of kindneſs, to ſweeten our natures, and make them malleable to the precepts of *Love* and *Obedience*, the twin-daughters of holy *Repentance:* but the pooreſt perſon amongſt us, beſides the bleſſing and graces already reckoned, hath enough about him, and the accidents of every day, to ſhame him into Repentance. Does not God ſend his *Angels to keep thee in all thy ways?* are

not

not they *miniſtring ſpirits* ſent forth to wait upon thee as thy guard? art not thou kept from drowning, from fracture of bones, from madneſs, from deformities, by the riches of the divine goodneſs? Tell the joynts of thy body, doeſt thou want a finger? and if thou doeſt not underſtand how great a bleſſing that is, do but remember how ill thou canſt ſpare the uſe of it when thou haſt but a thorn in it. The very privative bleſſings, the bleſſings of immunity, ſafeguard, and integrity, which we all enjoy, deſerve a thankſgiving of a whole life. If God ſhould ſend a Cancer upon thy face, or a Wolf into thy breaſt, if he ſhould ſpread a cruſt of Leproſie upon thy skin, what wouldeſt thou give to be but as now thou art? Wouldeſt not thou repent of thy ſins upon that condition? Which is the greater bleſſing? To be kept from them, or to be cured of them? And why therefore ſhall not this greater bleſſing lead thee to Repentance? Why do we, not ſo aptly, promiſe Repentance when we are ſick, upon the condition to be made well, and yet perpetually forget it when we are well? As if Health never were a bleſſing but when we have it not. Rather I fear the reaſon is, when we are ſick we promiſe to repent, becauſe then we cannot ſin the ſins of our former life; but in health our appetites return to their capacity, and in all the way we *deſpiſe the riches of the divine goodneſs*, which preſerves us from ſuch evils which would be full of horrour and amazement if they ſhould happen to us.

Hath God made any of you all chap-faln? Are you affrighted with ſpectres and illuſions of the ſpirits of darkneſs? How many earthquakes have you been in? How many days have any of you wanted bread? How many nights have you been without ſleep? Are any of you diſtracted of your ſenſes? And if God gives you *meat* and *drink*, *health* and *ſleep*, *proper ſeaſons of the year*, *intire ſenſes* and *an uſeful underſtanding*; what a great unworthineſs is it to be unthankful to ſo good a God, ſo benign a Father, ſo gracious a Lord? All the evils and baſeneſs of the world can ſhew nothing baſer and more unworthy than Ingratitude: and therefore it was not unreaſonably ſaid of *Ariſtotle*, ἐυτυχία φιλόθεον, *Proſperity makes a man love God*, ſuppoſing men to have ſo much humanity left in them, as to love him from whom they have received ſo many favours. And *Hippocrates* ſaid, that although poor men uſe to murmur againſt God, yet rich men will be offering ſacrifice to their Deity whoſe beneficiaries they are. Now ſince the riches of the Divine goodneſs are ſo poured out upon the meaneſt of us all, if we ſhall refuſe to repent, (which is a condition ſo reaſonable that God requires it only for our ſake, and that it may end in our Felicity) we do our ſelves deſpite, to be unthankful to God; that is, we become miſerable, by making our ſelves baſely criminal. And if any man, with whom God hath uſed no other method but of his ſweetneſs and the effuſion of mercies, brings no other fruits but *the apples of Sodom* in return of all his culture and labours; God will cut off that unprofitable branch, that with *Sodom* it may ſuffer the flames of *everlaſting burning*.

Οἱ σὺ τὰς θανόντας, ὦ Νικήρατε,
Τρυφῆς ἁπάσης μεταλαβόντας ἐν βίῳ,
Πεφυγέναι τὸ θεῖον·

If here we have good things, and a continual ſhower of bleſſings to ſoften our ſtony hearts, and we ſhall remain obdurate againſt thoſe Sermons of mercy which God makes us every day, there will come a time when this ſhall be upbraided to us, that we had not τὸν ἀντίτυπον a thankful mind, but made God to ſow his ſeed upon the ſand or upon the ſtones, without increaſe or reſtitution. It was a ſad alarm which God ſent to *David* by *Nathan*, to upbraid his Ingratitude: *I anointed thee King over Iſrael, I delivered thee out of the hand of Saul, I gave thee thy Maſters houſe and wives into thy boſom, and the houſe of Iſrael and Judah; and if this had been too little, I would have given thee ſuch and ſuch things: wherefore haſt thou deſpiſed the name of the Lord?* But how infinitely more can God ſay to all of us than all this came to; He hath anointed us *Kings and Prieſts* in the *royal Prieſthood* of Chriſtianity; he hath given us his Holy Spirit to be our guide, his Angels to be our protectors, his creatures for our food and raiment; he hath delivered us from the hands of Satan, hath conquered Death for us, hath taken the ſting out, and made it harmleſs and medicinal, and proclaimed us Heirs of Heaven, Coheirs with the eternal *Jeſus*: and if after all this we deſpiſe the Commandment of the Lord, and defer and neglect our Repentance, what ſhame is great enough, what miſeries are ſharp enough, what Hell painful enough for ſuch horrid Ingratitude? S. *Lewes* the King having ſent *Ivo* Biſhop of *Chartres* on an Embaſſy, the Biſhop met a woman on the way, grave, ſad, phantaſtick and melancholick,

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cholick, with fire in one hand, and water in the other. He asked what those symbols meant. She answered, My purpose is with fire to burn Paradise, and with my water to quench the flames of Hell, that men may serve God without the incentives of hope and fear, and purely for the love of God. But this woman began at the wrong end: The love of God is not produced in us, after we have contracted evil habits, till God with *his fan in his hand hath throughly purged his floor*, till he hath cast out all the devils, and swept the house with the instruments of hope and fear, and with the atchievements and efficacy of Mercies and Judgments. But then since God may truly say to us, as of old to his rebellious people, *Am I a dry tree to the house of Israel?* that is, do I bring them no fruit? do they *serve me for nought?* and he expects not our duty till first we feel his goodness; we are now infinitely inexcusable to throw away so great riches, to *despise* such a *goodness*.

However, that we may see the greatness of this treasure of goodness, God seldom leaves us thus: for he sees, (be it spoken to the shame of our natures, and the dishonour of our manners) he sees that his Mercies do not allure us, do not make us thankful, but (as the *Roman* said,) *Felicitate corrumpimur*, We become worse for God's Mercy, and think it will be always holiday; and are like the Crystal of *Arabia*, hardned not by cold, but made crusty and stubborn by the warmth of the divine fire, by its refreshments and mercies: Therefore, to demonstrate that God is good indeed, he continues his Mercies still to us, but in another instance; he is merciful to us in punishing us, that we may be led to Repentance by such instruments which will scare us from sin; he delivers us up to the pedagogie of the Divine Judgments: and there begins the second part of God's Method, intimated in the word ἀνοχὴ, or *Forbearance*. God begins his cure by Caustick, by Incisions and instruments of vexation, to try if the Disease that will not yield to the allectives of Cordials and Perfumes, Frictions and Baths, may be forced out by Deletories, Scarifications, and more salutary, but least pleasing Physick.

2. Ἀνοχὴ *Forbearance*, it is called in the Text; which signifies *Laxamentum* or *Inducias*: that is, when the Decrees of the Divine Judgments temporal are gone out, either wholly to suspend the Execution of them, which is *induciæ*, or *a reprieve*; or else, when God hath struck once or twice, he takes off his hand, that is *laxamentum*, an ease or remission of his Judgment. In both these, although *in judgment God remembers mercy*, yet we are under discipline, we are brought into the penitential chamber; at least we are shewed the Rod of God: and if, like *Moses*'s Rod, it turns us into Serpents, and that we repent not, but grow more Devils; yet then it turns into a Rod again, and finishes up the smiting, or the first designed Affliction.

But I consider it first in general. The riches of the Divine goodness is manifest in beginning this new Method of curing us, by severity and by a Rod. And that you may not wonder that I expound this *Forbearance* to be an act of *Mercy punishing*, I observe, that besides that the word supposes the Method changed, and it is a Mercy about Judgments, and their manner of execution; it is also in the nature of the thing, in the conjunction of circumstances and the designs of God, a Mercy when he threatens us or strikes us into Repentance.

We think that the way of blessings and prosperous accidents is the finer way of securing our duty; and that when our *heads are anointed*, our *cups crowned*, and our *tables full*, the very careless of our spirits will best of all dance before the Ark, and sing perpetual Anthems to the honour of our *Benefactor* and *Patron*, *God*: and we are apt to dream that God will make his Saints *reign* here *as Kings* in a Millenary Kingdom, and give them the riches and fortunes of this world, that they may rule over men, and sing Psalms to God for ever. But I remember what *Xenophanes* says of God,

ἔτε Νέμας ὄνπτοῖσιν ὁμοίΙΘ-, ἔτε νόημα.

God is *like to men neither in shape nor in counsel*; he knows that his mercies confirm some, and encourage more, but they convert but few; alone they lead men to dissolution of manners, and forgetfulness of God, rather than Repentance: not but that Mercies are competent and apt instruments of grace, if we would; but because we are more dispersed in our spirits, and by a prosperous accident are melted into joy and garishness, and drawn off from the sobriety of recollection. *Jeshurun waxed fat and kicked.* Many are not able to suffer and endure Prosperity; it is like the light of the Sun to a weak eye; glorious indeed in it self, but not proportioned to such an instrument. *Adam* himself (as the Rabbins say) did not dwell one night in Paradise,

but

but was poiſoned with Proſperity, with the beauty of his fair Wife and a beauteous Tree: And *Noah* and *Lot* were both righteous and exemplary, the one to *Sodom*, the other to the old world, ſo long as they lived in a place in which they were obnoxious to the common ſuffering; but as ſoon as the one of them had eſcaped from drowning, and the other from burning, and were put into ſecurity, they fell into crimes which have diſhonoured their memories for above thirty generations together, the crimes of Drunkenneſs and Inceſt. Wealth and a full fortune make men licentiouſly vicious, tempting a man with power to act all that he can deſire or deſign viciouſly. SERM. XII.

Inde iræ faciles ——— ———
Namque ut opes nimias mundo fortuna ſubacto
Intulit, & rebus mores ceſſere ſecundis,
——— ——— *Cultus geſtare decoros*
Vix nuribus rapuere mares; ——*totoque accerſitur orbe*
Quo gens quæque perit ——— ———
Lucan. lib. 1.

And let me obſerve to you, That though there are in the New Teſtament many promiſes and proviſions made for the *poor* in that very capacitie, they having a title to ſome certain circumſtances and additionals of grace and bleſſing; yet to *rich* men our Bleſſed Saviour was pleaſed to make none at all, but to leave them involved in general comprehenſions, and to have a title to the ſpecial promiſes only, by becoming *poor in ſpirit*, and in preparation of mind, though not in fortune and poſſeſſion. However, it is hard for God to perſwade us to this, till we are taught it by a ſad experience, That thoſe Proſperities which we think will make us ſerve God chearfully, make us to ſerve the world and ſecular ends diligently, and God not at all.

Repentance is a duty that beſt complies with Affliction; it is a ſymbolical eſtate, of the ſame complexion and conſtitution; half the work of Repentance is done by a ſad accident, our ſpirits are made ſad, our gayeties mortified, our wildneſs correctd, the water-ſprings are ready to run over: but if God ſhould grant our deſires, and give to moſt men Proſperity, with a deſign to lead them to Repentance, all his pomp and all his employment, and all his affections and paſſions, and all his circumſtances are ſo many degrees of diſtance from the conditions and nature of Repentance. It was reported by *Dio* concerning *Nero*'s Mother, that ſhe often wiſhed that her Son might be Emperour, and wiſhed it with ſo great paſſion, that upon that condition ſhe cared not though her Son might kill her. Her firſt wiſh and her ſecond fear were both granted: But when ſhe began to fear that her Son did really deſign to murther her, ſhe uſed all the art and inſtruments of diverſion that a witty and a powerful, a timorous perſon and a woman, could invent or apply. Juſt ſo it is with us: ſo we might have our wiſhes of Proſperity, we promiſe to undergo all the ſeverities of Repentance; but when we are landed upon our deſire, then every degree of ſatisfaction of thoſe ſenſualities is a temptation againſt Repentance; for a man muſt have his affections weaned from thoſe poſſeſſions, before he can be reconciled to the poſſibilities of Repentance.

And becauſe God knows this well, and loves us better than we do our ſelves, therefore he ſends upon us the Scrolls of vengeance, *the hand-writing upon the wall*, to denounce Judgment againſt us: For God is ſo highly reſolved to bring us to Repentance ſome way or other, that if by his *Goodneſs* he cannot ſhame us into it, he will try if by his *Judgments* he can ſcare us into it: not that he ſtrikes always as ſoon as he hath ſent his warrants out; οὐδὲ τοῖς ἁμαρτάνουσιν εὐθὺς ἐπάξουσιν ὁ Θεὸς· ἀλλὰ δίδωσι χρόνον εἰς μετάνοιαν, καὶ τὴν τῶ ὀφειλήματος ἴασιν, ſaid *Philo*. Thus God ſent *Jonas* and denounced Judgments againſt *Nineveh*; but with the ἀνοχὴ, with the forbearance of forty days for the time of their eſcape, if they would repent. When *Noah*, the great *Preacher of Righteouſneſs*, denounced the Flood to all the World, it was with the Ἀνοχὴ, with the forbearance of a hundred and twenty years. And when the great extermination of the *Jewiſh* Nation, and their total deletion from being God's people, was foretold by Chriſt, and decreed by God; yet they had the Ἀνοχὴ of forty years, in which they were perpetually called to Repentance. Theſe were reprieves and deferrings of the ſtroke.

But ſometimes God ſtrikes once, and then forbears. And ſuch are all thoſe ſadneſſes which are leſs than death: every ſickneſs, every loſs, every diſgrace, the death of friends and neareſt relatives, ſudden diſcontents; theſe are all of them the louder Calls of God to Repentance; but ſtill, inſtances of Forbearance.

SERM. XII.

Indeed many times this Forbearance makes men impudent. It was ſo in the caſe of *Pharaoh*; when God ſmote him, and then forbore, *Pharaoh*'s heart grew callous and inſenſible, till God ſtruck again: and this was the meaning of theſe words of God, *I will harden the heart of Pharaoh*, that is, I will forbear him; ſmite him, and then take the blow off: *Sic enim Deus induravit Pharaonis cor*, ſaid S. *Baſil.* For as water taken off from fire will ſooner congeal and become icy, than if it had not been attenuated by the heat: ſo is the Heart of ſome men; when ſmitten by God, it ſeems ſoft and pliable, but taken off from the fire of Affliction, it preſently becomes horrid, then ſtiff, and then hard as a rock of Adamant, or as the gates of death and hell. But this is beſides the purpoſe and intention of the Divine mercy; this is an ἀντιπερίσασις, a plain contradiction to *the riches of God's goodneſs*; this is to be *evil becauſe God is good*; to burn with flames, becauſe we are cool'd with water; this is to put out the lamps of Heaven, or (if we cannot do it) to put our own eyes out, leſt we ſhould *behold the fair beauty of the Lord*, and be enamored of his goodneſs, and repent, and live. O take heed of *deſpiſing* this goodneſs; for this is one of God's lateſt arts to ſave us; he hath no way left beyond this, but to puniſh us with a laſting Judgment and a poinant Affliction. In the Tomb of *Terentia* certain Lamps burned under ground many Ages together; but as ſoon as ever they were brought into the air, and ſaw a bigger light, they went out, never to be re-enkindled. So long as we are in the retirements of ſorrow, of want, of fear, of ſickneſs, or of any ſad accident, we are *burning and ſhining lamps*; but when God comes with his Ἀνοχὴ, with his *Forbearance*, and lifts us up from the gates of death, and carries us abroad into the open air, that we converſe with proſperity and temptation, we go out in darkneſs; and we cannot be preſerved in heat and light, but by ſtill dwelling in the regions of ſorrow. And if ſuch be our weakneſſes or our folly, it concerns us to pray againſt *ſuch deliverances*, to be afraid of health, to beg of God to continue a perſecution, and not to deny us the mercy of an Affliction.

And do not we find all this to be a great truth in our ſelves? Are we ſo great ſtrangers to our own weakneſs and unworthineſs, as not to remember when God ſcared us with Judgments in the neighborhood, where we lived in a great Plague, or if we were ever in a ſtorm, or God had ſent a ſickneſs upon us? Then we may pleaſe to remember that Repentance was our buſineſs, that we deſigned mountains of Piety, renewed our holy purpoſes, made vows and ſolemn ſacraments to God to become penitent and obedient perſons: and we may alſo remember, without much conſidering, that as ſoon as God began to forbear us, we would no longer forbear to ſin, but add flame to flame, a heap of ſins to a treaſure of wrath already too big; being like *Pharaoh* or *Herod*, or like the Oxe and Mule, more hard and callous for our ſtripes; and melted in the fire, and frozen harder in the cold; worſe for all our Afflictions, and the worſe for all Gods Judgments; not bettered by his goodneſs, nor mollified by his threatnings: and what is there more left for God to do unto us? He that is not won by the ſenſe of God's Mercy, can never find any thing *in God* that ſhall convert him; and he whom fear and ſenſe of Pain cannot mend, can never find any argument *from himſelf* that ſhall make him wiſe. This is ſad, that *nothing from without*, and *nothing from within* ſhall move us: nothing in Heaven, and nothing in Hell; neither love, nor fear; gratitude to God, nor preſervation of our ſelves, ſhall make us to repent. Θεῦ ὃ πλαγὴν ἐκ ἐφικτὸν βροτὸς, that ſhall be his final ſentence: *He ſhall never eſcape that ruine from which the greateſt art of God could not entice, nor his terror ſcare him: He loved curſing, therefore ſhall it happen to him; he loved not bleſſing, therefore ſhall it be far from him.*

Let therefore every one of us take the account of our lives, and read over the Sermons that God hath made us: beſides that ſweet language of his mercy, and his *ſtill voice* from Heaven, conſider what voices of Thunder you heard, and preſently that noiſe ceaſed, and God was heard *in the ſtill voice* again. What dangers have any of you eſcaped? were you ever aſſaulted by the rudeneſs of an illnatur'd man? Have you never had a dangerous fall, and eſcaped it? Did none of you ever ſcape drowning, and in a great danger ſaw the Forbearance of God? Have you never been ſick (as you feared) unto death? Or, ſuppoſe none of theſe things have happened, hath not God threatned you all, and forborn to ſmite you? or ſmitten you and forborn to kill you? That is evident. But if you had been a Privado, and of the Cabinet Council with your Angel-Guardian, that from him you might have known how many dangers you have eſcaped, how often you have been near a ruin, ſo near, that if you had ſeen your danger with a ſober ſpirit, the fear of it would have half killed

killed you; if he had but told you how often God had sent out his Warrants to the exterminating Angel, and our Blessed Saviour by his intercession hath obtained a Reprieve, that he might have the content of rejoycing at thy Conversion and Repentance; if you had known from him the secrets of that Providence which governs us in secret, and how many thousand times the Devil would have done thee hurt, and how often himself, as a ministring spirit of God's *goodness and forbearance*, did interpose and abate, or divert a mischief which was falling on thy head: it must need cover thy head with a cloud of shame and blushing at that ingratitude and that folly that neither will give God thanks, nor secure thy own well-being. SERM. XIII.

Hadst thou never any dangerous Fall in thy Intemperance? Then God shewed thee thy danger, and that he was angry at thy sin; but yet did so pity thy person, that he would forbear thee a little longer, else that Fall had been into thy grave. When thy gluttony gave thee a Surfeit, and God gave thee a remedy, his meaning then was, that thy Gluttony rather should be cured than thy Surfeit; that Repentance should have been thy remedy, and Abstinence and Fasting should be thy cure: Did ever thy proud and revengeful spirit engage thee upon a Duel, or vexatious Law-suit, and God brought thee off with life or peace? His purpose then was, that his Mercy should teach thee Charity. And he that cannot read the purposes of God written with the *finger* of Judgment, (for as yet his whole hand is not laid on) either is consigned to eternal ruine, because God will no more endeavour his cure; or if his Mercy still continues and goes on in long-suffering, it shall be by such vexatious instruments, such Causticks, and Corrosives, such tormenting and desperate medicaments, such which in the very cure will soundly punish thy folly and ingratitude. For deceive not your selves, God's Mercy cannot be made a Patron for any man's impiety; the purpose of it is to bring us to Repentance: and God will do it by the *mercies of his Mercies*, or by *mercies of his Judgments*; he will either break our hearts into a thousand fragments of Contrition, or break our bones in the ruines of the Grave and Hell. And since God rejoyces in his Mercy above all his works, he will be most impatient that we shall *despise* that in which he most delights, and in which we have the greatest reason to delight; *the riches* of that *goodness* which is essential, and part of his glory, and is communicated to us, to bring us to Repentance, that we may partake of that *goodness*, and behold that *Glory*.

SERMON XIII.

PART II.

3. Μακροθυμία, *Long-suffering.* In this one word are contained all the treasures of the Divine Goodness: Here is the length and extension of his Mercy: *Pertrahit spiritum super nos Dominus*, so the *Syrian* Interpreter reads, *Luke* 18. 7. *God holds his breath:* He retains his anger within him, lest it should come forth and blast us. And here is also much of the Divine Justice: For although God suffers long, yet he does not let us alone; he forbears to destroy us, but not to punish us: and in both, he by many accidents gives probation of his Power; according to the Prayer of the Wise man, ἐλεεῖς ἢ πάντας, ὅτι πάντα δύνασαι· καὶ παρορᾷς ἁμαρτήματα ἀνθρώπων εἰς μετάνοιαν, *Thou art merciful towards us all, because thou canst do all things; and thou passest by the sins of men, that they may repent.* And that God should support our spirit, and preserve our patience, and nourish our Hope, and correct our Stubbornness, and mortifie our Pride, and bring us to him whether we will or no, by such gracious violences and merciful judgments which he uses towards us as his last remedies, is not only the demonstration of a mighty Mercy, but of an Almighty Power. So hard a thing it is to make us leave our follies and become wise, that, were not the Mercies of God an effective pitie, and cloathed in all the way of its progress with mightiness and power, every sinner should perish irrevocably. But this is *the fiery trial*, the last *purgatory fire* which God uses to burn the thistles, and purifie the dross. When the gentle influence of a Sun-beam will 3. Wisd. 11. 23.

SERM. XIII.

will not wither them, nor the weeding-hook of a ſhort Affliction cut them out; then God comes with fire to burn us, with *the axe laid to the root of the tree.* But then obſerve, that when we are under this ſtate of Cure, we are ſo near deſtruction, that the ſame inſtrument that God uſes for remedie to us, is alſo prepared to deſtroy us; the fire is as apt to burn us to aſhes, as to cleanſe us when we are ſo over-grown; and the axe as inſtrumental to cut us down for fewel, as to ſquare us for building in God's Temple: and therefore when it comes thus far, it will be hard diſcerning what the purpoſe of the axe is; and, whether the fire means to burn, we ſhall know it by the change wrought upon our ſelves. For what *Plato* ſaid concerning his Dream of Purgatory is true here: *Quicunque non purgatus migrat ad inferos, jacebit in luto; quicunque vero mitratus illuc acceſſerit, habitabit cum Deis. He that dies in his impurity, ſhall lie in it for ever; but he that deſcends to his grave purged and mitred,* that is, *having quitted his vices, & ſuperinduens juſtitiam, being cloathed with righteouſneſs, ſhall dwell* in light and immortality. It is ſad that we put God to ſuch extremities: And as it happens in long diſeaſes, thoſe which Phyſicians uſe for the laſt remedies ſeldom prevail; and when Conſumptive perſons come to have their heads ſhaven, they do not often eſcape: ſo it is when we put God to his laſt remedies. God indeed hath the glory of his patience and his long-ſuffering, but we ſeldom have the benefit and the uſe of it. For if when our ſin was young, and our ſtrength more active, and our habits leſs, and Vertue not ſo much a ſtranger to us, we ſuffered ſin to prevail upon us, to grow ſtronger than the ruines of our ſpirit, and to leſſen us into the ſtate of ſickneſs and diſability, in the midſt of all thoſe remedies which God uſed to our beginning diſeaſes: much more deſperate is our recovery, when our diſeaſe is ſtronger, and our faculties weaker; when our ſins reign in us, and our thoughts of Vertue are not alive.

However, although I ſay this, and it is highly conſiderable to the purpoſe that we never ſuffer things to come to this extremity, yet if it be upon us, we muſt do as well as we can: But then we are to look upon it as a deſign of God's laſt mercy, beyond which if we protract our Repentance, our condition is deſperately miſerable. The whole ſtate of which Mercy we underſtand by the Parable of the Kings reckoning with his ſervants that were in arrears to him: *One was brought to him which owed him ten thouſand talents: but foraſmuch as he had not to pay, his Lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made.* The man you ſee was under the arreſt; the ſentence was paſſed upon him, he was a condemned man: but, before the execution of it, he fell down and worſhipped, and ſaid, Κύριε μακροθύμησον, *Lord, ſuffer me longer a while; Have patience with me, and I will pay thee all.* This tells its meaning: this is *a Long-ſufferance,* by being *a forbearance* only of execution of the laſt ſentence, a putting off Damnation upon a longer trial of our emendation; but in the mean time it implies no other caſe, but that together with his long-ſufferance God may uſe all other ſeverities and ſcourges to break our untamed ſpirits, and to ſoften them with hammers; ſo death be put off, no matter elſe what hardſhip and loads of ſufferance he have. *Hîc ure, hîc ſeca, ut in æternum parcas;* ſo Saint *Auſtin* prayed: *Here, O Lord, cut me, here burn me; ſpare me not now, that thou mayeſt ſpare me for ever.* And it is juſt like the mercy uſed to a madman, when he is kept in a dark room and tamed with whips; it is a cruel mercy, but ſuch as his condition requires; he can receive no other mercy; all things elſe were cruelly unmerciful.

I remember what *Bion* obſerved wittily of the puniſhment inflicted upon the daughters of *Danaus,* whom the old Poets feigned to be condemned in Hell to fill a bottomleſs Tub with water, and, to increaſe the pain (as they fanſied) this water they were to carry in Sieves, and never to leave work till the Tub were full; It is well (ſays he) ſince their labour muſt be eternal, that it is ſo gentle; for it were more pains to carry their water in whole veſſels, and a ſad burthen to go loaden to a leaking Tub with unfruitful labours. Juſt ſo is the condition of thoſe perſons upon whom wrath is gone out: it is a ſad ſentence, but acted with a gentle inſtrument; and ſince they are condemned to pay the ſcores of their ſins with the ſufferance of a load of Judgments, it is well they are ſuch as will run quite through them, and not ſtick upon them to eternity. *Omnes enim pœnæ non exterminantes, ſunt medicinales;* All puniſhments whatſoever which do not deſtroy us, are intended to ſave us; they are Lancets which make a wound, but to let forth the Venome of our Ulcers. When God ſlew twenty three thouſand of the *Aſſyrians* for their Fornication, that was a Final Juſtice upon their perſons and conſigned them to a ſad Eternity: for beyond ſuch an infliction

there

there was no remedy. But when God ſent Lions to the *Aſſyrian* inhabitants of *Samaria*, and the Judgment drave them to inquire after *the manner of the God of the land*, and they ſent for Prieſts from *Jeruſalem* to teach them how to worſhip the God of *Iſrael*; that was a Mercy and a Judgment too: *the long forbearance of God*, who deſtroyed not all the inhabitants, *led* the reſt *unto Repentance.* SERM. XIII.

1. And I muſt make this Obſervation to you; That when things come to this paſs, that God is forced to the laſt remedies of Judgments, this Long-ſufferance will little or nothing concern particular perſons, but Nations and Communities of men: For thoſe who are ſmitten with Judgment, if God takes his hand off again, and ſo opens a way for their Repentance by prolonging their time; that comes under the ſecond part of God's Method, *the* Ἀνοχὴ, or *Forbearance:* but if he ſmites a ſingle perſon with a final Judgment, that is a *Long-ſuffering*, not of him, but towards others; and God hath deſtroyed my neighbour, to make me repent, my neighbours time being expired, and the date of his poſſibility determined. For a man's Death-bed is but an ill ſtation for a Penitent; and a final Judgment is no good Monitor to him, to whom it is a ſevere Executioner. They that *periſhed in the gainſaying of Corah* were out of the conditions of repentance. But the people that were affrighted with the neighbourhood of the Judgment, and the Expreſſes of God's anger manifeſted in ſuch viſible remonſtrances, they were the men called unto repentance. But concerning the whole Nations or Communities of men this Long-ſufferance is a Sermon of Repentance, loud, clamorous, and highly argumentative. When God ſuffered the mutinies, the affronts, the baſeneſs and ingratitude, the follies and relapſes of the children of *Iſrael*, who murmured againſt God ten times in the wilderneſs; God ſent evil Angels among them, and fiery Serpents, and Peſtilence, and Fire from Heaven, and Prodigies from the earth, and a prevailing Sword of the enemies: and in all theſe accidents, although ſome innocent perſons felt the contingencies and variety of mortality, yet thoſe wicked perſons who fell by the deſign of God's anger were made examples unto others, and inſtances of God's Forbearance to the Nation: and yet this Forbearance was ſuch, that although God preſerved the Nation in being, and in title to the firſt promiſes, yet all the particular perſons that came from *Egypt* died in the wilderneſs, two only excepted.

2. And I deſire you to obſerve this, that you may truly eſtimate the arts of the Divine Juſtice and Mercy. For all the world being one continual and entire argument of the Divine Mercy, we are apt to abuſe that mercy to vain confidences and preſumption; firſt miſtaking the End, as if God's Mercy would be indulgent to our ſin, to which it is the greateſt enemy in the world: for it is a certain truth, That the Mercy of God is as great an enemy to ſin as his Juſtice is; and as God's Juſtice is made the hand-maid of his Mercy to cure ſin, ſo it is the ſervant alſo and the inſtrument to avenge our deſpight and contempt of Mercy; and in all the way, where a difference can be, there Juſtice is the leſs principal. And it were a great ſign of folly and a huge miſtake, to think our Lord and our friends do us offices of kindneſs, to make themſelves more capable of affronts; and that our fathers care over us and proviſion for us can tempt us to diſobey them: The very purpoſe of all thoſe emanations is, that their love may return in duty, and their providence be the parent of our prudence, and their care be crowned with our piety; and then we ſhall all be crowned, and ſhall return like the Year, that ends into its own circle; and the fathers and the children, the benefactors and the beneficiary ſhall knit the wreath, and bind each other in the eternal incloſures and circlings of immortality. * But beſides, as the men who preſume to ſin becauſe of God's Mercy do miſtake the very End and deſign of God's mercy, ſo they alſo miſtake the Oeconomy of it, and the manner of its miniſtration.

3. For if God ſuffers men to go on in ſins, and puniſhes them not, it is not a mercy, it is not a Forbearance; it is a Hardening them, a conſigning them to ruine and reprobation: and themſelves give the beſt argument to prove it; for they continue in their ſin, they multiply their iniquity, and every day grow more enemy to God; and that is no mercy that increaſes their hoſtility and enmity with God. A proſperous iniquity is the moſt unproſperous condition in the whole world. *When he ſlew them, they ſought him, and turned them early, and enquired after God:* but as long as they prevailed upon their enemies, *they forgat that God was their ſtrength, and the high God was their redeemer.* It was well obſerved by the *Perſian* Embaſſador of old; when he was telling the King a ſad ſtory of the overthrow of all his Army by the *Athenians*, he adds this of his own; That the day before the fight, the young *Perſian* Gallants, being confident they ſhould deſtroy their enemies, were drinking drunk, and railing.

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at the timorouſneſs and fears of Religion, and againſt all their Gods, ſaying, there were no ſuch things, and that all things came by Chance and induſtry, nothing by the providence of the ſupreme power. But the next day, when they had fought unproſperouſly, and, flying from their enemies, who were eager in their purſuit, they came to the River *Strymon*, which was ſo frozen that their boats could not lanch, and yet it began to thaw, ſo that they feared the ice would not bear them; then you ſhould ſee the bold Gallants, that the day before ſaid there was no God, moſt timorouſly and ſuperſtitiouſly fall upon their faces, and beg of God, that the River *Strymon* might bear them over from their enemies. What wiſdom, and Philoſophy, and perpetual experience, and revelation, and promiſes, and bleſſings cannot do, a mighty fear can; it can allay the confidences of bold Luſt and imperious ſin, and ſoften our ſpirit into the lowneſs of a Child, our Revenge into the Charity of Prayers, our impudence into the bluſhings of a chidden girl; and therefore God hath taken a courſe proportionable: for he is not ſo unmercifully merciful, as to give milk to an infirm Luſt, and hatch the egg to the bigneſs of a Cockatrice. And therefore obſerve how it is that God's Mercy prevails over all his works; it is even then when nothing can be diſcerned but his Judgments: For as when a Famine had been in *Iſrael* in the days of *Ahab* for three years and a half, when the angry Prophet *Elijah* met the King, and preſently a great wind aroſe, and the duſt blew into the eyes of them that walked abroad, and the face of the Heavens was black and all tempeſt, yet then the Prophet was moſt gentle, and God began to forgive and the Heavens were more beautiful than when the Sun puts on the brighteſt ornaments of a bridegroom, going from his chambers of the Eaſt: So it is in the Oeconomy of the Divine Mercy; when God makes our faces black, and the winds blow ſo loud till the cordage cracks, and our gay fortunes ſplit, and our houſes are dreſſed with Cypreſs and Yew, *and the mourners go about the ſtreets*, this is nothing but the *pompa miſericordiæ*, this is the funeral of our ſins, dreſſed indeed with emblems of mourning, and proclaimed with ſad accents of death; but the ſight is refreſhing, as the beauties of the *field which God had bleſſed*, and the ſounds are healthful, as the noiſe of a Phyſician.

Pſalm 75. 8. This is that Riddle ſpoken of in the *Pſalm*, *Calix in manu Domini vini meri, plenus miſto; the pure impure, the mingled unmingled cup:* for it is a cup in which God hath poured much of his ſeverity and anger, and yet it is pure and unmingled; for it is all Mercy. And ſo the Riddle is reſolved, and our cup is full and made more wholſome; *Lymphatum creſcit, dulceſcit, lædere neſcit:* it is ſome Juſtice, and yet it is all Mercy; the very Juſtice of God being an act of Mercy; a forbearance of the man or the Nation, and the puniſhing the ſin. Thus it was in the caſe of the Children of *Iſrael*; when they ran after the bleating of the Idolatrous Calves, *Moſes* prayed paſſionately, and God heard his prayer, and forgave their ſin unto them. And this

Pſalm 99. 8. was *David*'s obſervation of the *manner* of God's mercy to them; *Thou waſt a God and forgaveſt them, though thou tookeſt vengeance of their inventions.* For God's Mercy is given to us by parts, and to certain purpoſes. Sometimes God only ſo forgives us, that he does not cut us off in the ſin, but yet lays on a heavy load of Judgments: So he did to his people, when he ſent them to ſchool under the diſcipline of ſeventy years Captivity. Sometimes he makes a Judgment leſs, and forgives in reſpect of the degree of the infliction, he ſtrikes more gently; and whereas God had deſigned, it may be, the death of thy ſelf or thy neareſt relative, he is content to take the life of

2 Sam. 12. 13, 14. a child. And ſo he did to *David*, when he forbore him; *The Lord hath taken away thy ſin, thou ſhalt not die; nevertheleſs the child that is born unto thee, that ſhall die.* Sometimes he puts the evil off to a farther day; as he did in the caſe of *Ahab* and *Hezekiah:* to the firſt he brought the evil upon his Houſe, and to the ſecond he brought the evil upon his Kingdom in his ſon's days, God forgiving only ſo as to reſpite the evil, that they ſhould have peace in their own days. And thus when we have committed a ſin againſt God which hath highly provoked him to anger, even upon our Repentance we are not ſure to be forgiven, ſo as we underſtand forgiveneſs; that is, to hear no more of it, never to be called to an account: but we are happy if God ſo forgive us, as not to throw us into the inſufferable flames of Hell, though he ſmite us till we groan for our miſery, till we *chatter like a ſwallow*, (as *David*'s expreſſion is.) And though *David* was an excellent Penitent; yet after he had loſt the child begotten of *Bathſheba*, and God had told him he had forgiven him, yet he raiſed up his darling Son againſt him, and forced him to an inglorious flight, and his Son lay with his Father's Concubines in the face of all *Iſrael*. So that when we are forgiven, yet it is ten to one but God will make us to ſmart *and roar for our ſins, for the very diſquietneſs of our ſouls.*

For

For if we ſin, and ask God forgiveneſs, and then are quiet, we feel ſo little inconvenience in the trade, that we may more eaſily be tempted to make a trade of it indeed. I wiſh to God that for every ſin we have committed, we could heartily cry God mercy and leave it, and judge our ſelves for it, to prevent God's anger: but when we have done all that we commonly call Repentance, and when poſſibly God hath forgiven us to ſome purpoſes, yet it may be he puniſhes our ſin when we leaſt think of it; that ſin which we have long ſince forgotten. It may be for the Luſt of thy youth thou haſt a healthleſs old age. An old Religious perſon long ago complained it was his caſe.

Quos nimis effrænes habui, nunc vapulo renes:
Sic luitur juvenis culpa, dolore ſenis.

It may be thy ſore eyes are the puniſhment of Intemperance ſeven years ago; or God cuts thy days ſhorter, and thou ſhalt die in a florid age; or he raiſes up afflictions to thee in thine own houſe, in thine own bowels; or hath ſent a gangrene into thy eſtate; or with any arrow out of his quiver he can wound thee, and the arrow ſhall ſtick faſt in thy fleſh, although God hath forgiven thy ſin to many purpoſes. Our Bleſſed Saviour *was heard in all that he prayed* (ſaid the Apoſtle:) and he prayed for the *Jews* that crucified him, *Father, forgive them, for they know not what they do:* and God did forgive that great ſin, but how far? Whereas it was juſt in God to deprive them of all poſſibility of receiving benefit from the death of Chriſt, yet God admitted them to it; he gave them time, and poſſibilities, and helps, and great advantages to bring them to Repentance; he did not preſently ſhut them up in his final and eternal anger; and yet he had finally reſolved to deſtroy their City and Nation, and did ſo, but forbore them forty years, and gave them all the helps of Miracles and Sermons Apoſtolical to ſhame them, and force them into ſorrow for their fault. And before any man can repent, God hath forgiven the man in one degree of Forgiveneſs; for he hath given him grace of Repentance, and taken from him that final anger of the ſpirit of Reprobation: and when a man hath repented, no man can ſay that God hath forgiven him to all purpoſes, but hath reſerves of anger to puniſh the ſin, to make the man afraid to ſin any more; and to repreſent, That when any man hath ſinned, whatever he does afterwards, he ſhall be miſerable as long as he lives, vexed with its adherences and its neighbourhood and evil conſequence. For as no man that hath ſinned can during his life ever return to an integral and perfect innocence: ſo neither ſhall he be reſtored to a perfect peace, but muſt always watch and ſtrive againſt his ſin, and always mourn and pray for its pardon, and always find cauſe to hate it, by knowing himſelf to be for ever in danger of enduring ſome grievous calamity, even for thoſe ſins for which he hath truly repented him, for which God hath in many gracious degrees paſſed his Pardon. This is the manner of diſpenſation of the Divine Mercy, in reſpect of particular perſons and Nations too.

But ſometimes we find a ſeverer Judgment happening upon a people; and yet in that ſad ſtory God's Mercy ſings the triumph, which although it be much to God's glory, yet it is a ſad ſtory to ſinning people. Six hundred thouſand fighting men, beſides women and children and decrepit perſons, came out of *Egypt*; and God deſtroyed them all in the wilderneſs except *Caleb* and *Joſhua:* and there it was that God's *Mercy prevailed over his Juſtice*, that he did not deſtroy the Nation, but ſtill preſerved a ſucceſſion to *Jacob*, to poſſeſs the Promiſe. God *drowned all the world except eight perſons*; his *Mercy* there alſo *prevailed over his Juſtice*, that he preſerved a remnant to mankind; his Juſtice devoured all the world, and his Mercy, which preſerved but eight, had the honour of the prevailing Attribute. God deſtroyed *Sodom* and the *five Cities of the Plain*, and reſcued but four from the flames of that ſad burning, and of the four loſt one in the flight; and yet his *Mercy prevailed over his Juſtice*, becauſe he did not deſtroy all.

And in theſe ſences we are to underſtand the excellency of the Divine Mercy: even when he ſmites, when *he rebukes us for ſin*, when he makes *our beauty to fail*, and *our fleſh to conſume away like a moth fretting a garment*, yet then his Mercy is the prevailing ingredient. If his Judgments be but Fines ſet upon our heads, according to the mercy of our old Laws, *Salvo contenemento*, ſo as to preſerve our Eſtates, to continue our hopes and poſſibilities of Heaven; all the other Judgments can be nothing but Mercies, excellent inſtruments of Grace, arts to make us ſober and wiſe, to take us off from our vanity, to reſtrain our wildneſſes, which if they were left unbridled would ſet all the world on fire. God's Judgments are like the Cenſures of the Church, in which

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which a ſinner is *delivered over to Satan to be buffeted; that the Spirit may be ſaved.* The reſult of all this is, That God's Mercies are not, ought not, cannot be inſtruments of confidence to ſin, becauſe the very purpoſe of his Mercy is to the contrary, and the very manner of his Oeconomy, and Diſpenſation is ſuch, that God's Mercy goes along in Complexion and conjunction with his Judgments: The riches of his Forbearance is this, That he forbears to throw us into hell, and ſends the Mercies of his Rod to chide us unto Repentance, and the Mercies of his Rod to puniſh us for having ſinned, and that when we have ſinned we may never think our ſelves ſecured, nor ever be reconciled to ſuch dangers and deadly poiſons. This, this is the manner of the divine Mercy. Go now, fond man, and, becauſe God is merciful, preſume to ſin, as having grounds to hope that thou mayeſt ſin, and be ſafe all the way! If this hope (ſhall I call it) or ſordid flattery could be reaſonable, then the Mercies of God would not lead us to Repentance; ſo unworthy are we in the ſenſe and largeneſs of a wide fortune and pleaſant accident. For impunity was never a good argument to make men to obey Laws. *Quotuſquiſque reperitur, qui impunitate propoſita abſtinere poſſit injuriis? Impunitas eſt maxima peccandi illecebra*, ſaid *Cicero*. And therefore the wiſdom of God hath ſo ordered the actions of the world, that the moſt fruitful ſhowrs ſhall be wrapped up in a cover of black clouds; that health ſhall be conveyed by bitter and ill-taſted drugs; that the temples of our bodies ſhall be purged by whips, and that the cords of the whip ſhall be the *cords of love*, to *draw us* from the intanglings of vanity and folly. This is *the Long-ſuffering of God*, the laſt remedy to our diſeaſed Souls: and, ἀναίσθητον ὅτις πολλὰ παθὼν οὐ σωφρονίζεται, ſaid *Phalaris*; unleſs we be *ſenſleſs*, we ſhall be brought to *ſober* courſes by all thoſe ſad accidents and wholeſome, but ill-taſted, Mercies, which we feel in all the courſe and ſucceſſion of the Divine Long-ſufferance.

Offic. 5.

The uſe of all the premiſſes is that which Saint *Paul* expreſſes in the Text, that *we do not deſpiſe all this:* and he only deſpiſes not, who ſerves the ends of God in all theſe deſigns of Mercy, that is, he that repents him of his ſins. But there are a great many *deſpiſers*; all they that live in their ſins, they that have more bleſſings than they can reckon hours in their lives, that are courted by the Divine favour and wooed to Salvation, as if mankind were to give, not to receive, ſo great a bleſſing, all they that anſwer not to ſo friendly Summons, they are deſpiſers of God's Mercies: and although God overflows with Mercies, and does not often leave us to the only hopes of being cured by Unctions and gentle Cataplaſms, but proceeds farther, and gives us *Stibium* or prepared Steel, ſharp arrows of his anger, and the ſword, and the hand of ſickneſs; yet we are not ſure of ſo much favour as to be entertained longer in God's Hoſpital, but may be thruſt forth among the *Incurabiles*. *Plutarch* reports concerning Swine, that their optick nerves are ſo diſpoſed to turn their eyes downward, that they cannot look upwards, nor behold the face of Heaven, unleſs they be thrown upon their backs. Such Swine are we: we ſeldom can look up to Heaven, till God by his judgments throws us upon our backs; till he humbles us and ſoftens us with ſhowrs of our own blood, and tears of ſorrow: and yet God hath not promiſed that he will do ſo much for us; but for ought we know, as ſoon as ever the Devil enters into our ſwiniſh and brutiſh hearts, we ſhall run down the hill, and periſh in the floods and ſeas of intolerable miſery. And therefore, beſides that it is a huge folly in us that we will not be cured with pleaſant Medicines, but muſt be longing for Coloquintida and for Vomits, for knives and poniards inſtead of the gentle ſhowrs of the Divine refreſhments, beſides that this is an imprudence and ſottiſhneſs; we do infinitely put it to the venture whether we ſhall be in a ſaveable condition or no, after the rejection of the firſt ſtate of Mercies. But however, then begins the firſt ſtep of the Judgment and pungent miſery, we are periſhing people, or, if not, yet at the leaſt not to be cured without the abſciſſion of a member, without the cutting off a hand or leg, or the putting out of an eye: we muſt be cut, to take the ſtone out of our hearts, and that is a ſtate of a very great infelicity; and if we eſcape the Stone, we cannot eſcape the Surgeon's knife; if we eſcape death, yet we have a ſickneſs; and though that be a great mercy in reſpect of death, yet it is as great a miſery in reſpect of health. And that is the firſt puniſhment for the deſpite done to the firſt and moſt ſenſible Mercies; we are fallen into a ſickneſs that cannot be cured but by diſeaſe and hardſhip.

But if this deſpite runs farther, and when the Mercies look on us with an angry countenance, and that God gives us only the mercy of a Puniſhment, if we deſpiſe this too, we increaſe but our miſery as we increaſe our ſin. The ſum of which is this; that if *Pharaoh* will not be cured by one plague he ſhall have ten; and if ten will not do it, the great and tenth wave, which is far bigger than all the reſt, the ſevereſt and the laſt

arrow

arrow of the quiver, then we ſhall periſh in the Red Sea, the ſea of flames and blood, in which the ungodly ſhall roul eternally.

But ſome of theſe Deſpiſers are ſuch as are unmoved when God ſmites others; like *Gallio*, when the *Jews* took *Soſthenes* and beat him in the Pleading-place, he *cared for none of theſe things*; he was not concerned in that intereſt: and many *Gallio*'s there are among us, that underſtand it not to be a part of the Divine Method of God's *Long-ſufferance*, to ſtrike others to make us afraid. But however we ſleep in the midſt of ſuch alarms, yet know, that there is not one death in all the neighbour-hood but is intended to thee; every crowing of the Cock is to awake thee to Repentance: and if thou ſleepeſt ſtill, the next turn may be thine; God will ſend his Angel, as he did to *Peter*, and ſmite thee on thy ſide, and wake thee from thy dead ſleep of ſin and ſottiſhneſs. But beyond this ſome are Deſpiſers ſtill, and hope to drown the noiſes of Mount *Sinai*, the ſound of Cannons, of Thunders and Lightnings, with a counter-noiſe of revelling and clamorous roarings, with merry meetings; like the ſacrifices to *Moloch*, they ſound drums and trumpets, that they might not hear the ſad ſhriekings of their children as they were dying in the cavity of the brazen Idol: and when their Conſcience ſhrieks out or murmurs in a ſad melancholy, or ſomething that is dear to them is ſmitten, they attempt to drown it in a ſea of drink, in the heatheniſh noiſes of idle and drunken company; and that which God ſends to lead them to Repentance, leads them to a Tavern, not to refreſh their needs of nature, or for ends of a tolerable civility, or innocent purpoſes, but, like the condemned perſons among the *Levantines*, they taſted wine freely, that they might die and be inſenſible. I could eaſily reprove ſuch perſons with an old *Greek* Proverb mentioned by *Plutarch*, Περὶ τῆς Εὐθυμίας, Οὔτε ποδάγρας ἀπαλλάττει κάλικι, You ſhall *ill be cured of the* knotted *Gout* if you have nothing elſe but a *wide ſhooe*. But this reproof is too gentle for ſo great a madneſs: it is not only an incompetent cure, to apply the plaiſter of a ſin or vanity to cure the ſmart of a Divine Judgment; but it is a great increaſer of the miſery, by ſwelling the cauſe to bigger and monſtrous proportions. It is juſt as if an impatient fool, feeling the ſmart of his medicine, ſhall tear his wounds open and throw away the inſtruments of his cure, becauſe they bring him health at the charge of a little pain. Ἔσχυς Κυρίε πλήρης μαστίγων, *He that is full of ſtripes* and troubles, and decked round about with thorns, he *is near to God*: But he that, becauſe he ſits uneaſily when he ſits near the King that was crowned with thorns, ſhall remove thence, or ſtrew flowers, Roſes and Jeſſamine, the Down of thiſtles and the ſofteſt Goſſamere, that he may die without pain, die quietly and like a lamb, ſink to the bottom of Hell without noiſe; this man is a fool, becauſe he accepts death, if it arreſt him in civil language, is content to die by the ſentence of an eloquent Judge, and prefers a quiet paſſage to Hell before going to Heaven in a ſtorm.

That *Italian* Gentleman was certainly a great lover of his ſleep, who was angry with the Lizard that wak'd him when a Viper was creeping into his mouth: When the Devil is entering into us to poiſon our ſpirits, and ſteal our ſouls away while we are ſleeping in the lethargy of ſin, God ſends his ſharp meſſages to awaken us; and we call that the enemy, and uſe arts to cure the remedy, not to cure the diſeaſe. There are ſome perſons that will never be cured, not becauſe the ſickneſs is incurable, but becauſe they have ill ſtomachs, and cannot keep the medicine. Juſt ſo is his caſe that ſo deſpiſes God's method of curing him by theſe inſtances of Long-ſufferance, that he uſes all the arts he can to be quit of his Phyſician, and to ſpill his Phyſick, and to take Cordials as ſoon as his vomit begins to work. There is no more to be ſaid in this affair, but to read the poor wretch's ſentence, and to declare his condition. As at firſt, when he deſpiſed the firſt great mercies, God ſent him ſharpneſs and ſad accidents to enſober his ſpirits: So now that he deſpiſes his Mercy alſo, the Mercy of the rod, God will take it away from him, and then I hope all is well. Miſerable man that thou art! this is thy undoing; if God ceaſes to ſtrike thee becauſe thou wilt not mend, thou art ſealed up to ruine and reprobation for ever; the Phyſician hath given thee over, he hath no kindneſs for thee. This was the deſperate eſtate of *Judah*, *Ah ſinful nation! a people laden with iniquity: They have forſaken the Lord, they have provoked the Holy one of Iſrael. Why ſhould ye be ſtricken any more?* This is the ἀνάθημα μαραναθά; the moſt bitter curſe, the greateſt Excommunication, when the delinquent is become a Heathen and a Publican, without the Covenant, out of the pale of the Church; the Church hath nothing to do with them: *for what have I to do with them that are without?* ſaid Saint *Paul*: It was not lawful for the Church any more to puniſh them. And this Court Chriſtian is an imitation and parallel of the Juſtice of the Court of Heaven: Eſay 1. 4, 5.

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Heaven: When a ſinner is not mended by Judgments at long running, God cuts him off from his inheritance, and the lot of ſons; he will chaſtiſe him no more, but let him take his courſe, and ſpend his portion of proſperity ſuch as ſhall be allowed him in the great Oeconomy of the World. Thus God did to his Vineyard which he took ſuch pains to fence, to plant, to manure, to dig, to cut, and to prune: and when after all it brought forth wild grapes, the laſt and worſt of Gods anger was this, *Auferam ſepem ejus*; God had fenced it with a hedge of thorns, and God would take away all that hedge, he would not leave a thorn ſtanding, not one Judgment to reprove or admoniſh them, but all the wild beaſts, and wilder and more beaſtly Luſts, may come and devour it, and trample it down in ſcorn.

Eſay 5. 5.

And now what ſhall I ſay, but thoſe words quoted by Saint *Paul* in his Sermon, *Behold ye deſpiſers, and wonder, and periſh?* periſh in your own folly by ſtubbornneſs and ingratitude. For it is a huge contradiction to the nature and deſigns of God: God calls us, we refuſe to hear; he invites us with fair promiſes, we hear and conſider not; he gives us bleſſings, we take them and underſtand not his meaning; we take out the token, but read not the letter: then he threatens us, and we regard not; he ſtrikes our neighbours, and we are not concerned: then he ſtrikes us gently, but we feel it not: then he does like the Phyſician in the Greek Epigram, who being to cure a man of a Lethargy, locked him into the ſame room with a mad-man, that he by dry-beating him might make him at leaſt ſenſible of blows; but this makes us inſtead of running to God, to truſt in unskilful Phyſicians, or, like *Saul*, to run to a Pythoniſſe, we run for cure to a crime, we take ſanctuary in a pleaſant ſin; juſt as if a man to cure his melancholy ſhould deſire to be ſtung with a Tarantula, that at leaſt he may die merrily. What is there more to be done that God hath not yet done? He is forced at laſt to break off with a *Curavimus Babylonem, & non eſt ſanata*, We dreſſed and tended *Babylon*, but ſhe was incurable: there is no help but ſuch perſons muſt die in their ſins, and lie down in eternal ſorrow.

Acts 13. 41.

SERMON

SERMON XIV.

Of GROWTH in GRACE.

2 PET. 3. 18.

But grow in grace, and in the knowledge of the Lord Jesus Christ, to whom be glory both now and for ever. Amen.

WHEN Christianity, like *the day-spring from the East*, with a new light did not only inlighten the world, but amazed the minds of men, and entertained their curiosities, and seized upon their warmer and more pregnant affections; it was no wonder that whole Nations were converted at a Sermon, multitudes were instantly professed, and their understandings followed their affections, and their wills followed their understandings, and they were convinced by miracle, and overcome by grace, and passionate with zeal, and wisely governed by their Guides, and ravished with the sanctity of the Doctrine, and the holiness of their Examples. And this was not only their duty, but a great instance of providence, that by the great Religion and piety of the first Professors Christianity might be firmly planted, and unshaken by scandal, and hardened by Persecution; and that these first Lights might be actual Precedents for ever, and Copies for us to transcribe in all descending Ages of Christianity, that thither we might run to fetch oil to enkindle our extinguished lamps. But then Piety was so universal, that it might well be enjoyned by Saint *Paul*, that, *if a brother walked disorderly*, the Christians should avoid his company: He forbad them not to accompany with the Heathens that walked disorderly; *for then* a man *must have gone out of the world*; but they were not to endure so much as *to eat with*, or *to salute a disorderly brother*, and ill-living Christian. But now, if we should observe this Canon of Saint *Paul*, and refuse to eat or to converse with a Fornicator, or a Drunkard, or a perjured person, or Covetous, we must also *go out of the world:* for a pious or a holy person is now as rare as a disorderly Christian was at first; and as Christianity is multiplied every where in name and title, so it is destroyed in life, essence, and proper operation: and we have very great reason to fear, that Christ's Name will serve us to no end but to upbraid our baseness, and his Person only to be our Judge, and his Laws as so many Bills of accusation, and his Graces and helps offered us but as aggravations of our unworthiness, and our Baptism but an occasion of Vow-breach, and the holy Communion but an act of Hypocrisie, formality, or sacrilege, and all the Promises of the Gospel but as pleasant Dreams, and the Threatnings but as Arts of affrightment. For Christianity lasted pure and zealous, it kept its Rules, and observed its own Laws for three hundred years, or thereabouts; so long the Church remained a Virgin; for so long they were warmed with their first fires, and kept under discipline by the rod of Persecution: but it hath declined almost fourteen hundred years together; Prosperity and Pride, Wantonness and great Fortunes, Ambition and Interest, false Doctrine upon mistake and upon design, the malice of the Devil and the arts of all his instruments, the want of zeal and a weariness of spirit, filthy examples and a disreputation of Piety and a strict life, seldom precedents and infinite discouragements have caused so infinite a declension of Piety and holy living, that what *Papirius Massonius*, one of their own, said of the Popes of *Rome*, *In Pontificibus nemo hodie Sanctitatem requirit; optimi putantur si vel leviter mali sint, vel minus boni quàm cæteri mortales esse solent*, No man looks for Holiness in the Bishops of *Rome*; those are the best Popes who are not extreamly wicked: the same is too true of the greatest part of Christians; Men are excellent persons if they be not Traytors or Adulterous, Oppressors or Injurious, Drunkards or Scandalous, if they be not *as this Publican*, as the vilest person with whom they converse.

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Nunc, ſi depoſitum non inficietur amicus,
Si reddat veterem cum tota ærugine follem;
Prodigioſa fides, & Thuſcis digna libellis,
Quæque coronata luſtrari debeat agna. Juven. Sat. 13.

He that is better than the dregs of his own age, whoſe Religion is ſomething above prophaneneſs, and whoſe ſobriety is a ſtep or two from down-right intemperance: whoſe diſcourſe is not ſwearing, nor yet apt to edifie, whoſe Charity is ſet out in piety, and a gentle yerning and ſaying [*God help,*] whoſe Alms are contemptible, and his Devotion infrequent; yet, as things are now, he is *unus è millibus, one of a thouſand*, and he ſtands eminent and conſpicuous in the valleys and lower grounds of the preſent Piety; for a bank is a mountain upon a level: But what is rare and eminent in the manners of men this day, would have been ſcandalous, and have deſerved the rod of an Apoſtle, if it had been confronted with the fervours and rare Devotion and Religion of our fathers in the Goſpel.

Men of old looked upon themſelves as they ſtood by the examples and precedents of Martyrs, and compared their Piety to the life of Saint *Paul*, and eſtimated their zeal by flames of the *Boanerges*, Saint *James* and his brother; and the Biſhops were thought reprovable as they fell ſhort of the ordinary Government of Saint *Peter* and Saint *John*; and the Aſſemblies of Chriſtians were ſo holy, that every meeting had Religion enough to hallow a houſe, and convert it to a Church; and every day of Feaſting was a Communion, and every Faſting-day was a day of *Repentance and Alms*, and every day of thankſgiving was a day of *Joy and Alms*; and Religion began all their actions, and Prayer conſecrated them, and they ended in Charity, and were not polluted with deſign: they deſpiſed the World heartily, and purſued after Heaven greedily; they knew no ends but to ſerve God, and to be ſaved; and had no deſigns upon their neighbours, but to lead them to God, and to felicity; till Satan, full of envy to ſee ſuch excellent days, mingled Covetouſneſs and Ambition within the throngs and Conventions of the Church, and a Vice crept into an Office: And then the mutual confidence grew leſs, and ſo *Charity* was leſſened; and Hereſies crept in, and then *Faith* began to be ſullied; and Pride crept in, and then men ſnatched at Offices, not for the work, but for the dignity; and then they ſerved themſelves more than God and the Church: till at laſt it came to that paſs where now it is, that the Clergy live lives no better than the Laity, and the Laity are ſtooped to imitate the evil cuſtoms of ſtrangers and enemies of Chriſtianity: ſo that we ſhould think Religion in a good condition, if that men did offer up to God but the actions of an *ordinary, eaven*, and *juſt life*, without the ſcandal and allays of a great impiety. But becauſe ſuch is the nature of things, that either they grow towards perfection, or decline towards diſſolution; there is no proper way to ſecure it but by ſetting its growth forward: For Religion hath no ſtation, or natural periods; if it does not grow better, it grows much worſe; not that it always returns the man into ſcandalous ſins, but that it eſtabliſhes and fixes him in a ſtate of indifferency and lukewarmneſs; and he is more averſe to a ſtate of improvement, and dies in an incurious, ignorant and unrelenting condition.

But grow in grace] That's the remedy, and that would make us all wiſe and happy, bleſſed in this world, and ſure of Heaven. Concerning which we are to conſider, Firſt, What the ſtate of *Grace* is into which every one of us muſt be entred, that we may grow in it: Secondly, The proper parts, acts, and offices of *growing in grace*: Thirdly, The ſigns, conſequences, and proper ſignifications, by which if we cannot perceive *the growing*, yet afterwards we may perceive that *we are grown*, and ſo judge of the ſtate of our duty, and concerning our final condition of being ſaved.

1. Concerning the ſtate of Grace, I conſider that no man can be ſaid to be in the ſtate of Grace who retains an affecton to any one ſin. The ſtate of pardon and the Divine favour begins at the firſt inſtance of anger againſt our crimes, when we leave our fondneſſes and kind opinions, when we excuſe them not, and will not endure their ſhame, when we feel the ſmarts of any of their evil conſequents: for he that is a perfect lover of ſin, and is *ſealed up to a reprobate ſenſe*, endures all that ſin brings along with it; and is reconciled to all its miſchiefs; he can ſuffer the ſickneſs of his own Drunkenneſs, and yet call it pleaſure; he can wait like a ſlave to ſerve his Luſt, and yet count it no diſparagement; he can ſuffer the diſhonour of being accounted a baſe and diſhoneſt perſon, and yet look confidently, and think himſelf no worſe. But when

when the grace of God begins to work upon a man's ſpirit, it makes the Conſcience nice, and tender; and although the ſin as yet does not diſpleaſe the man, but he can endure the flattering and alluring part, yet he will not endure to be uſed ſo ill by his ſin; he will not be abuſed and diſhonoured by it. But becauſe God hath ſo allayed the pleaſure of his ſin, that he that drinks the ſweet ſhould alſo ſtrain the dregs through his throat; by degrees God's grace doth irreconcile the Convert, and diſcovers, firſt its baſe attendants, then its worſe conſequents, then the diſpleaſure of God; that here commences the firſt reſolutions of leaving the ſin, and trying if in the ſervice of God his ſpirit and the whole appetite of man may be better entertained. He that is thus far entered ſhall quickly perceive the difference, and meets arguments enough to invite him farther: For then God treats the man as he treated the Spies that went to diſcover the Land of Promiſe; he ordered the year in plenty, and directed them to a pleaſant and a fruitful place, and prepared bunches of grapes of a miraculous and prodigious greatneſs, that they might report good things of *Canaan*, and invite the whole Nation to attempt its conqueſt: ſo God's grace repreſents to the new Converts and the weak ones in Faith, the pleaſures and firſt deliciouſneſſes of Religion; and when they come to ſpie the good things of that way that leads to Heaven, they preſently perceive themſelves eaſed of the load of an evil Conſcience, of their fears of death, of the confuſion of their ſhame, and God's ſpirit gives them a cup of ſenſible comfort, and makes them to rejoyce in their prayers, and weep with pleaſures mingled with innocent paſſion and religious changes. And although God does not deal with all men in the ſame method, or in manners that can regularly be deſcribed, and all men do not feel, or do not obſerve, or cannot for want of skill diſcern, ſuch accidental ſweetneſſes and pleaſant grapes at his firſt entrance into Religion: yet God to every man does miniſter excellent arguments of invitation; and ſuch, that if a man will attend to them, they will certainly move either his affections or his will, his fancy or his reaſon, and moſt commonly both. But while the Spirit of God is doing this work in man, man muſt alſo be συνεργὸς τῷ Θεῷ, *a fellow-worker with God*; he muſt entertain the Spirit, attend his inſpirations, receive his whiſpers, obey all his motions, invite him farther, and truly renounce all confederacy with his enemy, Sin; at no hand ſuffering any *root of bitterneſs to ſpring up*, not allowing to himſelf any reſerve of carnal pleaſure, no clancular Luſt, no private Oppreſſions, no ſecret Covetouſneſs, no love to this world that may diſcompoſe his duty. For if a man prays, all day and at night is intemperate; if he ſpends his time in reading, and his recreation be ſinful; if he ſtudies Religion, and practiſes Self-intereſt; if he leaves his Swearing, and yet retains his Pride; if he becomes chaſte, and yet remains peeviſh and imperious: this man is not changed from the ſtate of ſin into the firſt ſtage of the ſtate of grace, he does at no hand belong to God; he hath ſuffered himſelf to be ſcared from one ſin, and tempted from another by intereſt, and hath left a third by reaſon of his inclination, and a fourth for ſhame, or want of opportunity, but the Spirit of God hath not yet planted one perfect plant there: God may make uſe of the accidentally prepared advantages; but as yet the Spirit of God hath not begun the proper and direct work of grace in his heart. But when we leave every ſin, when we reſolve never to return to the chains, when we have no love for the world but ſuch as may be a ſervant of God; then I account that we are entred into a ſtate of Grace, from whence I am now to begin to reckon the commencement of this Precept, *Grow in grace, and in the knowledge of our Lord Jeſus Chriſt.*

2. And now the firſt part of this duty is, *to make Religion to be the buſineſs of our lives*; for this is the great inſtrument which will naturally produce our growth in Grace, and the perfection of a Chriſtian. For, a man cannot after a ſtate of ſin be inſtantly a Saint; the work of Heaven is not done by a flaſh of lightning, or a daſh of affectionate rain, or a few tears of a relenting pitie: God and his Church have appointed holy Intervals, and have taken portions of our time for Religion, that we may be called off from the world, and remember the end of our creation, and do honour to God, and think of Heaven with hearty purpoſes and peremptory deſigns to get thither. But, as we muſt not neglect thoſe times which God hath reſerved for his Service, or the Church hath prudently decreed; nor yet act Religion upon ſuch days with forms and outſides, or to comply with cuſtoms, or to ſeem religious: ſo, we muſt take care that all the other portions of our time be hallowed with little retirements of our thoughts, and ſhort converſations with God, and all along be guided with holy intention; that even our works of nature may paſs into the relations of Grace, and the actions of our Calling may help towards the *obtaining the prize of our high* 2.

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calling: while our Eatings are actions of Temperance, our labours are profitable, our Humiliations are acts of Obedience, and our Alms of Charity, and our Marriages are chaſte; and *whether we eat or drink*, ſleep or wake, we may *do all to the glory of God*, by a direct intuition or by a reflex act, by deſign or by ſupplement, by foreſight or by an after-election. And to this purpoſe we muſt not look upon Religion as our trouble and our hindrance, nor think Alms chargeable or expenſive, nor our Faſtings vexatious and burthenſom, nor our Prayers a wearineſs of ſpirit: But we muſt make theſe, and all other the duties of Religion, our employment, our care, the work and end for which we came into the world; and remember that we never do the work of men, nor ſerve the ends of God, nor are in the proper imployment and buſineſs of our life, but when we worſhip God, or live like wiſe or ſober perſons, or do benefit to our brother.

I will not turn this diſcourſe into a Reproof, but leave it repreſented as a Duty: Remember that God ſent you into the world for Religion: we are but to paſs through our pleaſant fields or our hard labours, but to lodge a little while in our fair Palaces or our meaner Cottages, but to bait in the way at our full Tables or with our ſpare diet: but then only man does his proper imployment, when he prays, and does Charity, and mortifies his unruly appetites, and reſtrains his violent Paſſions, and becomes like to God, and imitates his Holy Son, and writes after the copies of Apoſtles and Saints. Then he is dreſſing himſelf for Eternity, where he muſt dwell or abide either in an excellent beatifical country, or in a priſon of amazement and eternal horror. And after all this, you may, if you pleaſe, call to mind how much time you allow to God and to your Souls every day, or every month, or in a year if you pleaſe; for I fear the account of the time is ſoon made, but the account for the neglect will be harder. And it will not eaſily be anſwered that all our days and years are little enough to attend periſhing things, and to be ſwallowed up in avaricious and vain attendances, and we ſhall not attend to Religion with a zeal ſo great as is our revenge, or as is the hunger of one meal. Without much time, and a wary life, and a diligent circumſpection, we cannot mortifie our ſins, or do the firſt works of Grace. I pray God we be not found to have grown like the ſinews of old age, from ſtrength to remiſneſs, from thence to diſſolution, and infirmity, and death. *Menedemus* was wont to ſay, that the young boys that went to *Athens*, the firſt year were *wiſe men*, the ſecond year *Philoſophers*, the third *Orators*, and the fourth were but *Plebeians*, and underſtood nothing but their own ignorance. And juſt ſo it happens to ſome in the progreſſes of Religion: At firſt they are violent and active, and then they ſatiate all the appetites of Religion; and that which is left is, that they were ſoon weary, and ſate down in diſpleaſure, and return to the world, and dwell in the buſineſs of Pride or Money: and by this time they underſtand that their Religion is declined, and paſſed from the heats and follies of youth, to the coldneſs and infirmities of old age. The remedy of which is only a diligent ſpirit and a buſie Religion, a great induſtry and a full portion of time in holy offices: that as the Oracle ſaid to the *Cirrhæans*, *noctes dieſque belligerandum*, they could not be happy unleſs they waged war night and day; ſo, unleſs we perpetually fight againſt our own Vices, and repel our Ghoſtly enemies and ſtand upon our guard, we muſt ſtand for ever in the ſtate of babes in Chriſt, or elſe return to the firſt imperfections of an unchriſtened ſoul, and an unſanctified ſpirit. That's the firſt particular.

2. The ſecond ſtep of our growth in Grace is, *when Vertues grow habitual*, apt and eaſie in our manners and diſpoſitions. For although many new Converts have a great zeal and a buſie ſpirit, apt enough (as they think) to conteſt againſt all the difficulties of a ſpiritual life; yet they meet with ſuch powerful oppoſitions from without, and a falſe heart within, that their firſt heats are ſoon broken, and either they are for ever diſcouraged, or are forced to march more ſlowly, and proceed more temperately for ever after.

Τλῶ μὲν τοι κακότητα καὶ ἠλιθίῳ ἔπι εἶδος
Ῥηϊδίως, ὀλίγη μὲν ὁδός, μάλα δ' ἐγγύθι ναίει.

It is an eaſie thing to commit any wickedneſs, for temptation and infirmity are always *too near us*. But God hath made care and ſweat, prudence and diligence, experience and watchfulneſs, wiſdom and labour at home, and good guides abroad, to be inſtruments and means to purchaſe Vertue.

The way is long and difficult at firſt; but in the progreſs and purſuit we find all the knots made plain, and the rough ways made ſmooth.

—*jam*

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——— jam monte potitus
Ridet ——— ——

Now the ſpirit of Grace is like a new Soul within him, and he hath new appetites and new pleaſures, when the things of the world grow unſavoury, and the things of Religion are delicious; when his temptations to his old crimes return but ſeldom, and prevail not at all, or in very inconſiderable inſtances, and ſtay not at all, but are reproached with a penitential ſorrow and ſpeedy amendment; when we do actions of Vertue quickly, frequently, and with delight: then we have grown in Grace in the ſame degree in which they can perceive theſe excellent diſpoſitions. Some perſons there are who dare not ſin; they dare not omit their hours of prayer, and they are reſtleſs in their ſpirits till they have done, but they go to it as to execution; they ſtay from it as long as they can, and they drive like *Pharaoh*'s chariots with the wheels off, ſadly and heavily: and beſides that, ſuch perſons have reſerved to themſelves the beſt part of their ſacrifice, and do not give their Will to God, they do not love him with all their Heart; they are alſo ſooneſt tempted to retire and fall off. *Sextius Romanus* reſigned the honors and offices of the City, and betook himſelf to the ſeverity of a Philoſophical life: But when his unuſual diet and hard labour began to pinch his fleſh, and he felt his propoſitions ſmart, and that which was fine in diſcourſe at a Sympoſiack or Academical dinner, began to ſit uneaſily upon him in the practice; he ſo deſpaired, that he had like to have caſt himſelf into the Sea, to appeaſe the labours of his Religion; becauſe he never had gone farther than to think it a fine thing to be a wiſe man: he would commend it, but he was loth to pay for it at the price that God and the Philoſopher ſet upon it. But he that is *grown in grace*, and hath made Religion habitual to his ſpirit, is not at eaſe but when he is doing the works of the new man; he reſts in Religion, and comforts his ſorrows with thinking of his Prayers, and in all croſſes of the world he is patient, becauſe his joy is at hand to refreſh him when he liſt, for he cares not ſo he may ſerve God: and if you make him poor here, he is rich there, and he counts that to be his proper *ſervice*, his *work*, his *recreation*, and *reward*.

3. But becauſe in the courſe of holy living, although the duty be regular and conſtant, yet the ſenſible reliſhes and the flowrings of affections, the zeal and the viſible expreſſions do not always make the ſame emiſſion; but ſometimes by deſign, ſometimes by order, and ſometimes by affection we are more buſie, more intire, and more intent upon the actions of Religion: in ſuch caſes we are to judge of our growth in Grace, if after every interval of extraordinary Piety the next return be more devout and more affectionate, the labour be more chearful and more active, and if Religion returns oftner, and ſtays longer in the ſame expreſſions, and leaves more ſatisfaction upon the ſpirit. Are your Communions more frequent? and, when they are, do ye approach nearer to God? Have you made firmer reſolutions, and entertained more hearty purpoſes of amendment? Do you love God more dutifully, and your neighbour with a greater Charity? Do you not ſo eaſily return to the world as formerly? are not you glad when the thing is done? Do you go to your ſecular accounts with a more weaned affection than before? If you Communicate well, it is certain that you will ſtill do it better: if you do not communicate well, every opportunity of doing it is but a new trouble, eaſily excuſed, readily omitted, done becauſe it is neceſſary, but not becauſe we love it: and we ſhall find that ſuch perſons in their old age do it worſt of all. And it was obſerved by a *Spaniſh* Confeſſor who was alſo a famous Preacher, that in perſons not very religious the Confeſſions which they made upon their Death-bed were the coldeſt, the moſt imperfect, and with leſs Contrition than all that he had obſerved them to make in many years before. For ſo the Canes of *Egypt* when they newly ariſe from their bed of mud and ſlime of *Nilus*, ſtart up into an equal and continual length, and are interrupted but with few knots, and are ſtrong and beauteous with great diſtances and intervals: but when they are grown to their full length, they leſſen into the point of a Pyramis, and multiply their knots and joints, interrupting the fineneſs and ſmoothneſs of its body. So are the ſteps and declenſions of him that does not grow in Grace: At firſt, when he ſprings up from his impurity by the waters of Baptiſm and Repentance, he grows ſtraight and ſtrong, and ſuffers but few interruptions of Piety, and his conſtant courſes of Religion are but rarely intermitted, till they aſcend up to a full age, or towards the ends of their

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life; then they are weak, and their Devotions often intermitted, and their breaches are frequent, and they ſeek excuſes, and labour for diſpenſations, and love God and Religion leſs and leſs, till their old age, in ſtead of a crown of their Vertue and Preſeverance, ends in levity and unprofitable courſes; light and uſeleſs as the tufted feathers upon the Cane, every wind can play with it and abuſe it, but no man can make it uſeful. When therefore our Piety interrupts its greater and more ſolemn expreſſions, and upon the return of the greater offices and bigger ſolemnities we find them to come upon our ſpirits like the wave of a Tide, which retired only becauſe it was natural ſo to do, and yet came farther upon the ſtrand at the next rolling; when every new Confeſſion, every ſucceeding Communion, every time of ſeparation for more ſolemn and intenſe Prayer is better ſpent and more affectionate, leaving a greater reliſh upon the ſpirit, and poſſeſſing greater portions of our affections, our reaſon and our choice; then we may give God thanks, who hath given us more grace to uſe that Grace, and a bleſſing to endeavour our duty, and a bleſſing upon our endeavour.

4. To diſcern our growth in Grace, we muſt enquire concerning our Paſſions, whether they be mortified and quiet, complying with our ends of Vertue, and under command. For ſince the Paſſions are the matter of Vertue and Vice reſpectively, he that hath brought into his power all the ſtrengths of the enemy, and the forts from whence he did infeſt him, he only hath ſecured his holy walking with God. But becauſe this thing is never perfectly done, and yet muſt always be doing, Grace grows according as we have finiſhed our portions of this work. And in this we muſt not only enquire concerning our paſſions, whether they be ſinful and habitually prevalent; for if they be, we are not in the ſtate of Grace: but whether they return upon us in violences and undecencies, in tranſportation and unreaſonable and imprudent expreſſions: for although *a good man* may be incident to a violent Paſſion, and that without ſin; yet *a perfect man* is not, a well-grown Chriſtian hath ſeldom ſuch ſufferings; to ſuffer ſuch things ſometimes may ſtand with ***the being of Virtue***, but not with ***its ſecurity***. For if Paſſions range up and down, and tranſport us frequently and violently, we may keep in our Forts and in our dwellings, but our enemy is maſter of the field, and our Vertues are reſtrained, and apt to be ſtarved, and will not hold out long. ***A good man*** may be ſpotted with a violence, but ***a wiſe man*** will not: and he that does not add ***wiſdom*** to his ***vertue***, the ***knowledge of Jeſus Chriſt*** to his ***vertuous habits***, will be a good man but till a ſtorm come. But beyond this, inquire after the ſtate of your Paſſions in actions of Religion. Some men faſt to mortifie their Luſt, and their faſting makes them peeviſh; ſome reprove a Vice, but they do it with much impatience; ſome charitably give excellent counſel, but they do that alſo with a pompous and proud ſpirit: and Paſſion being driven from open hoſtilities, is forced to march along in the retinue and troops of Vertue. And although this be rather a deception and a cozenage than an imperfection, and ſuppoſes a ſtate of ſin rather than an imperfect grace; yet becauſe it tacitly and ſecretly creeps along among the circumſtances conof pious actions, as it ſpoils a Vertue in ſome, ſo it leſſens it in others, and therefore is ſiderable alſo in this queſtion.

And although no man muſt take accounts of his *being in* or *out of the ſtate of Grace* by his being diſpaſſionate, and free from all the aſſaults of Paſſion: yet, as, to the ſecuring his being in the ſtate of Grace, he muſt provide that he be not a ſlave of paſſion; ſo, to declare his ***growth in Grace***, he muſt be ſure to take the meaſures of his affections, and ſee that they be leſſened, more apt to be ſuppreſſed, not breaking out to inconvenience and imprudences, not rifling our ſpirit, and drawing us from our uſual and more ſober tempers. Try therefore if your Fear be turned into Caution, your Luſt into chaſte Friendſhips, your Imperious ſpirit into prudent Government, your Revenge into Juſtice, your Anger into Charity, and your Peeviſhneſs and rage into Silence and ſuppreſſion of language. Is our ambition changed into vertuous and noble thoughts? can we emulate without Envie? Is our Covetouſneſs leſſen'd into good husbandry, and mingled with Alms, that we may certainly diſcern the love of money to be gone? Do we leave to deſpiſe our inferiours? and can we willingly endure to admit him that excells us in any gift or grace whatſoever, and to commend it without abatement, and mingling allays with the commendation, and diſparagements to the man? If we be arrived but thus far, it is well, and we muſt go farther. But we uſe to think that all diſaffections of the body are removed, if they be changed into the more tolerable, although we have not an athletick health, or the ſtrength of Porters or Wraſtlers. For although it be felicity to be quit of all Paſſion that may be ſinful or violent, and part of the happineſs of Heaven ſhall conſiſt in that freedom;

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yet our growth in Grace consists in the remission and lessening of our Passions: only he that is incontinent in his Lust, or in his Anger, in his desires of Money or of Honour, in his Revenge or in his Fear, in his Joys or in his Sorrows; that man is not *grown* at all *in the grace and knowledge of our Lord Jesus Christ.* This only; in the scrutiny and consequent judgement concerning our Passions, it will concern the curiosity of our care to watch against Passions in the reflex act, against Pride, or Lust, complacencie, and peevishness attending upon Vertue. For he was noted for a vain person, who, being overjoyed for the cure of his Pride, (as he thought) cried out to his wife, *Cerne, Dionysia, deposui Fastum, Behold I have laid aside all my Pride:* and of that very dream the silly man thought he had reason to boast; but considered not that it was an act of Pride, and Levity besides. If thou hast given a noble present to thy friend, if thou hast rejected the unjust desire of thy Prince, if thou hast endured thirst and hunger for Religion or Continence, if thou hast refused an offer like that which was made to *Joseph*; sit down and rest in thy good Conscience, and do not please thy self in opinions and phantastick noises abroad, and do not despise him that did not do so as thou hast done, and reprove no man with an upbraiding circumstance: for it will give thee but an ill return and a contemptible reward, if thou shalt overlay thy infant-Vertue, or drown it with a flood of breast-milk.

SERMON XV.

PART II.

5. HE is well grown in or towards the state of Grace, who is more patient of a sharp Reproof than of a secret Flattery. For a Reprehension contains so much mortification to the Pride and complacencies of a man, is so great an affront to an easie and undisturbed person, is so empty of pleasure and so full of profit, that he must needs love Vertue in a great degree who can take in that which only serves her end, and is displeasant to himself and all his gaieties. A severe reprehender of another's Vice comes dressed like *Jacob* when he went to cozen his Brother of the Blessing; his outside is *rough and hairy*, but *the voice is Jacob's voice:* rough hands and a healthful language get the Blessing, even against the will of him that shall feel it; but he that is *patient* and *eaven*, not apt to excuse his fault, that is less apt to anger, or to scorn him that snatches him rudely from the flames of Hell, he is Vertues Confessor, and suffers these lesser stripes for that interest which will end in spiritual and eternal benedictions.

They who are furious against their Monitors are incorrigible: but it is one degree of meekness to suffer discipline; and a meek man cannot easily be an ill man especially in the present instance; he appears, at least, to have a healthful constitution; he hath good flesh to heal; his spirit is capable of medicine; and that man can never be despaired of, who hath a disposition so near his health as to improve all Physick, and whose nature is relieved from every good accident from without. But that which I observe is, That this is not only a good disposition towards Repentance and restitution, but is a sign of growth in Grace, according as it becomes *natural*, *easie*, and *habitual*. Some men chide themselves for all their misdemeanours, because they would be represented to the censures and opinions of other men with a fair Character, and such as need not to be reproved: Others out of inconsideration sleep in their own dark rooms, and until the charity of a Guide or of a friend draws the curtain, and lets in a beam of light, dream on, until the grave opens, and Hell devours them: But if they be called upon by the grace of God, let down with a sheet of counsels and friendly precepts, they are presently inclined to be obedient to the Heavenly monitions; but unless they be dressed with circumstances of honour and civility, with arts of entertainment and insinuation, they are rejected utterly, or received unwillingly. Therefore although upon any terms to endure a sharp reproof be a good sign of amendment; yet the growth of Grace is not properly signified by every such sufferance: For when this disposition begins, amendment also begins, and goes on in proportion to the increment

of

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of this. To endure a Reproof without adding a new ſin is the firſt ſtep to amendment; that is, to endure it without ſcorn, or hatred, or indignation. 2. The next is to ſuffer Reproof without excuſing our ſelves: For he that is apt to excuſe himſelf is only deſirous in a civil manner to ſet the Reproof aſide, and to repreſent the charitable Monitor to be too haſty in his judgment, and deceived in his information; and the fault to dwell there, not with himſelf. 3. Then he that proceeds in this inſtance admits the Reprovers ſermon or diſcourſe without a private regret: he hath no ſecret murmurs or unwillingneſſes to the humiliation, but is only aſhamed that he ſhould deſerve it; but for the Reprehenſion it ſelf, that troubles him not, but he looks on it as his own medicine, and the others Charity. 4. But if to this he adds, that he voluntarily confeſſes his own fault, and of his own accord vomits out the loads of his own intemperance, and eaſes his ſpirit of the infection; then it is certain he is not only a profeſſed and hearty enemy againſt ſin, but a zealous and a prudent and an active perſon againſt all its intereſt, and never counts himſelf at eaſe but while he reſts upon the banks of *Sion*, or at the gates of the Temple; never pleaſed but in Vertue and Religion: Then he knows the ſtate of his Soul, and the ſtate of his danger; he reckons it no abjection to be abaſed in the face of man, ſo he may be gracious in the eyes of God: And that's a ſin of a good grace and a holy wiſdom; that man is *grown in the grace of God and in the knowledge of our Lord Jeſus Chriſt. Juſtus in principio ſermonis eſt accuſator ſui*, ſaid the Wiſe man, *The righteous accuſeth himſelf in the beginning*; that is quickly, leſt he be prevented. And certain it is, he cannot be either wiſe or good, that had rather have a real ſin within him, than that a good man ſhould believe him to be a repenting ſinner; that had rather *keep his crime*, than *loſe his reputation*; that is, rather to *be ſo*, than to *be thought ſo*; rather be without the favour of God than of his neighbour. *Diogenes* once ſpied a young man coming out of a Tavern or place of entertainment; who perceiving himſelf obſerved by the Philoſopher, with ſome confuſion ſtepped back again, that he might (if poſſible) preſerve his fame with that ſevere perſon. But *Diogenes* told him, *Quantò magis intraveris, tantò magis eris in Caupona.* The more you go back, the longer you are in the place where you are aſhamed to be ſeen. And he that conceals his ſin, ſtill retains that which he counts his ſhame, and his burthen. *Hippocrates* was noted for an ingenuous perſon, that he publiſhed and confeſſed his error concerning the Sutures of the Head: and all Ages ſince Saint *Auſtin* have called him *pious*, for writing his book of Retractations, in which he publiſhed his former ignorances and miſtakes, and ſo ſet his ſhame off to the world inveſted with a garment of modeſty, and above half changed before they were ſeen. I did the rather inſiſt upon this particular, becauſe it is a conſideration of huge concernment, and yet much neglected in all its inſtances and degrees. We neither confeſs our ſhame nor endure it; we are privately troubled, and publickly excuſe it; we turn Charity into bitterneſs, and our Reproof into contumacy and ſcorn: and who is there amongſt us that can endure a perſonal charge, or is not to be taught his perſonal duty by general diſcourſings, by parable and apologue, by acts of inſinuation and wary diſtances? But by this ſtate of perſons we know the eſtate of our own ſpirits.

When God ſent his Prophets to the people, and *they ſtoned them with ſtones, and ſawed them aſunder, and caſt them into dungeons, and made them beggers*, the people fell into the condition of *Babylon*, *Quam curavimus, & non eſt ſanata*; *We healed her* (ſaid the Prophets) *but ſhe would not be cured: Derelinquamus eam*, that's her doom; let her enjoy her ſins, and all the fruits of ſin laid up in treaſures of wrath againſt the day of vengeance and retribution.

6. He that is grown in Grace and the knowledge of Chriſt eſteems no ſin to be little or contemptible, none fit to be cheriſhed or indulged to. For it is not only inconſiſtent with the love of God to entertain any undecency or beginning of a crime, any thing that diſpleaſes him; but he always remembers how much it coſt him to arrive at the ſtate of good things, whither the grace of God hath already brought him: He thinks of his prayers and tears, his reſtleſs nights and his daily fears, his late eſcape and his preſent danger, the ruines of his former ſtate and the difficulty and imperfect reparations of this new, his proclivity and aptneſs to Vice, and natural averſneſs and uneaſie inclinations to the ſtrictneſs of holy living; and when theſe are conſidered truly, they naturally make a man unwilling to entertain any beginnings of a ſtate of life contrary to that which with ſo much danger and difficulty, through ſo many objections and enemies, he hath attained. And the truth is, when a man hath eſcaped the dangers of his firſt ſtate of ſin, he cannot but be extremely unwilling to return again thither,

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in which he can never hope for Heaven. And ſo it muſt be; for a man muſt not flatter himſelf in a ſmall crime, and ſay, as *Lot* did when he begged a reprieve for *Zoar*, *Alas, Lord, is it not a little one, and my ſoul ſhall live?* And it is not therefore to be entertained becauſe it is little; for it is the more without excuſe if it be little, the temptations to it are not great, the allurements not mighty, the promiſes not inſnaring, the reſiſtance eaſie; and a wiſe man conſiders, it is a greater danger to be overcome by a little ſin than by a great one: *a greater danger* (I ſay;) not directly but accidentally; not in reſpect of the crime, but in relation to the perſon: For he that cannot overcome a ſmall crime is in the ſtate of infirmity, ſo great, that he periſhes infallibly when he is arreſted by the ſins of a ſtronger temptation: but he that eaſily can, and yet will not, he is in love with ſin, and courts his danger, that he may at leaſt kiſs the Apples of Paradiſe, or feaſt himſelf with the parings, ſince he is by ſome diſpleaſing inſtrument affrighted from glutting himſelf with the Forbidden Fruit in ruder and bigger inſtances. But the well-grown Chriſtian is curious of his newly trimmed Soul, and, like a nice perſon with clean clothes, is careful that no ſpot or ſtain ſully the virgin-whiteneſs of his robe: whereas another, whoſe *Albes of Baptiſm* are ſullied in many places with the ſmoke and filth of *Sodom* and uncleanneſs, cares not in what paths he treads, and a ſhower of dirt changes not his ſtate who already lies wallowing in the puddles of impurity. It makes men negligent and eaſie, when they have an opinion or certain knowledge that they are perſons extraordinay in nothing, that a little care will not mend them, that another ſin cannot make them much worſe: But it is a ſign of a tender Conſcience and a reformed ſpirit, when it is ſenſible of every alteration, when an idle word is troubleſome, when a wandering thought puts the whole ſpirit upon its guard, when too free a merriment is wiped off with a ſigh and a ſad thought, and a ſevere recollection, and a holy prayer. *Polycletus* was wont to ſay, That they had work enough to do who were to make a curious picture of clay and dirt, when they were to take accounts for the handling of mud and mortar. A man's ſpirit is naturally careleſs of baſer and uncoſtly materials; but if a man be to work in gold, then he will ſave the filings of his duſt, and ſuffer not a grain to periſh: And when a man hath laid his foundations in precious Stones, he will not build vile matter, ſtubble and dirt, upon it. So it is in the ſpirit of a man: If he have built upon the Rock Chriſt *Jeſus*, and is grown up to a good ſtature in Chriſt, he will not eaſily diſhonour his building, nor loſe his labours, by an incurious entertainment of vanities and little inſtances of ſin; which as they can never ſatisfie any Luſt or appetite to ſin, ſo they are like a flie in a box of ointment, or like little follies to a wiſe man; they are extremely full of diſhonour and diſparagement, they diſarray a man's Soul of his Vertue, and diſhonour him for cockle-ſhells and baubles, and tempt to a greater folly; which every man who is grown in the knowledge of Chriſt therefore carefully avoids, becauſe he fears a relapſe with a fear as great as his hopes of Heaven are; and knows that the entertainment of ſmall ſins does but entice a man's reſolutions to disband; they unravel and untwiſt his holy purpoſes, and begin in infirmities, and proceed in folly, and end in death.

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7. He that is grown in Grace purſues Vertue for its own intereſt, purely and ſimply, without the mixture and allay of collateral deſigns and equally-inclining purpoſes. God in the beginning of our returns to him entertains us with promiſes and threatnings, the apprehenſions of temporal advantages, with fear and ſhame, and with reverence of friends and ſecular reſpects, with reputation and coercion of humane Laws; and at firſt men ſnatch at the leſſer and lower ends of Vertue: and ſuch rewards as are viſible, and which God ſometimes gives in hand to entertain our weak and imperfect deſires. The young Philoſophers were very forward to get the precepts of their Sect, and the rules of ſeverity, that they might diſcourſe with Kings, not that they might reform their own manners: and ſome men ſtudy to get the ears and tongues of the people rather than to gain their Souls to God; and they obey good Laws for fear of puniſhment, or to preſerve their own peace; and ſome are worſe, they do good deeds out of ſpite, and *preach Chriſt out of envy*, or to leſſen the authority and fame of others. Some of theſe leſſen the excellency of the act, others ſpoil it quite: it is in ſome imperfect, in others criminal; in ſome it is conſiſtent with a beginning infant-grace, in others it is an argument of the ſtate of ſin and death: but in all caſes the well-grown Chriſtian, he that improves or goes forward in his way to Heaven, brings Vertue forth, not into diſcourſes and panegyricks, but into his life and manners. His Vertue although it ſerves many good ends accidentally; yet by his intention it only ſuppreſſes his inordinate Paſſions, makes him temperate and chaſte, caſts out his devils of Drunkenneſs

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enneſs and Luſt, Pride and Rage, Malice and Revenge; it makes him uſeful to his brother and a ſervant of God. And although theſe flowers cannot chuſe but pleaſe his eye, and delight his ſmell; yet he chuſes to gather honey, and licks up the Dew of Heaven, and feaſts his ſpirit upon the Manna, and dwells not in the collateral uſages and accidental ſweetneſſes which dwell at the gates of other Senſes, but, like a Bee, loads his thighs with wax, and his bag with honey, that is with the uſeful parts of Vertue, in order to Holineſs and felicity. Of which the beſt ſigns and notices we can take will be; If we as earneſtly purſue Vertues which are acted in private, as thoſe whoſe ſcene lies in publick; if we pray in private, under the only eye of God and his miniſtring Angels, as in Churches; if we give our Alms in ſecret, rather than in publick; if we take more pleaſure in the juſt ſatisfaction of our Conſciences, than ſecuring our reputation; if we rather purſue Innocence, than ſeek an excuſe; if we deſire to pleaſe God, though we loſe our fame with men; if we be juſt to the pooreſt ſervant as to the greateſt Prince; if we chuſe to be among the jewels of God, though we be the περικαθάρματα, *the off-ſcouring* of the world; if when we are ſecure from witneſſes and accuſers, and not obnoxious to the notices of the Law, we think our ſelves obliged by Conſcience and practice, and live accordingly: then our ſervices and intentions in Vertue are right, then we are paſt the twilights of Converſion, and the umbrages of the World, and walk in the light of God, of his Word, and of his Spirit, of Grace and Reaſon, as becometh not *babes*, but *men in Chriſt Jeſus*. In this progreſs of Grace I have not yet expreſſed, that perfect perſons ſhould ſerve God out of mere love of God and the Divine excellencies, without the conſiderations of either Heaven or Hell; ſuch a thing as that is talked of in myſtical Theology. And I doubt not but many good perſons come to that growth of Charity, that the goodneſs and excellency of God are more incumbent and actually preſſing upon their ſpirit than any conſiderations of reward. But then I ſhall add this, that when perſons come to that height of Grace, (or Contemplation rather) and they love God for himſelf, and do their duties in order to the fruition of him and his pleaſure; *all that* is but Heaven in another ſenſe, and under another name: juſt as the myſtical Theology is the higheſt duty, and the choiceſt part of Obedience under a new method. But in order to the preſent, that which I call a ſignification of our growth in Grace is, a purſuance of Vertue upon ſuch reaſons as are propounded to us as motives in Chriſtianity, (ſuch as are to glorifie God, and to enjoy his Promiſes *in the way* and *in our country*, to avoid the diſpleaſure of God, and to be united to his glories;) and then to exerciſe Vertue in ſuch parts and to ſuch purpoſes as are uſeful to good life, and profitable to our neighbours; not to ſuch only where they ſerve reputation, or ſecular ends. For though the great Phyſician of our Souls hath mingled profits and pleaſures with Vertue, to make its chalice ſweet and apt to be drunk off; yet he that takes out the ſweet ingredient, and feaſts his palate with the leſs wholeſom part, becauſe it is delicious, ſerves a low end of Senſe or intereſt, but ſerves not God at all; and as little does benefit to his Soul. Such a perſon is like *Homer*'s Bird, deplumes himſelf to feather all the naked Callows that he ſees; and holds a taper that may light others to Heaven, while he burns his own fingers: but a well-grown perſon, out of habit and choice, out of love of Vertue and juſt intention, goes on his journey in ſtraight ways to Heaven, even when the bridle and coercion of Laws, or the ſpurs of intereſt or reputation are laid aſide; and deſires witneſſes of his actions, not that he may advance his fame, but for reverence and fear, and to make it ſtill more neceſſary to do holy things.

8. Some men there are in the beginning of their holy walking with God and while they are *babes in Chriſt*, who are preſently buſied in delights of Prayers, and rejoice in publick Communion, and count all ſolemn Aſſemblies feſtival; but as they are pleaſed with them, ſo they can eaſily be without them. It is a ſign of common and vulgar love, only to be pleaſed with the company of a Friend, and to be as well without him: *Amoris at morſum qui verè ſenſerit*, He that has felt the ſting of a ſharp and very dear affection, is impatient in the abſence of his beloved object: the Soul that is ſick and ſwallowed up with holy fire, loves nothing elſe; all pleaſures elſe ſeem unſavory, company is troubleſom, viſiters are tedious, homilies of comfort are flat and uſeleſs. The pleaſures of Vertue to a good and perfect man, are not like the perfumes of Nard-Piſtick, which is very delightful when the box is newly broken, but the want of it is no trouble, we are well enough without it: but Vertue is like *hunger and thirſt*, it muſt be ſatisfied or we die. And when we feel great longings after Religion, and faintings for want of holy nutriment, when a famine of the Word and

Sacraments

Sacraments is more intolerable, and we think our ſelves really moſt miſerable when the Church-doors are ſhut againſt us, or like the Chriſtians in the perſecution of the *Vandals*, who thought it worſe than death that their Biſhops were taken from them; if we underſtand Excommunication or Church-cenſures (abating the diſreputation and ſecular appendages) in the ſence of the Spirit to be a miſery next to Hell it ſelf; then we have made a good progreſs in the Charity and Grace of God: till then we are but pretenders, or infants, or imperfect, in the ſame degree in which our affections are cold and our deſires remiſs. For a conſtant and prudent zeal is the beſt teſtimony of our maſculine and vigorous heats; and an hour of fervour is more pleaſing to God than a month of lukewarmneſs and indifferency.

9. But as ſome are active only in the preſence of a good object, but remiſs and careleſs for the want of it; ſo, on the other ſide, an infant-grace is ſafe in the abſence of a Temptation, but falls eaſily when it is in preſence. He therefore that would underſtand if he be grown in Grace, may conſider if his ſafety conſiſts only *in peace*, or in *the ſtrength of the Spirit*. It is good that we will not ſeek out opportunities to ſin; but are not we too apprehenſive of it when it is preſented? or do we not ſink under it when it preſſes us? Can we hold our tapers near the flames, and not ſuck it in greedily like *Naphtha* or prepared Nitre? or can we, like the Children of the Captivity, walk in the midſt of flames, and not be ſcorched or conſumed? Many men will not (like *Judah*) go into high ways, and untie the girdles of Harlots: But can you reject the importunity of a beauteous and an imperious Lady, as *Joſeph* did? We had need pray that we be *not led into temptation*; that is, not only into the poſſeſſion, but not into the allurements and neighbourhood of it; leſt by little and little our ſtrongeſt reſolutions be untwiſt, and crack in ſunder like an eaſie cord ſevered into ſingle threds: But if we, by the neceſſity of our lives and manner of living, dwell where a temptation will aſſault us, then to reſiſt is the ſign of a great grace; but ſuch a ſign, that without it the grace turns to wantonneſs, and the man into a beaſt, and an Angel into a Devil. *R. Moſes* will not allow a man to be a true Penitent until he hath left all his ſin, and in all the like circumſtances refuſes thoſe Temptations under which formerly he ſinned and died: and indeed it may happen that ſuch a trial only can ſecure our judgment concerning our ſelves. And although to be tried in all the ſame accidents be not ſafe, nor always contingent, and in ſuch caſes it is ſufficient to reſiſt all the Temptations we have, and avoid the reſt, and decree againſt all; yet if it pleaſe God we are tempted, as *David* was by his eyes, or the Martyrs by tortures, or *Joſeph* by his wanton Miſtreſs; then to ſtand ſure, and to ride upon the temptation like a Ship upon a wave, or to ſtand like a rock in an impetuous ſtorm, that's the ſign of a great Grace, and of a well-grown Chriſtian.

10. No man is grown in Grace but he that is ready for every work, that chuſes not his employment, that refuſes no impoſition from God or his Superior. A ready hand, an obedient heart, and a willing chearful ſoul in all the work of God, and in every office of Religion, is a great *index* of a good proficient in the ways of Godlineſs. The heart of a man is like a wounded hand or arm, which if it be ſo cured that it can only move one way, and cannot turn to all poſtures and natural uſes, it is but imperfect, and ſtill half in health, and half-wounded: So is our ſpirit; if it be apt for prayer and cloſe-fiſted in Alms, if it be ſound in Faith and dead in Charity, if it be religious to God and unjuſt to our neighbour, there wants ſome integral part, or there is a lameneſs: and the deficiency in any one duty implies the guilt of all, (ſaid Saint *James*;) and, *Bonum ex integra cauſa, malum ex quavis particulari*, every fault ſpoils a Grace: But one Grace alone cannot make a good man. But as to be univerſal in our Obedience is neceſſary to our being in the ſtate of Grace; ſo, readily to change imployment from the better to the worſe, from the honourable to the poor, from uſeful to ſeemingly unprofitable, is a good character of a well grown Chriſtian, if he takes the worſt part with indifferency; and a ſpirit equally chuſing all the events of the Divine providence. Can you be content to deſcend from ruling of a Province to the keeping of a Herd, from the work of an Apoſtle to be confined into a priſon, from diſputing before Princes to a converſation with Shepherds? Can you be willing to all that God is willing, and ſuffer all that he chuſes, as willingly as if you had choſen your own fortune? In the ſame degree in which you can conform to God, in the ſame you have approached towards that perfection whither we muſt by degrees arrive in our journey towards Heaven.

This is not to be expected of *beginners*; for they muſt be enticed with apt imployments: and it may be their office and work ſo fits their ſpirits, that it makes them firſt

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in love with it, and then with God for giving it. And many a man goes to Heaven in the days of peace, whoſe Faith and Hope and Patience would have been daſhed in pieces, if he had fallen into a ſtorm of perſecution. *Oppreſſion will make a wiſe man mad* (ſaid *Solomon:*) there are ſome uſages that will put a ſober perſon out of all Patience, ſuch which are beſides the cuſtoms of this life, and contrary to all his hopes, and unworthy of a perſon of his quality. And when *Nero* durſt not die, yet when his ſervants told him that the Senators had condemned him to be put to death *more Majorum*, that is, by ſcourging like a Slave, he was forced into preternatural confidence, and fell upon his own ſword. But when God ſo changes thy eſtate, that thou art fallen into accidents to which thou art no otherwiſe diſpoſed but by Grace and a holy ſpirit, and yet thou canſt paſs through them with quietneſs, and do the work of ſuffering, as well as the works of proſperous imployment; this is an argument of a great Grace and an extraordinary ſpirit. For many perſons in a change of fortune periſh, who if they had ſtill been proſperous had gone to priſon; being tempted in a perſecution to perjuries and Apoſtaſie, and unhandſom compliances, and Hypocriſie, and Irreligion: and many men are brought to Vertue, and to God, and to felicity, by being perſecuted and made unproſperous. And theſe are effects of a more abſolute and irreſpective Predeſtination. But when the Grace of God is great and prudent, and maſculine, and well-grown, it is unalter'd in all changes; ſave only that every accident that is new and violent brings him nearer to God, and makes him with greater caution and ſeverity to dwell in Vertue.

11. Laſtly, ſome there are who are firm in all great and foreſeen changes, and have laid up in the ſtore-houſes of the ſpirit (*Reaſon* and *Religion*) arguments and diſcourſes enough to defend them againſt all violences, and ſtand at watch ſo much that they are ſafe where they can conſider and deliberate; but there may be ſomething wanting yet: and in the direct line, in the ſtraight progreſs to Heaven, I call that an infallible ſign of a great Grace, and indeed the greateſt degree of a great Grace, when a man is prepared againſt ſudden invaſions of the ſpirit, ſurreptitious and extemporary aſſaults. Many a valiant perſon dares fight a Battel, who yet will be timorous and ſurpriſed in a midnight Alarm, or if he falls into a River. And how many diſcreet perſons are there who, if you offer them a ſin, and give them time to conſider, and tell them of it before-hand, will rather die than be perjured, or tell a deliberate lie, or break a promiſe; who (it may be) tell many ſudden lies, and excuſe themſelves, and break their promiſes, and yet think themſelves ſafe enough, and ſleep without either affrightments, or any apprehenſion of diſhonour done to their perſons or their Religion? Every man is not armed for all ſudden arreſts of Paſſions. Few men have caſt ſuch fetters upon their Luſts, and have their Paſſions in ſo ſtrict confinement, that they may not be over-run with a midnight-flood, or an unlooked-for inundation. He that does not ſtart when he is ſmitten ſuddenly, is a conſtant perſon. And that is it which I intend in this inſtance; that he is a perfect man, and well grown in Grace, who hath ſo habitual a reſolution, and ſo unhaſty and wary a ſpirit, as that he decrees upon no act before he hath conſidered maturely, and changed the ſudden occaſion into a ſober counſel. *David* by chance ſpied *Bathſheba* waſhing her ſelf, and being ſurpriſed, gave his heart away before he could conſider; and when it was once gone, it was hard to recover it: and ſometimes a man is betrayed by a ſudden opportunity, and all things fitted for his ſin ready at the door; the act ſtands in all its dreſs, and will not ſtay for an anſwer; and inconſideration is the defence and guard of the Sin, and makes that his Conſcience can the more eaſily ſwallow it: what ſhall the man do then? Unleſs he be ſtrong by his old ſtrengths, by a great Grace, by an habitual Vertue and a ſober unmoved ſpirit, he falls and dies the death, and hath no new ſtrengths, but ſuch as are to be employed for his recovery; none for his preſent guard, unleſs upon the old ſtock, and if he be a well-grown Chriſtian.

Theſe are the parts, acts, and offices of our growing in Grace; and yet I have ſometimes called them ſigns: but they are Signs, as eating and drinking are ſigns of life; they are *ſigns* ſo as alſo they are *parts of life*; and theſe are parts of our growth in Grace, ſo that a man can grow in Grace to no other purpoſe but to theſe or the like improvements.

Concerning which I have a caution or two to interpoſe. 1. The growth of Grace, is to be eſtimated as other moral things are, not according to the growth of things natural. Grace does not grow by obſervation, and a continual efflux, and a conſtant proportion; and a man cannot call himſelf to an account for the growth of every day or week, or month: but in the greater portions of our life, in which we have had many

many occaſions and inſtances to exerciſe and improve our Vertues, we may call our ſelves to account: but it is a ſnare to our Conſciences to be examined in the growth of Grace in every ſhort revolution of ſolemn duty, as againſt every Communion, or great Feſtival.

2. Growth in Grace is not always to be diſcerned either *in ſingle inſtances*, or *in ſingle Graces*. Not in *ſingle inſtances*: For every time we are to exerciſe a Vertue we are not in the ſame natural diſpoſitions, nor do we meet with the ſame circumſtances, and it is not always neceſſary that the next act ſhould be more earneſt and intenſe than the former: all *ſingle acts* are to be done after the manner of men, and therefore are not always capable of encreaſing, and they have their times beyond which they cannot eaſily ſwell; and therefore if it be a good act and zealous, it may proceed from a well-grown Grace, and yet a younger and weaker perſon may do ſome acts as great and as religious as it. But neither do *ſingle Graces* always afford a regular and certain judgment in this affair. For ſome perſons at the firſt had rather die than be unchaſt or perjured; and *greater love than this no man hath, that he lay down his life* for God: he cannot eaſily grow in the ſubſtance of that act; and if other perſons, or himſelf in proceſs of time, do it more chearfully or with fewer fears, it is not always a ſign of a greater Grace, but ſometimes of greater collateral aſſiſtances, or a better habit of body, or more fortunate circumſtances: For he that goes to the block trembling for Chriſt, and yet endures his death certainly, and endures his trembling too, and runs through all his infirmities and the bigger temptations, looks not ſo well many times in the eyes of men, but ſuffers more for God, than thoſe confident Martyrs that courted death in the Primitive Church: and therefore may be much dearer in the eyes of God. But that which I ſay in this particular is, that a ſmallneſs in one is not an argument of the imperfection of the whole eſtate: becauſe God does not always give to every man occaſions to exerciſe, and therefore not *to improve*, every Grace; and the paſſive Vertues of a Chriſtian are not to be expected to grow ſo faſt in proſperous, as in ſuffering Chriſtians. But in this Caſe we are to take accounts of our ſelves by the improvement of thoſe Graces which God makes to happen often in our lives; ſuch as are Charity and Temperance in young men, Liberality and Religion in aged perſons, Ingenuity and Humility in Scholars, Juſtice in Merchants and Artificers, Forgiveneſs of injuries in great men and perſons tempted by Law-ſuits: for ſince Vertues grow like other moral habits, by uſe, diligence and aſſiduity, there where God hath appointed our work and our inſtances, there we muſt conſider concerning our Growth in Grace; in other things we are but beginners. But it is not likely that God will trie us concerning degrees hereafter, in ſuch things of which in this world he was ſparing to give us opportunities.

3. Be careful to obſerve that theſe Rules are not all to be underſtood *negatively*, but *poſitively* and *affirmatively*: that is, that a man may conclude that he is grown in Grace if he obſerves theſe characters in himſelf which I have here diſcourſed of; but he muſt not conclude *negatively*, that he is not grown in Grace, if he cannot obſerve ſuch ſignal Teſtimonies: For ſometimes God covers the Graces of his ſervants, and hides the beauty of his tabernacle with goats hair and the skins of beaſts, that he may rather ſuffer them to want preſent comfort than the grace of Humility: for it is not neceſſary to preſerve the gayeties and their ſpiritual pleaſures; but if their humility fails, (which may eaſily be under the ſun-ſhine of conſpicuous and illuſtrious Graces) their Vertues and themſelves periſh in a ſad declenſion. But ſometimes men have not skill to make a judgment; and all this diſcourſe ſeems too artificial to be tried by, in the hearty purpoſes of Religion. Some times they let paſs much of their life, even of their better days, without obſervance of particulars; ſometimes their caſes of Conſcience are intricate, or allayed with unavoidable infirmities; ſometimes they are ſo uninſtructed in the more ſecret parts of Religion, and there are ſo many illuſions and accidental miſcarriages, that if we ſhall conclude negatively in the preſent Queſtion, we may produce ſcruples infinite, but underſtand nothing more of our ſtate, and do much leſs of our duty.

4. In conſidering concerning our growth in Grace, let us take more care to conſider matters that concern Juſtice and Charity, than that concern the Vertue of Religion; becauſe in this there may be *much*, in the other there cannot eaſily be *any illuſion* and cozenage. That is a good Religion that believes, and truſts, and hopes in God through *Jeſus* Chriſt, and for his ſake does all Juſtice and all Charity that he can; and our Bleſſed Lord gives no other deſcription of *love* to God, but *obedience* and *keeping his Commandments*. Juſtice and Charity are like the *matter*, Religion is the *form* of Chriſti-

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Christianity: but although the form be more noble and the principle of life, yet it is less discernable, less material, and less sensible; and we judge concerning the form by the matter, and by material accidents, and by actions: and so we must of our Religion, that is of our love to God, and of the efficacy of our Prayers, and the usefulness of our Fastings; we must make our judgments by the more material parts of our duty, that is, by Sobriety, and by Justice, and by Charity.

I am much prevented in my intention for the perfecting of this so very material consideration: I shall therefore only tell you, that to these parts and actions of a good life, or of our Growth in Grace, some have added some accidental considerations, which are rather signs than Parts of it. Such are: 1. To praise all good things, and to study to imitate what we praise. 2. To be impatient that any man should excel us; not out of envy to the person, but of noble emulation to the excellency. For so *Themistocles* could not sleep after the great Victory at *Marathon* purchased by *Miltiades*, till he had made himself illustrious by equal services to his Country. 3. The bearing of sickness patiently and ever with improvement, and the addition of some excellent principle, and the firm pursuing it. 4. Great Devotion, and much delight in our Prayers. 5. Frequent inspirations and often whispers of the Spirit of God prompting us to Devotion and Obedience; especially if we add to this a constant and ready Obedience to all those holy invitations. 6. Offering peace to them that have injured me, and the abating of the circumstances of honour or of right, when either Justice or Charity is concerned in it. 7. Love to the Brethren. 8. To behold our companions, or our inferiours, full of honour and fortune; and if we sit still at home and murmur not, or if we can rejoyce both in their honour and our own quiet, that's a fair work of a good man. And now, 9. After all this, I will not trouble you with reckoning a freedom from being tempted, not only from being overcome, but from being tried: For though that be a rare felicity, and hath in it much safety; yet it hath less honour, and fewer instances of Vertue, unless it proceed from a confirmed and heroical Grace; which is indeed a little image of Heaven and of a celestial Charity, and never happens signally to any, but to old and very eminent persons. 10. But some also add an excellent Habit of body and material Passions, such as are chast and vertuous Dreams; and suppose, that as a disease abuses the fancy, and a Vice does prejudice it, so may an excellent Vertue of the Soul smooth and calcine the body, and make it serve perfectly, and without rebellious indispositions. 11. Others are in love with *Mary Magdalens* tears, and fancy the hard knees of Saint *James*, and the sore eyes of Saint *Peter*, and the very recreations of S. *John*; *Proh! quàm virtute præditos omnia decent!* thinking all things become a good man, even his gestures and little incuriosities. And though this may proceed from a great love of Vertue, yet because some men do thus much and no more, and this is to be attributed to the lustre of Vertue, which shines a little through a mans eye-lids, though he perversely winks against the light; yet (as the former of these two is too Metaphysical, so is the latter too Phantastical) he that by the foregoing material parts and proper significations of a growing Grace does not understand his own condition, must be content to work on still *super totam materiam*, without considerations of particulars; he must pray earnestly, and watch diligently, and consult with prudent Guides, and ask of God great measures of his Spirit, and *hunger and thirst after righteousness:* for he that does so, shall certainly *be satisfied.* And if he understands not his present good condition, yet if he be not wanting in the downright endeavours of Piety, and in hearty purposes, he shall then find that he is grown in Grace, when he springs up in *the resurrection of the just*, and shall be ingrafted upon a tree of Paradise, which beareth fruit for ever, *Glory to God*, rejoycing to Saints and Angels, and eternal felicity to his own pious though undiscerning Soul.

Prima sequentem, honestum est in secundis aut tertiis consistere. Cicero.

SERMON

SERMON XVI.

Of GROWTH in SIN:

OR,

The ſeveral States and Degrees of SINNERS;

WITH

The manner how they are to be treated.

JUDE EPIST. Ver. 22, 23.

*And of ſome have compaſſion, making a difference: * And others ſave with fear, pulling them out of the fire.*

MAN hath but one entrance into the world, but a thouſand ways to paſs from thence. And as it is in the natural, ſo it is in the Spiritual: Nothing but the union of Faith and Obedience can ſecure our Regeneration, and our New birth, and can bring us to ſee the light of Heaven; but there are a thouſand paſſages of turning into darkneſs. And it is not enough that our bodies are expoſed to ſo many ſad infirmities and diſhonourable imperfections, unleſs our Soul alſo be a ſubject capable of ſo many diſeaſes, irregular paſſions, falſe principles, accurſed habits and degrees of perverſeneſs, that the very kinds of them are reducible to a method, and make up the part of a Science. There are variety of Stages and deſcents to death; as there are diverſity of torments, and of ſad regions of miſery in Hell, which is the centre and Kingdom of ſorrows. But that we may a little refreſh the ſadneſſes of this conſideration; for every one of theſe ſtages of Sin, God hath meaſured out a proportion of Mercy: for, *If Sin abounds, Grace ſhall much more abound*; and *God hath concluded all under ſin*, not with purpoſe to deſtroy us, but, *ut omnium miſereatur, that he might have mercy upon all*; that light may break forth from the deepeſt incloſures of darkneſs, and Mercy may rejoyce upon the receſſions of Juſtice, and Grace may triumph upon the ruines of Sin, and God may be glorified in the miracles of our Converſion, and the wonders of our preſervation, and glories of our being ſaved. There is no ſtate of Sin, but if we be perſons capable (according to God's method of healing) of receiving antidotes, we ſhall find a ſheet of Mercy ſpread over our wounds and nakedneſs. If our diſeaſes be ſmall, almoſt neceſſary, ſcarce avoidable; then God does, and ſo we are commanded to cure them, and cover them with a veil of pity, compaſſion, and gentle remedies: if our evils be violent, inveterated, gangrened, and incorporated into our nature by evil cuſtoms, they muſt be pulled from the flames of Hell with cenſures, and cauteries, and puniſhments, and ſharp remedies, quickly and rudely; their danger is preſent and ſudden, its effect is quick and intolerable, and there are no ſoft counſels then to be entertained; they are already in the fire, but they may be ſaved for all that. So great, ſo infinite, ſo miraculous is God's mercy, that he will not give a ſinner over, though the hairs of his head be ſinged with the flames of Hell: God's deſires of having us to be ſaved continue, even when we begin to be damned; even till we will not be ſaved, and are gone beyond God's method, and all the revelations of his kindneſs. And certainly that is a bold and a mighty ſinner whoſe iniquity is ſwell'd beyond all the bulk and heap of God's revealed loving-kindneſs: If Sin hath ſwell'd beyond Grace, and ſuperabounds over it, that ſin is gone beyond the meaſures of a man; ſuch a man is removed beyond all the malice of humane nature, into the evil and ſpite of Devils and accurſed

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Spirits; there is no greater ſadneſs in the world than this. God hath not appointed a remedy in the vaſt treaſures of Grace for ſome men, and ſome ſins; they have ſinned like the falling Angels, and having over-run the ordinary evil inclinations of their nature, they are without the protections of the Divine Mercy, and the conditions of that Grace which was deſigned to ſave all the world, and was ſufficient to have ſaved twenty. This is a condition to be avoided with the care of God and his Angels, and all the whole induſtry of man. In order to which end my purpoſe now is to remonſtrate to you the ſeveral States of Sin and Death, together with thoſe Remedies which God had proportioned out to them; that we may obſerve the evils of the leaſt, and ſo avoid the intolerable miſchiefs of the greater, even of thoſe ſins which ſtill are within the power and poſſibilities of Recovery; leſt inſenſibly we fall into thoſe ſins and into thoſe circumſtances of perſon for which Chriſt never died, which the Holy Ghoſt never means to cure, and which the eternal God never will pardon: for there are of this kind more than commonly men imagine, whileſt they amuſe their ſpirits with gayeties and falſe principles, till they have run into horrible impieties, from whence they are not willing to withdraw their foot, and God is reſolved never to ſnatch and force them thence.

I. I. [*Of ſome have compaſſion.*] And theſe I ſhall reduce to four heads or orders of men and actions; all which have their proper cure proportionable to their proper ſtate, gentle remedies to the leſſer irregularities of the Soul. 1. The firſt are thoſe that ſin without obſervation of their particular ſtate; either becauſe they are uninſtructed in the ſpecial caſes of Conſcience, or becauſe they do an evil againſt which there is no expreſs Commandment. It is a ſad calamity, that there are ſo many millions of men and women that are entred into a ſtate of ſickneſs and danger, and yet are made to believe they are in perfect health; and they do actions concerning which they never made a queſtion whether they were juſt or no, nor were ever taught by what names to call them. For while they obſerve that *Modeſty* is ſometimes abuſed by a falſe name, and called *Clowniſhneſs* and *want of breeding*; and *Contentedneſs* and *temperate living* is ſuſpected to be *want of courage* and *noble thoughts*; and *Severity of life* is called *imprudent* and *unſociable*; and *ſimplicity* and *hearty honeſty* is counted *fooliſh* and *unpolitick*: they are eaſily tempted to honour *Prodigality* and *fooliſh diſſolution* of their eſtates with the title of *liberal* and *noble uſages*; *Timorouſneſs* is called *Caution*, *Raſhneſs* is called *Quickneſs of ſpirit*, *Covetouſneſs* is *Frugality*, *Amorouſneſs* is *Society* and *gentile*, *Peeviſhneſs* and *Anger* is *Courage*, *Flattery* is *humane* and *courteous*: and under theſe falſe veils Vertue ſlips away, (like Truth from under the hand of them that fight for her) and leaves Vice dreſſed up with the ſame imagery, and the fraud not diſcovered till the day of Recompences, when men are diſtinguiſhed by their rewards. But ſo men think they ſleep freely when their ſpirits are loaden with a Lethargy, and they call a Hectick-feaver the vigour of a natural heat, till nature changes thoſe leſs-diſcerned ſtates into the notorious images of death. Very many men never conſider whether they ſin or no in 10000 of their actions, every one of which is very diſputable, and do not think they are bound to conſider: theſe men are to be pitied and inſtructed, they are to be called upon to uſe Religion like a daily diet; their Conſciences muſt be made tender, and their Catechiſm enlarged; teach them, and make them ſenſible, and they are cured.

But the other in this place are more conſiderable: Men ſin without obſervation, becauſe their actions have no reſtraint of an expreſs Commandment, no letter of the Law to condemn them by an expreſs ſentence. And this happens, when the crime is comprehended under a general notion, without the inſtancing of particulars: For if you ſearch over all the Scripture, you ſhall never find *Inceſt* named and marked with the black character of death; and there are divers ſorts of uncleanneſs to which Scripture therefore gives no name, becauſe ſhe would have them have no being. And it had been neceſſary that God ſhould have deſcribed all particulars, and all kinds, if he had not given Reaſon to man: For ſo it is fit that a Guide ſhould point out every turning, if he be to teach a Child or a Fool to return unto his Father's Roof. But he that bids us avoid Intemperance for fear of a Feaver, ſuppoſes you to be ſufficiently inſtructed that you may avoid the Plague: and, when to look upon a woman with Luſt is condemned, it will not be neceſſary to add, You muſt not do more, when even the leaſt is forbidden: and when to uncover the nakedneſs of *Noah* brought an univerſal plague upon the poſterity of *Cham*, it was not neceſſary that the Law-giver ſhould ſay, You muſt not aſcend to your Father's bed, or draw the curtains from your Siſters retirements. When the *Athenians* forbad to tranſport Figs from *Athens*, there was no need to name the gardens of *Alcibiades*; much leſs was it neceſſary to add, that *Cha-*

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brias ſhould ſend no plants to *Sparta*. Whatſoever is compriſed under the general notion, and partakes of the common nature, and the ſame iniquity, needs no ſpecial prohibition; unleſs we think we can mock God, and elude his holy Precepts with an abſurd trick of miſtaken Logick. I am ſure that will not ſave us harmleſs from a thunderbolt.

2. Men ſin without an expreſs prohibition, when they commit a thing that is *like* a forbidden evil. And when Saint *Paul* had reckoned many works of the fleſh, he adds [*and ſuch like*,] all that have the ſame unreaſonableneſs and carnality. For thus Polygamy is unlawful: for if it be not lawful for a Chriſtian *to put away his wife and marry another*, (unleſs for Adultery) much leſs may he keep a firſt and take a ſecond, when the firſt is not put away: If a Chriſtian may not be drunk with Wine, neither may he be drunk with Paſſion; if he may not kill his neighbour, neither then muſt he tempt him to ſin, for that deſtroys him more; if he may not wound him, then he may not perſwade him to Intemperance, and a drunken feaver; if it be not lawful to cozen a man, much leſs is it permitted that he make a man a fool, and a beaſt, and expoſed to every man's abuſe, and to all ready evils. And yet men are taught to ſtart at the one half of theſe, and make no conſcience of the other half: whereof ſome have a greater baſeneſs than the other that are named, and all have the ſame unreaſonableneſs.

3. A man is guilty, even when no Law names his action, if he does any thing that is a cauſe or an effect, a part or unhandſome adjunct of a forbidden inſtance. He that forbad all Intemperance, is as much diſpleaſed with the infinite of fooliſh talk that happens at ſuch meetings, as he is at the ſpoiling of the drink, and the deſtroying the health. If God cannot endure Wantonneſs, how can he ſuffer laſcivious dreſſings, tempting circumſtances, wanton eyes, high diet? If Idleneſs be a ſin, then all immoderate miſ-ſpending of our time, all long and tedious games, all abſurd contrivances how to throw away a precious hour, and a *day of ſalvation* alſo, are againſt God, and againſt Religion. He that is commanded to be Charitable, it is alſo intended he ſhould not ſpend his money vainly, but be a good husband and provident, that he may be able to give to the poor, as he would be to purchaſe a Lordſhip, or pay his Daughters portion. And upon this ſtock it is that Chriſtian Religion forbids jearing and immoderate laughter, and reckons *jeſtings* amongſt the *things that are unſeemly*. This alſo would be conſidered.

4. Beſides the expreſs Laws of our Religion, there is an univerſal line and limit to our paſſions and deſigns, which is called *the analogie of Chriſtianity*; that is, the proportion of its ſanctity, and the ſtrictneſs of its holy precepts. This is not forbidden; but, Does this become you? Is it decent to ſee a Chriſtian live in plenty and eaſe, and heap up money, and never to partake of Chriſt's Paſſions? There is no Law againſt a Judge his being a dreſſer of gardens, or a gatherer of Sycamore fruits; but it becomes him not, and deſerves a reproof. If I do exact Juſtice to my neighbour, and cauſe him to be puniſhed legally for all the evils he makes me ſuffer, I have not broken a fragment from the Stony Tables of the Law: but this is againſt the *analogie of our Religion*; it does not become a Diſciple of ſo gentle a Maſter to take all advantages that he can. Chriſt, that quitted all the glories that were eſſential to him, and that grew up in his nature when he lodged in his Father's boſom; Chriſt, that ſuffered all the evils due for the ſins of mankind, himſelf remaining moſt innocent; Chriſt, that promiſed perſecution, injuries and affronts as part of our preſent portion, and gave them to his Diſciples as a legacy, and gave us his Spirit to inable us to ſuffer injuries, and made that the parts of ſuffering evils ſhould be the matter of three or four Chriſtian Graces, of *Patience*, of *Fortitude*, of *Longanimity*, and *Perſeverance*; He that of eight Beatitudes made that five of them ſhould be inſtanced in the matter of Humiliation and ſuffering temporal inconvenience; *that bleſſed Maſter* was certainly deſirous that his Diſciples ſhould take their crowns from the Croſs, not from the eavenneſs and felicities of the world; he intended we ſhould give ſomething, and ſuffer more things, and forgive all things, all injuries whatſoever. And though together with this may conſiſt our ſecuring a juſt intereſt; yet in very many circumſtances we ſhall be put to conſider how far it becomes us to quit ſomething of that, to purſue peace; and when we have ſecured the letter of the Law, that we alſo look to its Analogy; when we do what we are ſtrictly bound to, then alſo we muſt conſider what becomes us, who are Diſciples of ſuch a Maſter, who are inſtructed with ſuch principles, charmed with ſo ſevere Precepts, and invited with the certainty of infinite rewards. Now although this diſcourſe may ſeem new and ſtrange, and very ſevere, yet it is infinitely reaſonable,

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becauſe Chriſtianity is a Law of Love and voluntary ſervices; it can in no ſence be confined with Laws and ſtrict meaſures: well may the Ocean receive its limits, and the whole capacity of fire be glutted, and the grave have his belly ſo full that it ſhall caſt up all its bowels, and diſgorge the continued meal of ſo many thouſand years; but love can never have a limit; and it is indeed to be *ſwallowed up*, but nothing can *fill* it but God, who hath no bound. Chriſtianity is a Law for Sons, not for Servants; and God, that *gives his grace without meaſure*, and rewards without end, and acts of favour beyond our askings, and provides for us beyond our needs, and gives us counſels beyond Commandments, intends not to be limited out by the juſt eavenneſſes and ſtricken meaſures of the words of a Commandment. Give to God *full meaſure, ſhaken together, preſſed down, heaped up, and running over*; for God does ſo to us: and when we have done ſo to him, we are infinitely ſhort of the leaſt meaſure of what God does for us; *we are ſtill unprofitable ſervants.* And therefore as the breaking any of the Laws of Chriſtianity provokes God to anger, ſo the prevaricating in *the Analogy* of Chriſtianity ſtirs him up to jealouſie. He hath reaſon to ſuſpect our hearts are not right with him, when we are ſo reſerved in the matter and meaſures of our ſervices: and if we will give God but juſt what he calls for by expreſs mandate, it is juſt in him to require all of that at our hands without any abatement, and then we are ſure to miſcarry. And let us remember that when God ſaid he was *a jealous God*, he expreſſed the meaning of it to be, he did *puniſh to the third and fourth generation. Jealouſie is like the rage of a man:* but if it be alſo like the anger of God, it is inſupportable, and will cruſh us into the ruines of our grave.

But becauſe theſe things are not frequently conſidered, there are very many ſins committed againſt Religion, which becauſe the Commandment hath not marked, men refuſe to mark, and think God requires no more. I am entred into a ſea of matter, which I muſt not now proſecute; but I ſhall only note this to you, That it is but reaſonable we ſhould take accounts of our lives by *the proportions* as well as by the *expreſs rules* of our Religion, becauſe in humane and civil actions all the nations of the world uſe to call their ſubjects to account. For that which in the accounts of men is called *reputation* and *publick honeſty*, is the ſame which in Religion we call *analogie* and *proportion*; in both caſes there being ſome things which are beſides the notices of Laws, and yet are the moſt certain conſignations of an excellent Vertue. He is a baſe perſon that does any thing againſt *publick honeſty*; and yet no man can be puniſhed if he marries a wife the next day after his firſt wifes funeral: and ſo he that prevaricates the proportions and excellent reaſons of Chriſtianity is a perſon *without zeal* and *without love*; and, unleſs care be taken of him, he will quickly be *without Religion.* But yet theſe, I ſay, are a ſort of perſons which are to be uſed with gentleneſs, and treated with compaſſion: for no man muſt be handled roughly to force him to do a kindneſs; and coercion of Laws and ſeverity of Judges, Serjeants and Executioners are againſt offenders of Commandments; but the way to cure ſuch perſons is the eaſieſt and gentleſt remedy of all others. They are to be inſtructed in all the parts of duty, and invited forward by the conſideration of the great rewards which are laid up for all the ſons of God, who ſerve him without conſtraint, without meaſures and allays, even as fire burns, and as the roſes grow, even as much as they can, and to all the extent of their natural and artificial capacities. For it is a thing fit for our compaſſion to ſee men fettered in the *iron bands of Laws*, and yet to break *the golden chains of Love*; but all thoſe inſtruments which are proper to enkindle the love of God, and to turn Fear into Charity, are the proper inſtances of that compaſſion which is to be uſed towards theſe men.

2. The next ſort of thoſe who are in the ſtate of ſin, and yet to be handled gently and *with compaſſion*, are thoſe who entertain themſelves with the beginnings and little entrances of ſin: which as they are to be more pitied becauſe they often come by reaſon of inadvertency, and an unavoidable weakneſs in many degrees; ſo they are more to be taken care of, becauſe they are undervalued, and undiſcernibly run into inconvenience. When we ſee a Child ſtrike a ſervant rudely, or jear a ſilly perſon, or wittingly cheat his play-fellow, or talk words light as the skirt of a Summer garment; we laugh and are delighted with the wit and confidence of the boy, and encourage ſuch hopeful beginnings: and in the mean time we conſider not that from theſe beginnings he ſhall grow up till he become a Tyrant, an Oppreſſor, a Goat, and a Traitor. *Nemo ſimul malus fit, & malus eſſe cernitur; ſicut nec Scorpiis tum innaſcuntur ſtimuli cum pungunt:* No man is diſcerned to be vicious ſo ſoon as he is ſo, and Vices have their infancy and their childhood; and it cannot be expected that in a child's age ſhould

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be the Vice of a man; that were monſtrous, as if he wore a Beard in his cradle; and we do not believe that a Serpent's ſting does juſt then grow when he ſtrikes us in a vital part; the venome and the little ſpear was there when it firſt began to creep from his little ſhell. And little boldneſſes and looſer words, and wranglings for nuts, and lying for trifles, are of the ſame proportion to the malice of a child; as Impudence, and Duels, and injurious Law-ſuits, and falſe witneſs in Judgment, and Perjuries are in men. And the caſe is the ſame when men enter upon a new ſtock of any ſin: The Vice is at firſt apt to be put out of countenance, and a little thing diſcourages it, and it amuſes the ſpirit with words, and phantaſtick images, and cheap inſtances of ſin; and men think themſelves ſafe becauſe they are as yet ſafe from Laws, and the ſin does not as yet out-cry the healthful noiſe of Chriſt's loud cryings and interceſſion with his Father, nor call for thunder or an amazing judgment: but according to the old ſaying, *The thorns of* Dauphine *will never fetch blood, if they do not ſcratch the firſt day*; and we ſhall find that the little undecencies and riflings of our Souls, the firſt openings and diſparkings of our Vertue differ only from the ſtate of perdition, as infancy does from old age, as ſickneſs from death; it is the entrance into thoſe regions whither whoſoever paſſes finally, ſhall lie down and groan with an eternal ſorrow. Now in this caſe it may happen that a compaſſion may ruine a man, if it be the pity of an indiſcreet mother, and nurſe the ſin from its weakneſs to the ſtrength of habit and impudence: The compaſſion that is to be uſed to ſuch perſons is the compaſſion of a Phyſician or a ſevere Tutor: chaſtiſe thy infant-ſin by diſcipline, and acts of Vertue; and never begin that way from whence you muſt return with ſome trouble and much ſhame, or elſe, if you proceed, you finiſh your eternal ruine.

He that means to be temperate, and avoid the crime and diſhonour of being a Drunkard, muſt not love to partake of the ſongs, or to bear a part in the fooliſh ſcenes of laughter, which diſtract wiſdom, and fright her from the company. And *Lavina*, that was chaſter than the elder *Sabines*, and ſeverer than her Philoſophical guardian, was well inſtructed in the great lines of honour and cold juſtice to her Husband: but when ſhe gave way to the wanton ointments and looſer circumſtances of the *Baiæ*, and bathed often in *Avernus*, and from thence hurried to the companies and dreſſings of *Lucrinus*, ſhe quenched her honour, and gave her Vertue and her body as a ſpoil to the follies and intemperance of a young Gentleman. For ſo have I ſeen the little purls of a Spring ſweat through the bottom of a bank, and intenerate the ſtubborn pavement, till it hath made it fit for the impreſſion of a child's foot; and it was deſpiſed, like the deſcending pearls of a miſty morning, till it had opened its way, and made a ſtream large enough to carry away the ruines of the undermined ſtrand, and to invade the neighbouring gardens: But then the deſpiſed drops were grown into an artificial river, and an intolerable miſchief. So are the firſt entrances of ſin, ſtopp'd with the antidotes of a hearty prayer, and checked into ſobriety by the eye of a reverend man, or the counſels of a ſingle Sermon: but when ſuch beginnings are neglected, and our Religion hath not in it ſo much Philoſophy as to think any thing evil as long as we can endure it, they grow up to ulcers, and peſtilential evils; they deſtroy the Soul by their abode, who at their firſt entry might have been killed with the preſſure of a little finger.

Ἀρχὴν ἰᾶσθαι πολὺ λῴον ἢ τελευτήν.

Thoſe men are in a condition in which they may, if they pleaſe, pity themſelves; keep their green wound from feſtering and uncleanneſs, and it will heal alone: *Non procul abſunt, They are not far from the Kingdom of Heaven*, but they are not yet within its portion. And let me ſay this, that although little ſins have not yet made our condition deſperate, but left it eaſily recoverable; yet it is a condition that is quite out of God's favour: although they are not far advanced in their progreſs to ruine, yet they are not at all in the ſtate of Grace; and therefore though they are to be pitied and relieved, accordingly, yet that ſuppoſes the incumbency of a preſent miſery.

3. There are ſome very much to be pitied and aſſiſted becauſe they are going into Hell, and (as matters ſtand with them) they cannot, or they think they cannot avoid it. *Quidam ad alienum dormiunt ſomnum, ad alienum edunt appetitum: amare & odiſſe (res omnium maximè liberas) jubentur.* There are ſome perſons whoſe life is ſo wholly in dependence from others that they ſleep when others pleaſe, they eat and drink according to their Maſter's appetite or intemperance; they are *commanded to love or hate*, and are not left free in the very Charter and privileges of nature. *Miſerum eſt, ſervire ſub Dominis*

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Dominis parùm felicibus. For ſuppoſe the Prince or the Patron be vicious, ſuppoſe he calls his ſervants to bathe their ſouls in the goblets of intemperance; if he be alſo imperious, (for ſuch perſons love not to be contradicted in their vices) it is the loſs of that mans fortune not to loſe his Soul: and it is the ſervant's excuſe, and he eſteems it alſo his glory, that he can tell a merry tale, how his Maſter and himſelf did ſwim in drink, till they both talked like fools, and then did lie down like beaſts. —— *Facinus quos inquinat, æquat:* There is then no difference, but that the one is the faireſt Bull, and the Maſter of the Herd. And how many Tenants and relatives are known to have a ſervile Conſcience, and to know no affirmation or negation but ſuch as ſhall ſerve their Landlords intereſt? Alas! the poor men live by it, and they muſt beg their bread if ever they turn recreant, or ſhall offer to be honeſt. There be ſome Trades whoſe very foundation is laid in the Vice of others; and in many others, if a thread of deceit do not quite run through all their negotiations, they decay into the ſorrows of beggery: and therefore they will ſupport their neighbours Vice, that he may ſupport their Trade. And what would you adviſe thoſe men to do, to whom a falſe Oath is offered to their lips, and a dagger at their heart? Their reaſon is ſurprized, and their choice is ſeized upon, and all their conſultation is arreſted; and if they did not prepare before-hand, and ſtand armed with Religion and perfect reſolution, would not any man fall, and think that every good man will ſay his caſe is pitiable? Although no temptation is bigger than the Grace of God, yet many temptations are greater than our ſtrengths; and we do not live at the rate of a mighty and a victorious Grace.

Thoſe perſons which cauſe theſe vicious neceſſities upon their Brethren will lie low in Hell; but the others will have but ſmall comfort in feeling a leſſer damnation.

Of the ſame conſideration it is, when ignorant people are Catechized into falſe Doctrine, and know nothing but ſuch Principles which weaken the nerves, and enfeeble the joynts of holy living; they never heard of any other: thoſe that follow great and evil examples; the people that are ingaged in the publick ſins of a Kingdom which they underſtand not, and either muſt venture to be undone upon the ſtrength of their own little reaſonings and weak diſcourſings, or elſe muſt go *qua itur, non qua eundum eſt*, there where the popular miſery hath made the way plain before their eyes, though it be uneaven and dangerous to their Conſciences. In theſe caſes I am forced to reckon a Catalogue of miſchiefs; but it will be hard to cure any of them. *Ariſtippus* in his diſcourſes was a great flatterer of *Dionyſius* of *Sicily*, and did own doctrines which might give an eaſineſs to ſome Vices, and knew not how to contradict the pleaſures of his Prince; but ſeemed like a perſon diſpoſed to partake of them, that the example of a Philoſopher and the practice of a King might do countenance to a ſhameful life. But when *Dionyſius* ſent him two women-ſlaves, fair and young, he ſent them back, and ſhamed the eaſineſs of his doctrine by the ſeverity of his manners; he daring to be vertuous when he was alone, though in the preſence of him whom he thought it neceſſary to flatter, he had no boldneſs to own the Vertue. So it is with too many: if they be left alone, and that they ſtand unſhaken with the eye of their tempter, or the authority of their Lord, they go whither their education or their cuſtom carries them; but it is not in ſome natures to deny the face of a man, and the boldneſs of a ſinner; and, which is yet worſe, it is not in moſt mens intereſt to do it. Theſe men are in a pitiable condition, and are to be helped by the following Rules.

1. Let every man conſider that he hath two relations to ſerve, and he ſtands between God and his Maſter, and his neareſt relative: and in ſuch caſes it comes to be diſputed whether intereſt be preferred, which of the perſons is to be diſpleaſed, God or my Maſter, God or my Prince, God or my Friend. If we be ſervants of the man; remember alſo that I am a ſervant of God: add to this, that if my preſent ſervice to the man be a ſlavery in me, and a tyranny in him, yet God's ſervice is a noble freedom. And *Apollonius* ſaid well, It was for ſlaves to lie, and for free-men to ſpeak the truth. *If you be freed by the blood of the Son of God, then you are free indeed:* and then conſider how diſhonourable it is to lie, to the diſpleaſure of God, and only to pleaſe your fellow ſervant. The difference here is ſo great, that it might be ſufficient only to conſider the antitheſis. Did the man make you what you are? Did he pay his blood for you, to ſave you from death? Does he keep you from ſickneſs? True: You eat at his table; but they are of God's proviſions that he and you feed of. Can your Maſter free you from a feaver, when you have drunk your ſelf into it? and reſtore your innocence, when you have forſworn your ſelf for his intereſt? Is the change reaſonable?

reaſonable? He gives you meat and drink, for which you do him ſervice: But is not he a Tyrant, and an uſurper, an oppreſſor, and an extortioner, if he will force thee to give thy Soul for him, to ſell thy Soul for old ſhooes and broken bread? But when thou art to make thy accounts of Eternity, will it be taken for an anſwer, My Patron or my Governour, my Prince or my Maſter, forced me to it? or if it will not, will he undertake a portion of thy flames? or, if that may not be, will it be in the midſt of all thy torments any eaſe to thy ſorrows to remember all the rewards and clothes, all the money and civilities, all the chearful looks and familiarity and fellowſhip of vices which in your life time made your ſpirit ſo gay and eaſie? It will in the eternal loads of ſorrow add a duplicate of groans and indignation, when it ſhall be remembred for how baſe and trifling an intereſt, and upon what weak principles, we fell ſick and died eternally.

2. The next advice to perſons thus tempted is, that they would learn to ſeparate duty from miſtaken intereſt, and let them be both ſerved in their juſt proportions, when we have learned to make a difference. A Wife is bound to her Husband in all his juſt deſigns, and in all noble uſages and Chriſtian comportments: But a Wife is no more bound to purſue her Husband's vicious hatreds, than to ſerve and promote his unlawful and wandring loves. It is not alwaies a part of duty to think the ſame propoſitions, or to curſe the ſame perſons, or to wiſh him ſucceſs in unjuſt deſigns: And yet the ſadneſs of it is, that a good woman is eaſily tempted to believe the cauſe to be juſt; and when her affection hath forced her judgment, her judgment for ever after ſhall carry the affection to all its erring and abuſed determinations. A friend is turned a flatterer, if he does not know that the limits of friendſhip extend no farther than the pale and incloſures of Reaſon and Religion. No Maſter puts it into his covenant that his ſervant ſhall be drunk with him, or give in evidence in his Maſter's cauſe according to his Maſter's ſcrolls: and therefore it is beſides and againſt the duty of a ſervant to ſin by that authority; it is as if he ſhould ſet Mules to keep his ſheep, or make his Dogs to carry burthens, it is beſides their nature and deſign. And if any perſon falls under ſo tyrannical Relation, let him conſider how hard a Maſter he ſerves, where the Devil gives the imployment, and ſhame is his entertainment, and ſin is his work, and Hell is his wages. Take therefore the counſel of the ſon of *Sirac*; *Accept no perſon againſt thy ſoul, and let not the reverence of any man cauſe thee to fall.* Eccluſ. 4. 22.

3. When Paſſion mingles with Duty, and is a neceſſary inſtrument of ſerving God, let not Paſſion run its own courſe, and paſs on to liberty, and thence to licence and diſſolution; but let no more of it be entertained than will juſt do the work. For no zeal of duty will warrant a violent Paſſion to prevaricate a duty. I have ſeen ſome Officers of War, in paſſion and zeal of their duty have made no ſcruple to command a ſoldier with a dialect of curſing and accents of ſwearing, and pretended they could not elſe ſpeak words effective enough, and of ſufficient authority: and a man may be eaſily overtaken in the iſſues of his government, while his authority ſerves it ſelf with paſſion; if he be not curious in his meaſures, his paſſion alſo will ſerve it ſelf upon the Authority, and over-rule the Ruler.

4. Let every ſuch tempted perſon remember, that all evil comes from our ſelves, and not from others; and therefore all pretences and prejudices, all commands and temptations, all opinions and neceſſities are but inſtances of our weakneſs, and arguments of our folly: For, unleſs we liſted, no man can make us drink beyond our meaſures; and if I tell a lie for my Maſter's or my friend's advantage, it is becauſe I prefer a little end of money or flattery before my honour and my innocence. They are huge follies which go up and down in the mouths and heads of men. [*He that knows not how to diſſemble, knows not how to reign:*] He that will not do as his company does, muſt go out of the world, and quit all ſociety of men. We create neceſſities of our own, and then think we have reaſon to ſerve their importunity. *Non ego ſum ambitioſus, ſed nemo aliter Romæ poteſt vivere; non ego ſumptuoſus, ſed Urbs ipſa magnas impenſas exigit. Non eſt meum vitium quòd iracundus ſum, quòd nondum conſtitui certum vitæ genus; adoleſcentia hæc facit.* The place we live in makes us expenſive, the ſtate of life I have choſen renders me ambitious, my age makes me angry or luſtful, proud or peeviſh. Theſe are nothing elſe but reſolutions never to mend as long as we can have excuſes for our follies, and until we can cozen our ſelves no more. There is no ſuch thing as a neceſſity for a Prince to diſſemble, or for a ſervant to lie, or for a friend to flatter, for a civil perſon and a ſociable to be drunk: we cozen our ſelves with thinking the fault is ſo much derivative from others, till the ſmart and the ſhame falls upon our ſelves, and covers our heads with ſorrow. And unleſs this gap be ſtopped,

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ped, and that we build our duty upon our own bottoms, as ſupported with the grace of God, there is no Vice but may find a Patron; and no age, or relation, or ſtate of life but will be an engagement to ſin; and we ſhall think it neceſſary to be luſtful in our youth, and revengeful in our manhood, and covetous in our old age: and we ſhall perceive that every ſtate of men, and every trade and profeſſion, lives upon the vices of others, or upon their miſeries; and therefore they will think it neceſſary to promote, or to wiſh it. If men were temperate, Phyſicians would be poor: and unleſs ſome Princes were ambitious, or others injurious, there would be no employment for ſouldiers. The Vintner's retail ſupports the Merchant's trade, and it is a vice that ſupports the Vintner's retail: and if all men were wiſe and ſober perſons, we ſhould have fewer beggars, and fewer rich. And if our Law-givers ſhould imitate *Demades* of *Athens*, who condemned a man that lived by ſelling things belonging to funerals, as ſuppoſing he could not chuſe but wiſh the death of men, by whoſe dying he got his living; we ſhould find moſt men accounted criminals, becauſe Vice is ſo involved in the affairs of the world, that it is made the ſupport of many trades, and the buſineſs of great multitudes of men. Certainly from hence it is that iniquity does ſo much abound: And unleſs we ſtate our Queſtions right, and perceive the evil to be deſigned only from ourſelves, and that no ſuch pretence ſhall keep off the puniſhment or the ſhame from our ſelves, we ſhall fall into a ſtate which is only capable of compaſſion, becauſe it is irrecoverable: and then we ſhall be infinitely miſerable, when we can only receive an uſeleſs and ineffective pity. Whatſoever is neceſſary cannot be avoided: He therefore that ſhall ſay, he cannot avoid his ſin, is out of the mercies of this Text: they who are appointed Guides and Phyſicians of Souls cannot to any purpoſe do their offices of pity. It is neceſſary that we ſerve God, and do our duty, and ſecure the intereſt of our Souls, and be as careful to preſerve our relations to God, as to our friend or Prince. But if it can be neceſſary for any man in any condition to ſin, it is alſo neceſſary for that man to periſh.

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PART II.

4. THE laſt ſort of them that ſin, and yet are to be treated with compaſſion, is of them that interrupt the courſe of an honeſt life with ſingle acts of ſin, ſtepping aſide and *ſtarting like a broken bow:* whoſe reſolution ſtands fair, and their hearts are towards God, and they ſojourn in Religion, or rather dwell there; but that like evil husbands they go abroad, and enter into places of diſhonour and unthriftineſs. Such as theſe all ſtories remember with a ſad character: and every narrative concerning *David* which would end in honour and fair report, is ſullied with remembrances of *Bathſheba*; and the Holy Ghoſt hath called him *a man after Gods own heart, ſave in the matter of Uriah:* there indeed he was a man after his own heart; even then when his Reaſon was ſtolen from him by paſſion, and his Religion was ſullied by the beauties of a fair woman. I wiſh we lived in an age in which the people were to be treated with concerning renouncing the ſingle actions of ſin, and the ſeldom interruptions of Piety. Men are taught to ſay that every man ſins in every action he does; and this is one of the Doctrines for the believing of which he ſhall be accounted a good man: and upon this ground it is eaſie for men to allow themſelves ſome ſins, when in all caſes and in every action it is unavoidable. I ſhall ſay nothing of the Queſtion, ſave that the Scriptures reckon otherwiſe; * and in the accounts of *David*'s life reckon but one great ſin, * and in *Zachary* and *Elizabeth* give a teſtimony of an unblameable converſation; * and *Hezekiah* did not make *his confeſſion* when he prayed to God in his ſickneſs, and ſaid, *he had walked uprightly before God:* * and therefore S. *Paul*, after his Converſion, deſigned and laboured hard, and therefore certainly with hopes to accompliſh it, that *he might keep his conſcience void of offence, both towards God, and towards man*; * and one of Chriſt's great purpoſes is, *to preſent his* whole *Church pure and ſpotleſs to the throne of grace*; and * S. *John* the

the Baptiſt offended none but *Herod*; * and no pious Chriſtian brought a bill of accuſation againſt the Holy Virgin Mother. * Certain it is, that God hath given us precepts of ſuch a Holineſs and ſuch a Purity, ſuch a Meekneſs and ſuch Humility, as hath no pattern but Chriſt, no precedent but the purities of God: and therefore it is intended we ſhould live with a life whoſe actions are not chequer'd with white and black, half Sin and half Vertue. God's ſheep are not like *Jacob*'s flock *ſtreaked and ſpotted*; it is an intire Holineſs that God requires, and will not endure to have a holy courſe interrupted by the diſhonour of a baſe and ignoble action. I do not mean that a mans life can be as pure as the Sun, or the rayes of Celeſtial *Jeruſalem*; but like the Moon, in which there are ſpots, but they are no deformity; a leſſening only and an abatement of light, no cloud to hinder and draw a veil before its face, but ſometimes it is not ſo ſerene and bright as at other times. Every man hath his indiſcretions and infirmities, his arreſts and ſudden incurſions, his neighbourhoods and ſemblances of ſin, his little violences to Reaſon, and peeviſh melancholy, and humorous phantaſtick diſcourſes; unaptneſs to a devout prayer, his fondneſs to judge favourably in his own caſes, little deceptions, and voluntary and involuntary cozenages, ignorances and inadvertences, careleſs hours and unwatchful ſeaſons. But no good man ever commits one act of Adultery; no godly man will at any time be drunk; or if he be, he ceaſes to be a godly man, and is run into the confines of death, and is ſick at heart, and may die of the ſickneſs, die eternally. This happens more frequently in perſons of an infant-Piety, when the Vertue is not corroborated by a long abode, and a confirmed reſolution, and an uſual victory, and a triumphant grace: and the longer we are accuſtomed to Piety, the more infrequent will be the little breaches of folly, and a returning to ſin. But as the needle of a compaſs, when it is directed to its beloved Star, at the firſt addreſſes waves on either ſide, and ſeems indifferent in his courtſhip of the riſing or declining Sun, and when it ſeems firſt determined to the North, ſtands a while trembling, as if it ſuffered inconvenience in the firſt fruition of its deſires, and ſtands not ſtill in full injoyment till after firſt a great variety of motion, and then an undiſturbed poſture: So is the Piety, and ſo is the converſion of a man, wrought by degrees and ſeveral ſteps of imperfection: and at firſt our choices are wavering, convinced by the grace of God, and yet not perſwaded; and then perſwaded, but not reſolved; and then reſolved, but deferring to begin; and then beginning, but (as all beginnings are) in weakneſs and uncertainty; and we flie out often into huge indiſcretions, and look back to *Sodom* and long to return to *Egypt*: and when the ſtorm is quite over, we find little bublings and uneavenneſſes upon the face of the waters, we often weaken our own purpoſes by the returns of ſin; and we do not call our ſelves *conquerours*, till by the long poſſeſſion of Vertues it is a ſtrange and unuſual, and therefore an uneaſie and unpleaſant thing, to act a crime. When *Polemon* of *Athens* by chance coming into the Schools of *Xenocrates* was reformed upon the hearing of that one Lecture, ſome wiſe men gave this cenſure of him; *Peregrinatus eſt hujus animus in nequitia, non habitavit.* His mind wandred in wickedneſs, and travelled in it, but never dwelt there. The ſame is the caſe of ſome men; they make inrodes into the enemies country, not like enemies to ſpoil, but like *Dinah*, to be ſatisfied with the ſtranger beauties of the land, till their Vertues are defloured, and they enter into tragedies, and are poſſeſſed by death and intolerable ſorrows. But becauſe this is like the fate of *Jacob*'s Daughter, and happens not by deſign, but folly, not by malice, but ſurpriſe, not by the ſtrength of will, but by the weakneſs of Grace, and yet carries a man to the ſame place whither a great Vice uſually does; it is hugely pitiable, and the perſons are to be treated with compaſſion, and to be aſſiſted by the following conſiderations and exerciſes.

Firſt let us conſider, that for a good man to be overtaken in a ſingle crime is the greateſt diſhonour and unthriftineſs in the whole world. *As a fly in a box of ointment, ſo is a little folly to him that is accounted wiſe*, ſaid the *Son of Sirac*. No man chides a fool for his weakneſſes, or ſcorns a Child for playing with flies, and preferring the preſent appetite before all the poſſibilities of to morrow's event: But men wondred when they ſaw *Socrates* ride upon a Cane; and when *Solomon* laid his Wiſdom at the foot of *Pharaoh*'s daughter, and changed his glory for the intereſt of wanton ſleep, he became the diſcourſe of heaven and earth: and men think themſelves abuſed, and their expectation cozened, when they ſee a wiſe man do the actions of a fool, and a good man ſeized upon by the diſhonours of a crime. But the loſs of his reputation is the leaſt of his evil. *It is the greateſt improvidence in the world* to let a healthful Conſtitution be deſtroyed in the ſurfeit of one night. For although when a man by the grace of God and a long endeavour hath obtained the habit of Chriſtian Graces,

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Graces, every ſingle ſin does not ſpoil the habit of Vertue, becauſe that cannot be loſt but as it was gotten, that is, by parts and ſucceſſion; yet every crime interrupts *the acceptation* of the Grace, and makes the man to enter into the ſtate of enmity and diſpleaſure with God. The habit is only leſſened *naturally*, but the *value* of it is wholly taken away. And in this ſence is that of *Joſephus*, τὸ γὰρ ὅτι μικρῶν καὶ μεγάλοις παραινομῆσαι ἰσοδύναμόν ἐστι, which Saint *James* well renders, *He that keeps the whole Law and offends in one point, is guilty of all*; that is, If he prevaricates in any Commandment, the tranſgreſſion of which by the Law was capital, he ſhall as certainly die as if he broke the whole Law. And the ſame is the caſe of thoſe ſingle actions which the School calls *deadly ſins*, that is, actions of choice in any ſin that hath a *name*; and makes a *kind*, and hath a diſtinct *matter*. And ſins once pardoned return again to all the purpoſes of miſchief, if we by a new ſin forfeit God's former loving-kindneſs. *When the righteous man turneth from his righteouſneſs, and committeth iniquity, all his righteouſneſs that he hath done ſhall not be remembred: in the treſpaſs that he hath treſpaſſed, and in the ſin that he hath ſinned, in them ſhall he die.* Now then conſider how great a fool he is, who, when he hath with much labour and by ſuffering violence contradicted his firſt deſires; when his ſpirit hath been in an agony and care, and with much uneaſineſs hath denied to pleaſe the lower man; when with many prayers, and groans, and innumerable ſighs, and ſtrong cryings to God, with ſharp ſufferances and a long ſeverity, he hath obtained of God to begin his pardon and reſtitution, and that he is in ſome hopes to return to God's favour, and that he ſhall become an heir of Heaven; when ſome of his amazing fears and diſtracting cares begin to be taken off; when he begins to think that now it is not certain he ſhall periſh in a ſad eternity, but he hopes to be ſaved, and he conſiders how excellent a condition that is; *he hopes when he dies to go to God*, and that he ſhall never enter into the poſſeſſion of Devils; and this ſtate, which is but the twilight of a glorious felicity, he hath obtained with great labour, and much care, and infinite danger: that this man ſhould throw all this ſtructure down, and then when he is ready to reap the fruits of his labours, by one indiſcreet action to ſet fire upon his Corn-fields, and deſtroy all his dear-earned hopes, for the madneſs and looſe wandrings of an hour: This man is an indiſcreet gameſter, who doubles his ſtake as he thrives, and at one throw is diſpoſſeſſed of all the proſperities of a luckie hand.

2 Chap. 10.

Ezek. 18. 24.

They that are poor (as *Plutarch* obſerves) are careleſs of little things, becauſe by ſaving them they think no great moments can accrue to their eſtates, and they deſpairing to be rich think ſuch frugality impertinent: But they that feel their banks ſwell, and are within the poſſibilities of wealth, think it uſeful if they reſerve the ſmaller minutes of expence, knowing that every thing will add to their heap. But then, after long ſparing in one night to throw away the wealth of a long purchaſe, is an imprudence becoming none but ſuch perſons who are to be kept under Tutors and Guardians, and ſuch as are to be chaſtiſed by their ſervants, and to be puniſhed by them whom they cloath and feed.

Hom. Il. β.

——— ἀλλὰ καὶ ὔμμες
Αἴσχεϊν τοι δηΐῳ τε μένειν, κεινόν τε νέεσθαι.

Theſe men ſow much and gather little; *ſtay long*, and *return empty*; and after a long voyage they are daſhed in pieces when their veſſels are laden with the ſpoils of Provinces. Every deadly ſin deſtroys the rewards of a ſeven-years Piety. I add to this that God is more impatient at a ſin committed by his ſervants, than at many by perſons that are his enemies; and an uncivil anſwer from a ſon to a Father, from an obliged perſon to a benefactor, is a greater undecency, than if an enemy ſhould ſtorm his houſe, or revile him to his head. *Auguſtus Cæſar* taxed all the world, and God took no publick notices of it; but when *David* taxed and numbred a petty Province, it was not to be expiated without a Plague: becauſe ſuch perſons, beſides the direct ſin, add the circumſtance of Ingratitude to God who hath *redeemed them from their vain converſation*, and from death, and from Hell, and conſigned them to the inheritance of ſons, and given them his Grace and his Spirit, and many periods of comfort, and a certain hope, and viſible earneſts of immortality. Nothing is baſer than that ſuch a perſon againſt his reaſon, againſt his intereſt, againſt his God, againſt ſo many obligations, againſt his cuſtom, againſt his very habits and acquired inclinations, ſhould do an action

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Quam niſi ſeductis nequeas committere Divis,

which a man muſt for ever be aſhamed of, and, like *Adam*, muſt run from God himſelf to do it, and depart from the ſtate in which he had placed all his hopes, and to which he had deſigned all his labours. The conſideration is effective enough, if we ſum up the particulars; for he that hath lived well, and then falls into a deliberate ſin, is infinitely diſhonoured, is moſt imprudent, moſt unſafe, and moſt unthankful.

2. Let perſons tempted to the ſingle inſtances of ſin in the midſt of a laudable life, be very careful that they ſuffer not themſelves to be drawn aſide by the eminency of great Examples. For ſome think *Drunkenneſs* hath a little honeſty derived unto it by the example of *Noah*; and *Adultery* is not ſo ſcandalous and intolerably diſhonourable, ſince *Bathſheba* bathed, and *David* was defiled; and men think a flight is no cowardiſe, if a General turns his head and runs.

——— *Pompeio fugiente timent.*

Well might all the gowned *Romans fear, when Pompey fled.* And who is there that can hope to be more righteous than *David*, or ſtronger than *Sampſon*, or have leſs Hypocriſie than Saint *Peter*, or be more temperate than *Noah?* Theſe great Examples bear men of weak diſcourſes and weaker reſolutions from the ſeverity of Vertues. But, as *Diagoras*, to them that ſhewed to him the votive garments of thoſe that had eſcaped Shipwrack upon their prayers and vows to *Neptune*, anſwered, that they kept no account of thoſe that prayed and vowed and yet were drowned: So do theſe men keep catalogues of thoſe few perſons who broke the thred of a fair life in ſunder with the violence of a great crime, and by the grace of God recovered, and repented, and lived; but they conſider not concerning thoſe infinite numbers of men who died in their firſt fit of ſickneſs, who after a fair voiage have thrown themſelves overboard, and periſhed in a ſudden wildneſs. One ſaid well, *Si quid Socrates aut Ariſtippus contra morem & conſuetudinem fecerunt, idem ſibi ne arbitretur quis licere: Magnis enim illi & divinis bonis hanc licentiam aſſequebantur.* If *Socrates* did any unuſual thing, it is not for thee, who art of an ordinary Vertue, to aſſume the ſame licence: for he by a divine and excellent life hath obtained leave or pardon reſpectively for what thou muſt never hope for, till thou haſt arrived at the ſame glories. Firſt, be as devout as *David*, as good a Chriſtian as Saint *Peter*; and then thou wilt not dare with deſign to act that which they fell into by ſurprize: and if thou doſt fall as they did, by that time thou haſt alſo repented like them, it may be ſaid concerning thee, that thou didſt fall and break thy bones, but God did heal thee and pardon thee. Remember that all the damned ſouls ſhall bear an eternity of torments for the pleaſures of a ſhort ſinfulneſs; but for a ſingle tranſient action to die for ever is an intolerable exchange, and the effect of ſo great a folly, that whoſoever falls into it and then conſiders it, it will make him mad and diſtracted for ever.

3. Remember, that ſince no man can pleaſe God, or be partakers of any promiſes, or reap the reward of any actions in the returns of Eternity, unleſs he performs to God an entire duty, according to the capacities of a man ſo *taught*, and ſo *tempted*, and ſo *aſſiſted*; ſuch a perſon muſt be curious that he be not cozened with the duties and performances of any one relation. 1. Some there are that think all our religion conſiſts in Prayers and publick or private offices of Devotion, and not in moral actions or entercourſes of Juſtice and Temperance, of Kindneſs and Friendſhips, of Sincerity and Liberality, of Chaſtity and Humility, of Repentance and Obedience. Indeed no humour is ſo eaſie to be counterfeited as Devotion; and yet no Hypocriſie is more common among men, nor any ſo uſeleſs as to God: for it being an addreſs to him alone who knows the heart and all the ſecret purpoſes, it can do no ſervice in order to Heaven, ſo long as it is without *the power of Godlineſs*, and the energy and vivacity of a holy life. God will not ſuffer us to commute a duty, becauſe all is his due; and *Religion* ſhall not pay for want of *Temperance*. If the devouteſt Hermit be proud; or he that *faſts thrice in the week* be uncharitable *once*; or he that gives much to the poor, gives alſo too much liberty to himſelf; he hath planted a fair garden, and invited a wild boar to refreſh himſelf under the ſhade of the fruit-trees, and his gueſt being ſomething rude hath diſordered his paradiſe, and made it become a wilderneſs. 2. Others there are, that judge themſelves by the cenſures that Kings and Princes give concern-

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ing them, or as they are ſpoken of by their betters; and ſo make falſe judgments concerning their condition. For, our Betters, to whom we ſhew our beſt parts, to whom we ſpeak with caution and conſider what we repreſent, they ſee our arts and our dreſſings, but nothing of our nature and deformities: Truſt not their cenſures concerning thee, but to thy own opinion of thy ſelf whom thou knoweſt in thy retirements, and natural peeviſhneſs, and unhandſome inclinations, and ſecret baſeneſs. 3. Some men have been admired abroad, in whom the wife and the ſervant never ſaw any thing excellent: *A rare Judge* and *a good Common-wealths man* in the ſtreets and publick meetings, and *a juſt* man to his neighbour, and *charitable to the poor*; for in all theſe places the man is obſerved, and kept in awe by the Sun, by light and by voices: but this man is a Tyrant at home, an unkind Huſband, an ill Father, an imperious Maſter. And ſuch men are like Prophets in their own Countreys, not honoured at home, and can never be honoured by God, who will not endure that many Vertues ſhould excuſe a few Vices, or that any of his ſervants ſhall take penſions of the Devil, and in the profeſſion of his ſervice do his enemy ſingle advantages.

4. He that hath paſt many ſtages of a good life, to prevent his being tempted to a ſingle ſin, muſt be very careful that he never entertain his ſpirit with the remembrances of his paſt ſin, nor amuſe it with the phantaſtick apprehenſions of the preſent. When the *Iſraelites* fancied the ſapidneſs and reliſh of the fleſh-pots, they longed to taſte and to return.

* *Sic ubi diſſuetæ ſylvis in carcere clauſæ*
Manſuevêre feræ, & vultus poſuêre minaces,
Atque hominem didicêre pati; ſi torrida parvus
Venit in ora cruor, redeunt rabieſque furorque.

* So when a *Libyan* Tiger drawn from his wilder forragings is ſhut up and taught to eat civil meat, and ſuffer the authority of a man, he ſits down tamely in his priſon, and pays to his keeper fear and reverence for his meat: But if he chance to come again, and taſte a draught of warm blood, he preſently leaps into his natural cruelty.

Admonitæque tument guſtato ſanguine fauces;
Fervet, & à trepido vix abſtinet ira Magiſtro,

He ſcarce abſtains from eating thoſe hands that brought him diſcipline and food. So is the nature of a man made tame and gentle by the Grace of God, and reduced to Reaſon, and kept in awe by Religion and Laws, and by an awful Vertue is taught to forget thoſe alluring and ſottiſh reliſhes of ſin: but if he diverts from his path, and ſnatches handfuls from the wanton Vineyards, and remembers the laſciviouſneſs of his unwholſom food that pleaſed his childiſh palate: then he grows ſick again, and hungry after unwholſom diet, and longs for the Apples of *Sodom*. A man muſt walk through the world without eyes or ears, fanſie or appetite, but ſuch as are created and ſanctified by the grace of God; and being once made a new man, he muſt ſerve all the needs of Nature by the appetites and faculties of Grace; Nature muſt be wholly a ſervant: and we muſt ſo look towards the deliciouſneſs of our Religion and the raviſhments of Heaven, that our memory muſt be for ever uſeleſs to the affairs and perceptions of ſin. We cannot ſtand, we cannot live, unleſs we be curious and watchful in this particular.

By theſe and all other arts of the Spirit, if we ſtand upon our guard, never indulging to our ſelves one ſin becauſe it is but one, as knowing that *one* ſin brought in death upon all the world, and *one* ſin brought ſlavery upon the poſterity of *Cham*; and always fearing leſt death ſurprize us in that *one* ſin; we ſhall by the grace of God either not need, or elſe eaſily perceive the effects and bleſſings of that compaſſion which God reſerves in the ſecrets of his mercy, for ſuch perſons whom his Grace hath ordained and diſpoſed with excellent diſpoſitions unto life eternal.

Theſe are the ſorts of men which are to be uſed with compaſſion, concerning whom we are to make a difference, *making a difference*] ſo ſays the Text. And it is of high concernment that we ſhould do ſo, that we may relieve the infirmities of the men, and relieve their ſickneſſes, and tranſcribe the copy of the Divine mercy, who loves not to *quench the ſmoaking flax, nor break the bruiſed reed*. For although all ſins are againſt God's Commandments directly, or by certain conſequents, *by line*, or *by analogie*; yet they are not all of the ſame tincture and mortality.

Nec vincit ratio, tantundem ut peccet idémque,
Qui teneros caules alieni fregerit horti,
Vt qui nocturnus Divûm ſacra legerit ——

He that robs a garden of Coleworts, and carries away an armful of Spinage, does not

not deſerve Hell, as he that ſteals the Chalice from the Church, or betrays a Prince; and therefore men are diſtinguiſhed accordingly. SERM. XVII.

Eſt inter Tanaim quiddam ſocerúmque Viſelli.

The Poet that *Sejanus* condemned for diſhonouring the memory of *Agamemnon*, was not an equal criminal with *Catiline* or *Gracchus:* and *Simon Magus* and the *Nicolaitans* committed crimes which *God hated* more than the Complying of S. *Barnabas*, or the diſſimulation of S. *Peter*; and therefore God does treat theſe perſons ſeverally. Some of theſe are reſtrained with a fit of ſickneſs, ſome with a great loſs, and in theſe there are degrees; and ſome arrive at death. And in this manner God ſcourged the *Corinthians*, for their irreverent and diſorderly receiving the Holy Sacrament. For although even the leaſt of the ſins that I have diſcourſed of will lead to death eternal, if their courſe be not interrupted, and the diſorder chaſtiſed; yet becauſe we do not ſtop their progreſs inſtantly, God many times does, and viſits us with proportionable Judgments; and ſo not only checks the rivulet from ſwelling into rivers and a vaſtneſs, but plainly tells us, that although ſmaller crimes ſhall not be puniſhed with equal ſeverity as the greateſt, yet even in Hell there are eternal Rods as well as eternal Scorpions; and the ſmalleſt crime that we act with an infant-malice, and manly deliberation, ſhall be revenged with the leſſer ſtrokes of wrath, but yet with the infliction of a ſad Eternity. But then that we alſo ſhould make a difference, is a precept concerning Church-diſcipline, and therefore not here proper to be conſidered, but only as it may concern our own particulars in the actions of Repentance, and our brethren in fraternal Correction.

——— *aſſit*
Regula quæ pœnas peccatis irroget æquas,
Nec ſcuticâ dignum horribili ſectêre flagello.

Let us be ſure that we neglect no ſin, but repent *for every one*, and *judge our ſelves for every one*, according to the proportion of the malice, or the ſcandal, or the danger. And although in this there is no fear that we ſhould be exceſſive; yet when we are to reprove a Brother we are ſharp enough, and either by pride or by animoſity, by the itch of government or the indignation of an angry mind, we run beyond the gentleneſs of a Chriſtian Monitor. We muſt remember that by Chriſt's Law ſome are to be admoniſhed *privately*, ſome to be ſhamed and corrected *publickly*; and, beyond theſe, there is an *Abſciſſion*, or *a Cutting off* from the Communion of faithful people, *a delivering over to Satan*. And to this purpoſe is that old reading of the words of my Text, which is ſtill in ſome Copies, ἢ τὰς μὴ ἐλέγχετε διακεινομένους, *Reprove them ſharply, when they are convinced, or ſeparate by ſentence*. But becauſe this alſo is a deſign of Mercy acted with an inſtance of diſcipline, it is a puniſhment of the fleſh, *that the Soul may be ſaved in the day of the Lord*; it means the ſame with the uſual reading, and with the laſt words of the Text, and teaches us our uſage towards the worſt of recoverable ſinners.

II. *Others ſave with fear, pulling them out of the fire.*] Some ſins there are which *in their own nature* are *damnable*, and ſome are ſuch as *will certainly bring a man to damnation:* the firſt are curable, but with much danger; the ſecond are deſperate and irrecoverable. When a man is violently tempted and allured with an object that is proportionable and pleaſant to his vigorous appetite, and his unabated, unmortified nature, this man falls into death; but yet we pitie him, as we pitie a thief that robs for his neceſſity: this man did not tempt himſelf, but his ſpirit ſuffers violence, and his reaſon is invaded, and his infirmities are mighty, and his aids not yet prevailing. But when this ſingle temptation hath prevailed for a ſingle inſtance, and leaves a reliſh upon the palate, and this produces another, and that alſo is fruitful and ſwells into a Family and kindred of ſin, that is, it grows firſt into approbation, then to a clear aſſent, and an untroubled conſcience, thence into frequencie, from thence unto a cuſtom, and eaſineſs, and a habit; this man is fallen into the fire. There are alſo ſome ſingle acts of ſo great a Malice, that they muſt ſuppoſe a man habitually ſinful before he could arrive at that height of wickedneſs. No man begins his ſinful courſe with killing of his Father or his Prince: and *Simon Magus* had preambulatory impieties; he was covetous and ambitious long before he offered to buy the Holy Ghoſt. *Nemo repente fuit turpiſſimus* —— And although ſuch actions may have in them the malice and the miſ- II.

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chief, the diſorder and the wrong, the principle and the permanent effect of a habit and a long courſe of ſin; yet becauſe they never or very ſeldom go alone, but after the prediſpoſition of other uſhering crimes, we ſhall not amiſs compriſe them under the name of habitual ſins: for ſuch they are, either formally, or equivalently. And if any man hath fallen into a ſinful habit, into a courſe and order of ſinning, his caſe is little leſs than deſperate; but that little hope that is remanent hath its degree, according to the infancie or the growth of the habit.

1. For all ſins leſs than habitual, it is certain a Pardon is ready to penitent perſons; that is, to all that ſin in ignorance or in infirmity, by ſurprize or inadvertency, in ſmaller inſtances or infrequent returns, with involuntary actions or imperfect reſolutions. Ἐξετείνατε τὰς χεῖρας ὑμῶν πρὸς τὸν αὐτοκράτορα Θεὸν, ἱκετεύοντες αὐτὸν ἵλεων γενέσθαι, εἴ τι ἄκοντες ἡμάρτετε, ſaid *Clemens* in his Epiſtle: *Lift up your hands to Almighty God, and pray him to be merciful to you in all things when you ſin unwillingly*; that is, in which you ſin with an imperfect choice. For no man ſins againſt his will directly, but when his underſtanding is abuſed by an inevitable or an intolerable weakneſs, or their wills follow their blind guide, and are not the perfect miſtreſſes of their own actions; and therefore leave a way and eaſineſs to repent, and be aſhamed of them, and therefore a poſſibility and readineſs for pardon. And theſe are the ſins that we are taught to pray to God that he would pardon, as he gives us our bread, that is, *every day*. For *in many things we offend all*, ſaid Saint *James*, that is, in many ſmaller matters, in matters of ſurprize or inevitable infirmity. And therefore *Poſidonius* ſaid, that Saint *Auſtin* was uſed to ſay, That *he would not have even good and holy Prieſts go from this world without the ſuſception of equal and worthy penances*: and the moſt innocent life in our account is not a competent inſtrument of a peremptory confidence, and of juſtifying our ſelves. *I am guilty* of nothing, (ſaid Saint *Paul*) that is, of no ill intent, or negligence in preaching the Goſpel; *yet I am not hereby juſtified*, for God it may be knows many little irregularities and inſinuations of ſin. In this caſe we are to make a difference; but humility and prayer, and watchfulneſs, are the direct inſtruments of the expiation of ſuch ſins.

But then, ſecondly, whoſoever ſins without theſe abating-circumſtances, that is, in great Inſtances, in which a mans underſtanding cannot be cozened, as in Drunkenneſs, Murther, Adultery, and in the frequent repetitions of any ſort of ſin whatſoever, in which a mans choice cannot be ſurprized, and in which it is certain there is a love of the ſin, and a delight in it, and a power over a mans reſolutions; in theſe caſes it is a miraculous grace, and an extraordinary change, that muſt turn the current and the ſtream of the iniquity; and when it is begun, the pardon is more uncertain, and the Repentance more difficult, and the effect much abated, and the man muſt be made miſerable that he may not be accurſed for ever.

1. I ſay, his Pardon is uncertain; becauſe there are ſome ſins which are unpardonable, (as I ſhall ſhew) and they are not all named in particular; and the degrees of malice being uncertain, the Salvation of that man is to be wrought with infinite *fear and trembling*. Act. 8. 22. It was the caſe of *Simon Magus*, *Repent and ask pardon for thy ſin, if peradventure the thought of thy heart may be forgiven thee.* [If peradventure;] it was a new crime, and concerning its poſſibility of pardon no revelation had been made, and by analogy to other crimes it was very like an unpardonable ſin: for it was *a thinking a thought againſt the Holy Ghoſt*, and that was next to *ſpeaking a word againſt him*. *Cain*'s ſin was of the ſame nature; *It is greater than it can be forgiven:* his paſſion and his fear was too ſevere and decretory; it was *pardonable*, but truly we never find that God did pardon it.

2. But beſides this, it is uncertain in the pardon, becauſe it may be the time of pardon is paſſed; and though God hath pardoned to other people the ſame ſins, and to thee too ſometimes before, yet it may be he will not now: he hath not promiſed pardon ſo often as we ſin, and in all the returns of impudence, apoſtaſie, and ingratitude; and it may be *thy day is paſt*, as was *Jeruſalem*'s in the day that they crucified the Saviour of the world.

3. Pardon of ſuch habitual ſins is uncertain, becauſe life is uncertain; and ſuch ſins require much time for their abolition and expiation. And therefore although theſe ſins are not *neceſſariò mortifera*, that is, unpardonable, yet by conſequence they become *deadly*; becauſe our life may be cut off before we have finiſhed or performed thoſe neceſſary parts of Repentance, which are the ſevere, and yet the only condition of getting pardon. So that you may perceive, that not only every *great ſingle crime*, but *the habit of any ſin* is dangerous: and therefore theſe perſons are to be *ſnatched from*

from the fire, if you mean to reſcue them: ἐκ τοῦ πυρὸς ἁρπάζοντες.] If you ſtay a day it may be you ſtay too long. SERM. XVII.

4. To which I add this fourth conſideration, that every delay of return is in the cauſe of habitual ſins an approach to Deſperation, becauſe the nature of Habits is like that of Crocodiles, they grow as long as they live; and if they come to *obſtinacy* or *confirmation*, they are in Hell already, and can never return back. For ſo the *Pannonian* Bears, when they have claſped a dart in the region of their Liver, wheel themſelves upon the wound, and with anger and malicious revenge ſtrike the deadly barb deeper, and cannot be quit from that fatal ſteel, but in flying bear along that which themſelves make the inſtrument of a more haſty death: So is every vicious perſon ſtruck with a deadly wound, and his own hands force it into the entertainments of the heart; and becauſe it is painful to draw it forth by a ſharp and ſalutary Repentance, he ſtill rouls and turns upon his wound and carries his death in his bowels, where it firſt entered by choice, and then dwelt by love, and at laſt ſhall finiſh the tragedy by divine judgments and an unalterable decree.

But as the pardon of theſe ſins is uncertain, ſo the conditions of Reſtitution are hard even to them who ſhall be pardoned: their pardon and themſelves too muſt be fetched from the *fire*, water will not do it; tears and ineffective ſorrow cannot take off a habit, or a great crime.

O nimiùm faciles, qui triſtia crimina cædis
Tolli fluminea poſſe putatis aqua!

Bion ſeeing a Prince weep and tearing his hair for ſorrow, asked if Baldneſs would cure his grief. Such pompous ſorrows may be good *indices* but no perfect inſtruments of Reſtitution. S. *James* plainly declares the poſſibilities of pardon to great ſins, in the caſes of *Contention*, *Adultery*, *Luſt* and *Envy*, which are the four great indecencies that are moſt contrary to Chriſtianity: and in the 5. Chap. he implies alſo a poſſibility of pardon to an habitual ſinner, whom he calls πλανηθέντα ἀπὸ τῆς ὁδοῦ τῆς ἀληθείας, *one that errs from the truth*, that is, from the life of a Chriſtian, *the life of the Spirit of truth*: and he adds, that ſuch a perſon may be reduced, and ſo be pardoned, though he have ſinned long; *he that converts ſuch a one ſhall hide a multitude of ſins.* But then the way that he appoints for the Reſtitution of ſuch perſons is *Humility* and *Humiliation*, *Penances* and *ſharp penitential ſorrows*, and *Afflictions*, *reſiſting the Devil*, *returning to God*, *weeping and mourning*, *Confeſſions and Prayers*, as you may read at large in the 4. and 5. Chapters, and there it is that you ſhall find it a duty, that ſuch perſons ſhould *be afflicted*, and ſhould *confeſs to their brethren*: and theſe are harder conditions than God requires in the former caſes; theſe are a kind of *fiery trial.* Chap. 4. 1, 3. Chap. 5. ver. ult.

I have now done with my Text, and ſhould add no more, but that the nature of theſe ſins is ſuch, that they may increaſe in their *weight*, and *duration*, and *malice*, and then they increaſe in *miſchief* and *fatality*, and ſo go beyond the Text. *Cicero* ſaid well, *Ipſa conſuetudo aſſentiendi periculoſa eſſe videtur & lubrica*, L. 4. *Acad. Qu.* The very cuſtom of conſenting in the matters of civility is dangerous and ſlippery, and will quickly engage us in error; and then we think we are bound to defend them; or elſe we are made flatterers by it, and ſo become vicious: and we love our own Vices that we are uſed to, and keep them till they are incurable, that is, till we will never repent of them: and ſome men reſolve never to repent, that is, they reſolve they will not be ſaved, *they tread under foot the blood of the everlaſting Covenant.* Thoſe perſons are in the *fire* too, but they will not be *pulled out*: concerning whom God's Prophets muſt ſay as once concerning *Babylon*, *Curavimus, & non eſt ſanata; derelinquamus eam*: We would have healed them, but they would not be healed; let us leave them in their ſins, and they ſhall have enough of it, Only this: Thoſe that put themſelves out of the condition of mercy are not to be endured in Chriſtian ſocieties; they deſerve it not, and it is not ſafe that they ſhould be ſuffered.

But beſides all this, I ſhall name one thing more unto you; for

—— nunquam adeò fœdis, adeóque pudendis
Utimur exemplis, ut non pejora ſuperſint.

There are ſome ſingle actions of ſin of ſo great a Malice, that in their own nature they are beyond the limit of *Goſpel pardon*: they are not ſuch things for the pardon of which God entred into covenant, becauſe they are ſuch ſins which put a man into

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perfect indiſpoſitions, and incapacities of entring into or being in the covenant. In the firſt Ages of the world *Atheiſm* was of that nature, it was againſt their whole Religion; and the ſin is worſe now, againſt the whole Religion ſtill, and againſt a brighter light. In the Ages after the Flood, *Idolatry* was alſo juſt ſuch another: for God was known firſt only as the *Creator*; then he began to manifeſt himſelf in ſpecial contracts with men, and he quickly was declared the *God of Iſrael*; and *Idolatry* perfectly *deſtroyed all that Religion*, and therefore was never pardoned intirely, but God did viſit it upon them that ſinned; and when he pardoned it in ſome degrees, yet he alſo puniſhed it in ſome: and yet rebellion againſt the ſupreme power of *Moſes* and *Aaron* was worſe; for that alſo was a perfect deſtruction of the whole Religion, becauſe it refuſed to ſubmit to thoſe hands upon which God had placed all the Religion and all the Government. And now if we would know in the Goſpel what anſwers theſe precedent ſins; I anſwer, firſt the ſame ſins acted by a reaſonable hand and heart are worſe now than ever they were: and a third or fourth is alſo to be added; and that is *Apoſtaſie*, or *a voluntary malicious renouncing the Faith:* The Church hath often declared that ſin to be unpardonable. *Witchcraft*, or *final Impenitence* and *Obſtinacy* in any ſin, are infallibly deſperate; and in general, and by a certain parity of reaſon, whatſoever does deſtroy Charity or the good life of a Chriſtian with the ſame general venom and deletery as *Apoſtaſie*, deſtroys *Faith:* and he that is a *Renegado* from Charity is as unpardonable as he that returns to ſolemn *Atheiſm* or *Infidelity*; for all that, is directly the ſin againſt the Holy Ghoſt, that is, a throwing that away whereby only we can be Chriſtians, whereby only we can hope to be ſaved. To *ſpeak a word againſt the Holy Ghoſt* in the Phariſees was declared unpardonable, becauſe it was ſuch a word which, if it had been true or believed, would have deſtroyed the whole Religion; for they ſaid that Chriſt wrought by *Beelzebub*, and by conſequence did not come from God. He that deſtroys all the whole Order of Prieſthood, deſtroys one of the greateſt parts of the Religion, and one of the greateſt effects of the Holy Ghoſt: He that deſtroys Government, deſtroys another part. But that we may come nearer to our ſelves: To *quench the Spirit of God* is worſe than to ſpeak ſome words againſt him; to *grieve the Spirit of God* is a part of the ſame impiety; to *reſiſt the Holy Ghoſt* is another part: and if we conſider that every great ſin does this in proportion, it would concern us to be careful leſt we fall into *preſumptuous ſins, leſt they get the dominion over us.* Out of this that I have ſpoken you may eaſily gather what ſort of men thoſe are who cannot be *ſnatched from the fire*; for whom, as S. *John* ſays, *we are not to pray*; and how near men come to it that continue in any known ſin. If I ſhould deſcend to particulars, I might lay a ſnare to ſcrupulous and nice conſciences. This only; Every confirmed habitual ſinner does manifeſt the divine juſtice in puniſhing the ſins of a ſhort life with a never-dying worm and a never-quenched flame; becauſe he hath an affection to ſin, that no time will diminiſh, but ſuch as would increaſe to eternal ages; and accordingly as any man hath a degree of love, ſo he hath lodged in his Soul a ſpark which, unleſs it be ſpeedily and effectively quenched, will break forth into unquenchable fire.

SERMON

SERMON XVIII.

THE

FOOLISH EXCHANGE.

MATTH. 16. Ver. 26.

For what is a man profited, if he ſhall gain the whole world, and loſe his own Soul? or what ſhall a man give in exchange for his Soul?

WHen the eternal Mercy of God had decreed to reſcue mankind from miſery and infelicity, and ſo triumphed over his own Juſtice; the excellent Wiſdom of God reſolved to do it in ways contradictory to the appetites and deſigns of man, that it alſo might triumph over our weakneſſes and imperfect conceptions. So God decreed to glorifie his mercy by curing our ſins, and to exalt his wiſdom by the reproof of our ignorance, and the repreſenting upon what weak and falſe Principles we had built our hopes and expectations of felicity; Pleaſures and Profit, Victory over our enemies, Riches and pompous Honours, Power and revenge, deſires according to ſenſual Appetites, and proſecutions violent and paſſionate of thoſe Appetites, Health and long life, free from trouble, without poverty or perſecution.

Hæc ſunt, jucundiſſime Martialis,
Vitam quæ faciunt beatiorem.

Theſe are the meaſures of good and evil, the object of our hopes and fears, the ſecuring our content, and the portion of this world; and for the other, let it be as it may. But the Bleſſed *Jeſus* having made revelations of an immortal duration of another world, and of a ſtrange reſtitution to it, even by the Reſurrection of the Body, and a new inveſtiture of the Soul with the ſame upper garment, clarified and made pure, ſo as no Fuller on earth can whiten it; hath alſo preached a new Philoſophy, hath cancelled all the old Principles, reduced the appetites of Senſe to the diſcourſes of Reaſon, and heightned Reaſon to the ſublimities of the Spirit, teaching us abſtractions and immaterial conceptions, giving us new eyes, and new objects, and new proportions: For now ſenſual Pleaſures are not delightful, Riches are droſs, Honours are nothing but the appendages of Vertue, and in relation to it are to receive their account. But now if you would enjoy life, you muſt die; if you would be at eaſe, you muſt take up Chriſt's Croſs, and conform to his ſufferings, if you would *ſave your life*, you muſt *loſe it*; and if you would be rich, you muſt abound in good works, you muſt be *poor in ſpirit*, and deſpiſe the world, and be rich unto God: for whatſoever is contrary to the purchaſes and affections of this world is an endearment of our hopes in the world to come. And therefore he having ſtated the queſtion ſo, that either we muſt quit this world or the other; our affections, I mean, and adherencies to this, or our intereſt and hopes of the other: the choice is rendred very eaſie by the words of my Text, becauſe the diſtance is not leſs than infinite, and the compariſon hath terms of a vaſt difference, Heaven and Hell, Eternity and a Moment, Vanity and real Felicity, Life and Death eternal, all that can be hoped for, and all that can be feared; theſe are the terms of our choice: and if a man have his wits about him, and be not drunk with ſenſuality and ſenſleſneſs, he need not much to diſpute before he paſs the ſentence. For nothing can be given to us to recompenſe the loſs of Heaven; and if our Souls be loſt, there is nothing remaining to us whereby we can be happy.

What ſhall it profit a man? or, *What ſhall a man give?* Is there any exchange for a man's

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man's Soul? The queſtion is an αὔξησις of the negative. Nothing can be given for an ἀντάλλαγμα, or *a price* to ſatisfie for its loſs.

The blood of the Son of God was given to recover it, or as an ἀντάλλαγμα to God; and when our Souls were forfeit to him, nothing leſs than the life and paſſion of God and man could pay the price, (I ſay) to God; who yet was not concerned in the loſs, ſave only that ſuch was his goodneſs, that it pitied him to ſee his creature loſt. But to us what ſhall be the ἀντάλλαγμα? what can make us recompence when we have loſt our own Souls, and are loſt in a miſerable Eternity? What can then recompenſe us? Not all the World, not ten thouſand worlds: and of this that miſerable man whoſe Soul is loſt is the beſt judge. For the queſtion is ἀδυνητικὸν and hath a potential ſignification, and means πόσα ἂν δώσει, that is, Suppoſe a man ready to die, condemned to the ſentence of a horrid death, heightned with the circumſtances of trembling and amazement, ***what would he give*** to ſave his life? ***Eye for eye, tooth for tooth, and all that a man hath, will he give for his life.*** And this turned to a Proverb among the *Jews*; for ſo the laſt words of the Text are, τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς; Which Proverb being uſually meant concerning a temporal death, and intended to repreſent the ſadneſſes of a condemned perſon, our Bleſſed Saviour fits to his own purpoſe, and tranſlates to the ſignification of death eternal, which he firſt revealed clearly to the world. And becauſe no intereſt of the world can make a man recompence for his life, becauſe to loſe that makes him incapable of enjoying the exchange, (and he were a ſtrange fool who, having no deſign upon Immortality or Vertue, ſhould be willing to be hanged for a thouſand pound *per annum*) this argument increaſes infinitely in the purpoſe of our Bleſſed Saviour; and to gain the world, and to loſe our Souls, in the Chriſtian ſence, is infinitely more madneſs and a worſe exchange, than when our ſouls ſignifie nothing but a temporal life. And although poſſibly the indefinite hopes of *Elyſium*, or an honourable name, might tempt ſome hardy perſons to leave this world, hoping for a better condition, even among the Heathen; yet no excuſe will acquit a Chriſtian from madneſs, if for the purchaſe of this world he loſe his Eternity.

Here then, Firſt we will conſider the Propoſitions of the Exchange, the *World* and a *man's Soul*, by way of Suppoſition, ſuppoſing all that is propounded were obtained, *the whole world*. Secondly, we will conſider, what is likely to be obtained *really* and *indeed* of the World, and what are really the miſeries of a loſt Soul. For it is propounded in the Text by way of ſuppoſition, ***If a man ſhould gain the world***, which no man ever did, nor ever can; and he that gets moſt, gets too little to be exchanged for a temporal life. And Thirdly, I ſhall apply it to your practice, and make material Conſiderations.

1. Firſt, then, ſuppoſe a man gets all the World, what is it that he gets? It is a bubble and a phantaſm, and hath no reality beyond a preſent tranſient uſe; a thing that is impoſſible to be enjoyed, becauſe its fruits and uſages are tranſmitted to us by parts, and by ſucceſſion. He that hath all the world, (if we can ſuppoſe ſuch a man) cannot have a diſh of freſh Summer-fruits in the midſt of Winter, not ſo much as a green Fig: and very much of its poſſeſſions is ſo hid, ſo fugacious and of ſo uncertain purchaſe, that it is like the riches of the Sea to the Lord of the Shore; all the fiſh and wealth within all its hollowneſſes are his, but he is never the better for what he cannot get: All the Shell-fiſhes that produce Pearl, produce them not for him; and the bowels of the earth ſhall hide her treaſures in undiſcovered retirements: ſo that it will ſignifie as much to this great purchaſer to be entitled to an inheritance in the upper region of the air; he is ſo far from poſſeſſing all its riches, that he does not ſo much as know of them, nor underſtand the Philoſophy of her Minerals.

2. I conſider that he that is the greateſt poſſeſſor in the world, enjoys its beſt and moſt noble parts, and thoſe which are of moſt excellent perfection, but in common with the inferiour perſons, and the moſt deſpicable of his kingdom. Can the greateſt Prince incloſe the Sun, and ſet one little Star in his Cabinet for his own uſe? or ſecure to himſelf the gentle and benign influences of any one Conſtellation? Are not his ſubjects fields bedewed with the ſame ſhowers that water his gardens of pleaſure?

Nay thoſe things which he eſteems his ornament and the ſingularity of his poſſeſſions, are they not of more uſe to others than to himſelf? For ſuppoſe his Garments ſplendid and ſhining like the robe of a Cherub or the clothing of the fields, all that he that wears them enjoys, is that they keep him warm and clean, and modeſt; and all this is done by clean and leſs pompous veſtments; and the beauty of them, which diſtinguiſhes him from others, is made to pleaſe the eyes of the beholders; and he is like a

fair

fair bird, or the meretricious painting of a wanton woman, made wholly to be looked on, that is, to be enjoyed by every one but himſelf: and the faireſt face and the ſparkling eye cannot perceive or enjoy their own beauties but by reflexion. It is I that am pleaſed with beholding his gaiety, and the gay man in his greateſt bravery is only pleaſed becauſe I am pleaſed with the ſight; ſo borrowing his little and imaginary complacency from the delight that I have, not from any inherency of his own poſſeſſion.

The pooreſt Artizan of *Rome* walking in *Cæſar*'s Gardens had the ſame pleaſures which they miniſtred to their Lord: And although it may be he was put to gather fruits to eat from another place, yet his other ſenſes were delighted equally with *Cæſar*'s: the Birds made him as good muſick, the Flowers gave him as ſweet ſmells, he there ſucked as good Air, and delighted in the beauty and order of the place, for the ſame reaſon and upon the ſame perception as the Prince himſelf; ſave only that *Cæſar* paid for all that pleaſure vaſt ſums of money, the blood and treaſure of a Province, which the poor man had for nothing.

3. Suppoſe a man Lord of all the World, (for ſtill we are but in ſuppoſition;) yet ſince every thing is received not according to its own greatneſs and worth, but according to the capacity of the receiver, it ſignifies very little as to our content, or to the riches of our poſſeſſion. If any man ſhould give to a Lion a fair Meadow full of hay, or a thouſand Quince Trees; or ſhould give to the goodly Bull, the Maſter and the faireſt of the whole Herd, a thouſand fair Stags; if a man ſhould preſent to a Child a ſhip laden with *Perſian* Carpets, and the ingredients of the rich Scarlet; all theſe, being diſproportionate either to the appetite or to the underſtanding, could add nothing of content, and might declare the freeneſs of the preſenter, but they upbraid the incapacity of the receiver. And ſo it does if God ſhould give the whole world to any man. He knows not what to do with it; he can uſe no more but according to the capacities of a man; he can uſe nothing but meat and drink and clothes; and infinite riches, that can give him changes of raiment every day and a full table, do but give him a clean trencher every bit he eats; it ſignifies no more but wantonneſs, and variety to the ſame, not to any new purpoſes. He to whom the world can be given to any purpoſe greater than a private eſtate can miniſter, muſt have new capacities created in him: he needs the underſtanding of an Angel, to take the accounts of his eſtate; he had need have a ſtomach like fire or the grave, for elſe he can eat no more than one of his healthful ſubjects; and unleſs he hath an eye like the Sun, and a motion like that of a thought, and a bulk as big as one of the Orbs of Heaven, the Pleaſures of his eye can be no greater than to behold the beauty of a little proſpect from a hill, or to look upon the heap of gold packt up in a little room, or to dote upon a cabinet of Jewels, better than which there is no man that ſees at all but ſees every day. For, not to name the beauties and ſparkling diamonds of Heaven, a mans, or a womans, or a hauk's eye is more beauteous and excellent than all the Jewels of his Crown. And when we remember that a Beaſt, who hath quicker ſenſes than a man, yet hath not ſo great delight in the fruition of any object, becauſe he wants underſtanding, and the power to make reflex acts upon his perception; it will follow, that Underſtanding and Knowledge is the greateſt inſtrument of pleaſure, and he that is moſt knowing hath a capacity to become happy, which a leſs-knowing Prince or a rich perſon hath not: and in this only a mans capacity is capable of enlargement. But then, although they only have power to reliſh any pleaſure rightly who rightly underſtand the nature and degrees and eſſences and ends of things; yet they that do ſo, underſtand alſo the vanity and the unſatisfyingneſs of the things of this world, ſo that the reliſh, which could not be great but in a great underſtanding, appears contemptible, becauſe its vanity appears at the ſame time; the Underſtanding ſees all, and ſees through it.

4. The greateſt vanity of this world is remarkable in this, that all its joys ſummed up together are not big enough to counterpoiſe the evil of one ſharp diſeaſe, or to allay a ſorrow. For imagine a man great in his Dominion as *Cyrus*, rich as *Solomon*, victorious as *David*, beloved like *Titus*, learned as *Triſmegiſt*, powerful as all the *Roman* greatneſs; all this, and the reſults of all this, give him no more pleaſure in the midſt of a Fever or the tortures of the Stone, than if he were only Lord of a little diſh, and a diſh-full of fountain-water. Indeed the excellency of a holy Conſcience is a comfort and a magazine of joy, ſo great, that it ſweetens the moſt bitter potion of the world, and makes tortures and death not only tolerable, but amiable; and therefore to part with this, whoſe excellency is ſo great, for the world, that is of ſo inconſiderable

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ſiderable a worth, as not to have in it recompence enough for the ſorrows of a ſharp diſeaſe, is a bargain fit to be made by none but fools and mad-men. *Antiochus Epiphanes*, and *Herod* the great, and his grand-child *Agrippa*, were ſad inſtances of this great truth; to every of which it happened, that the grandeur of their fortune, the greatneſs of their poſſeſſions, and the encreaſe of their eſtate diſappeared and expired like Camphire, at their arreſt by thoſe ſeveral ſharp diſeaſes, which covered their head with Cypreſs, and hid their Crowns in an inglorious grave.

For what can all the world miniſter to a ſick perſon, if it repreſents all the ſpoils of nature, and the choiceſt delicacies of land and ſea? Alas! his appetite is loſt, and to ſee a pebble-ſtone is more pleaſing to him: For he can look upon that without loathing, but not ſo upon the moſt delicious fare that ever made famous the *Roman* luxury. Perfumes make his head ake: if you load him with jewels, you preſs him with a burthen as troubleſome as his grave-ſtone: and what pleaſure is in all thoſe poſſeſſions that cannot make his pillow eaſie, nor tame the rebellion of a tumultuous humour, nor reſtore the uſe of a withered hand, or ſtraighten a crooked finger? Vain is the hope of that man whoſe ſoul reſts upon vanity, and ſuch unprofitable poſſeſſions.

5. Suppoſe a man Lord of all this World, an univerſal Monarch, as ſome Princes have lately deſigned; all that cannot miniſter content to him; not that content which a poor contemplative man by the ſtrength of Chriſtian Philoſophy, and the ſupport of a very ſmall fortune, daily does enjoy. All his power and greatneſs cannot command the ſea to overflow his ſhoars, or to ſtay from retiring to the oppoſite ſtrand: It cannot make his children dutiful or wiſe. And though the world admired at the greatneſs of *Philip* the ſecond's fortune in the acceſſion of *Portugal* and the *Eaſt-Indies* to his Principalities; yet this could not allay the infelicity of his Family, and the unhandſomneſs of his condition, in having a proud, and indiſcreet, and vicious young Prince likely to inherit all his greatneſs. And if nothing appears in the face of ſuch a fortune to tell all the world that it is ſpotted and imperfect; yet there is in all conditions of the world ſuch wearineſs and tediouſneſs of the ſpirits, that a man is ever more pleaſed with hopes of going off from the preſent, than in dwelling upon that condition which, it may be, others admire and think beauteous, but none knoweth the ſmart of it but he that drank off the little pleaſure, and felt the ill reliſh of the appendage. How many Kings have groaned under the burthen of their Crowns, and have ſunk down and died? How many have quitted their pompous cares; and retired into private lives, there to enjoy the pleaſures of Philoſophy and Religion, which their Thrones denied?

And if we conſider the ſuppoſition of the Text, the thing will demonſtrate it ſelf. For he who can be ſuppoſed the owner and purchaſer of the whole world, muſt either be a King or a private perſon. A private perſon can hardly be ſuppoſed to be the man: For if he be ſubject to another, how can he be Lord of the whole world? But if he be a King, it is certain that his cares are greater than any mans, his fears are bigger, his evils mountainous, the accidents that diſcompoſe him are more frequent, and ſometimes intolerable; and of all his great poſſeſſions he hath not the greateſt uſe and benefit; but they are like a great harveſt, which more labourers muſt bring in, and more muſt eat of; only he is the centre of all the cares, and they fix upon him, but the profits run out to all the lines of the circle, to all that are about him, whoſe good is therefore greater than the good of the Prince, becauſe what they enjoy is the purchaſe of the Prince's care, and ſo they feed upon his coſt.

Horat. l. 1. ſ. 3.

Privatuſque magis vivam te Rege beatus.

Servants live the beſt lives; for their care is ſingle, only how to pleaſe their Lord: but all the burthen of a troubleſome providence and miniſtration makes the outſide pompous and more full of ceremony; but intricates the condition, and diſturbs the quiet of the great poſſeſſor.

And imagine a perſon as bleſt as can be ſuppoſed upon the ſtock of worldly intereſt; when all his accounts are caſt up, he differs nothing from his ſubjects or his ſervants but in mere circumſtance, nothing of reality or ſubſtance. He hath more to wait at his Tables, or perſons of higher rank to do the meaneſt offices, more ceremonies of addreſs, a fairer Eſcutcheon, louder Titles: but can this multitude of diſhes make him have a good ſtomach, or does not ſatiety cloy it? when his high diet is ſuch, that he is not capable of being feaſted, and knows not the frequent delights and oftener poſſibilities a poor man hath of being refreſhed, while not only his labour makes hunger, and ſo makes his

his meat delicate; (and then it cannot be ill fare, let it be what it will) but alſo his proviſion is ſuch, that every little addition is a direct Feaſt to him, while the greateſt owner of the world, giving to himſelf the utmoſt of his deſires, hath nothing left beyond his ordinary, to become the entertainment of his Feſtival-days, but more loads of the ſame meat. And then let him conſider how much of felicity can this condition contribute to him, in which he is not farther gone beyond a perſon of a little fortune in the greatneſs of his poſſeſſion, than he is fallen ſhort in the pleaſures and poſſibility of their enjoyment. SERM. XVIII. *Rare volte ha fame chiſta ſempre à tavola.*

And that is a ſad condition, when, like *Midas*, all that the man touches ſhall turn to gold: and his is no better, to whom a perpetual full table, not recreated with faſting, not made pleaſant with intervening ſcarcity, miniſters no more good than a heap of gold does, that is, he hath no benefit of it, ſave the beholding of it with his eyes. Cannot a man quench his thirſt as well out of an Urn or Chalice, as out of a whole River? It is an ambitious thirſt, and a pride of draught, that had rather lay his mouth to *Euphrates* than to a petty goblet; but if he had rather, it adds not ſo much to his content, as to his danger and his vanity.

——*eo fit,*
Plenior ut ſiquos delectat copia juſto,
Cum ripa ſimul avulſos ferat Auſidus acer.

For ſo I have heard of perſons whom the river hath ſwept away together with the Turf they preſſed, when they ſtooped to drown their pride rather than their thirſt.

6. But this ſuppoſition hath a leſſening term. If a man could be born heir of all the world it were ſomething: But no man ever was ſo, except him only who enjoyed the leaſt of it, the Son of man that *had not where to lay his head.* But in the ſuppoſition it is, [*If a man could* [*gain*] *the whole world*] which ſuppoſes labour and ſorrow, trouble and expence, venture and hazard, and ſo much time expired in its acquiſt and purchaſe, that, beſides the poſſeſſion is not ſecured to us for a term of life, ſo our lives are almoſt expired before we become eſtated in our purchaſes. And indeed it is a ſad thing to ſee an ambitious or a covetous perſon make his life unpleaſant, troubleſome and vexatious, to graſp a power bigger than himſelf, to fight for it with infinite hazards of his life, ſo that it is a thouſand to one but he periſhes in the attempt, and gets nothing at all but an untimely grave, a reproachful memory, and an early damnation. But ſuppoſe he gets a victory, and that the unhappy party is put to begin a new game; then to ſee the fears, the watchfulneſs, the diligence, the laborious arts to ſecure a poſſeſſion, leſt the deſperate party ſhould recover a deſperate game. And ſuppoſe this with a new ſtock of labours, danger and expence, be ſeconded by a new ſucceſs; then to look upon the new emergencies, and troubles, and diſcontents among his friends about parting the ſpoil; the envies, the jealouſies, the ſlanders, the underminings, and the perpetual inſecurity of his condition: All this, I ſay, is to ſee a man take infinite pains to make himſelf miſerable. But if he will be ſo unlearned as to call this gallantry or a ſplendid fortune; yet by this time, when he remembers he hath certainly ſpent much of his time in trouble, and how long he ſhall enjoy this he is ſtill uncertain; he is not certain of a month, and ſuppoſe it be ſeven years, yet when he comes to die, and caſt up his accounts, and ſhall find nothing remaining but a ſad remembrance of evils and troubles paſt, and expectations of worſe, infinitely worſe, he muſt acknowledge himſelf convinced, that to gain all this world is a fortune not worth the labour and the dangers, the fears and tranſportations of paſſions, though the Soul's loſs be not conſidered in the bargain.

But I told you all this while that this is but a Suppoſition ſtill, the putting of a caſe, or like a fiction of Law, nothing real. For if we conſider in the Second place, how much every man is likely to get really, and how much it is poſſible for any man to get, we ſhall find the account far ſhorter yet, and the purchaſe moſt trifling and inconſiderable. For firſt, the world is at the ſame time enjoyed by all its inhabitants, and the ſame portion of it by ſeveral perſons in their ſeveral capacities. A Prince enjoys his whole Kingdom, not as all his people enjoy it, but in the manner of a Prince; the ſubject in the manner of ſubjects. The Prince hath certain *Regalia* beyond the reſt; but the *feudal right* of ſubjects does them more emolument, and the *Regalia* does the Prince more honour: and thoſe that hold the fees in ſubordinate right, tranſmit it alſo to their Tenants, beneficiaries and dependants, to publick uſes, to charity, and hoſpitality; all which is a leſſening of the Lord's poſſeſſions, and a cutting his river into little II.

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little ſtreams, not that himſelf alone, but that all his relatives may drink to be refreſhed. Thus the Well where the Woman of *Samaria* ſate was *Jacob's* Well, and he drank of it, but ſo did his wives and his children, and his cattel. So that what we call ours is really ours but for our portion of expence and uſe; we have ſo little of it, that our ſervants have far more; and that which is ours is nothing but the title, and the care, and the trouble of ſecuring and diſpenſing; ſave only that God, whoſe ſtewards we all are, will call ſuch owners (as they are pleaſed to call themſelves) to ſtrict accounts for their diſburſements. And by this account the poſſeſſion, or dominion is but a word, and ſerves a fancy, or a paſſion, or a vice, but no real end of nature. It is the uſe and ſpending it that makes a man to all real purpoſes of nature to be the owner of it, and in this the Lord and Maſter hath but a ſhare.

2. But ſecondly, conſider how far ſhort of the whole world the greateſt Prince that ever reigned did come. *Alexander*, that wept becauſe he had no more Worlds to conquer, was in his knowledge deceived and brutiſh, as in his paſſion: he over-ran much of *Aſia*; but he could never paſs the *Ganges*, and never thruſt his ſword in the bowels of *Europe*, and knew nothing of *America*. And the οἰκουμένη, or *the whole world*, began to have an appropriate ſence, and was rather put to the *Roman* Greatneſs as an honourable Appellative, than did ſignifie that they were Lords of the world, who never went beyond *Perſia*, *Egypt*, nor *Britain*.

But why do I talk of great things in this Queſtion of the Exchange of the Soul for the World? Becauſe it is *real bargain* which many men (too many, God knows) do make, we muſt conſider it as applicable to practice. Every man that loſes his Soul for the purchaſe of the World muſt not look to have the portion of a King. How few men are Princes, and of thoſe that are not born ſo, how ſeldom inſtances are found in ſtory of perſons that by their induſtry became ſo? But we muſt come far lower yet. Thouſands there are that damn themſelves; and yet their purchaſe at long-running, and after a baſe and weary life ſpent, is but five hundred pounds a year; nay, it may be they only cozen an eaſie perſon out of a good eſtate, and pay for it at an eaſie rate, which they obtain by lying, by drinking, by flattery, by force; and the gain is nothing but a thouſand pound in the whole, or it may be nothing but a convenience. Nay how many men hazard their Salvation for an acre of ground, for twenty pound to pleaſe a maſter, to get a ſmall and a kind uſage from a ſuperior? Theſe men get but little though they did not give ſo much for it. So little, that *Epictetus* thought the purchaſe dear enough, though you paid nothing for it but flattery and obſervance, Οὐ παῤῥησιάζῃς ἐφ' ἑτέροις τισίν, ἢ γὰρ ἔδωκας τῷ καλῷ τί ὅτι πωλῇται τὸ δεῖπνον· ἐπαίνει δ' αὐτὸ πωλεῖ, θεραπείας πωλεῖ, Obſervance was the price of his meal; and he paid too dear for one that gave his birth-right for it; but he that exchanges his ſoul for it, knows not the vanity of his purchaſe, nor the value of his loſs. He that gains the purchaſe and ſpoil of a Kingdom, hath got that which to all that are placed in Heaven, or to a man that were ſeated in the paths of the Sun, ſeems but like a ſpot in an eye, or a Mathematical point, ſo without vaſtneſs, that it ſeems to be without dimenſions. But he whoſe purchaſe is but his neighbour's field, or a few unjuſt acres, hath got that which is inconſiderable, below the notice and deſcription of the Map: for by ſuch Hieroglyphical repreſentments *Socrates* chid the vanity of a proud *Athenian*.

3. Although theſe premiſſes may ſuffice to ſhew that the ſuppoſed purchaſe is but vain, and that all which men uſe really to obtain is leſs than trifles; yet even the poſſeſſion of it, whatſoever it be, is not meer and unmixt, but allayed with ſorrow and uneaſineſs: the gain hath but enlarged his appetite, and, like a draught to an Hydropick perſon, hath enraged his thirſt; and ſtill that which he hath not is infinitely bigger than what he hath, ſince the firſt enlargement of his purchaſe was not to ſatisfie neceſſity, but his paſſion, his luſt or his avarice, his pride or his revenge; theſe things ceaſe not by their fewel, but their flames grow bigger, and the capacities are ſtretched, and they want more than they did at firſt. For who wants moſt, he that wants five pound, or he that wants five thouſand? And ſuppoſing a man naturally ſupported and provided for, in the diſpenſations of nature there is no difference, but that the poor hath enough to fill his belly, and the rich man can never have enough to fill his eye. The poor mans wants are no greater than what may be ſupplied by charity; and the rich mans wants are ſo big, that none but Princes can relieve them; and they are left to all the temptations of great Vices and huge Cares to make their reparations.

Dives

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Dives eget gemmis, Cereali munere pauper:
Sed cùm egeant ambo; pauper egens minùs eſt.

If the greatneſs of the world's poſſeſſions produce ſuch fruits, vexation, and care, and want; the ambitious requiring of great eſtates is but like the ſelling of a fountain to buy a fever, a parting with content to buy neceſſity, and the purchaſe of an unhandſome condition at the price of infelicity.

4. He that enjoys a great portion of this world hath moſt commonly the allay of ſome great Croſs, which although ſometimes God deſigns in mercy, to wean his affections from the world, and for the abſtracting them from ſordid adherencies and cohabitation, to make his eyes like ſtars, to fix them in the orbs of Heaven and the regions of felicity; yet they are an inſeparable appendant and condition of humanity. *Solomon* obſerved the vanity of ſome perſons, that heaped up great riches for their heirs, and yet *knew not whether a wiſe man or a fool ſhould poſſeſs them; this is a great evil under the Sun.* And if we obſerve the great croſſes many times God permits in great Families, as, diſcontent in Marriages, artificial or natural Baſtardies, a ſociety of man and wife like the conjunction of two politicks, full of ſtate and ceremony and deſign, but empty of thoſe ſweet careſſes, and natural hearty complications and endearments, uſual in meaner and innocent perſons; the perpetual ſickneſs, fulneſs of diet, fear of dying, the abuſe of flatterers, the trouble and noiſe of company, the tedious officiouſneſs of impertinent and ceremonious viſits, the declenſion of eſtate, the ſadneſs of ſpirit, the notoriouſneſs of thoſe diſhonours which the meanneſs of lower perſons conceals, but their eminency makes as viſible as the ſpots in the Moon's face; we ſhall find him to be moſt happy that hath moſt of wiſdom and leaſt of the world, becauſe he only hath the leaſt danger and the moſt ſecurity.

5. And laſtly, his Soul ſo gets nothing that wins all this world, if he loſe his Soul, that it is ten to one but he that gets the one, therefore ſhall loſe the other: For to a great and opulent fortune, ſin is ſo adherent and inſinuating, that it comes to him in the nature of civility. It is a ſad ſight to ſee a great Perſonage undertake an action paſſionately and upon great intereſt; and let him manage it as indiſcreetly, let the whole deſign be unjuſt, let it be acted with all the malice and impotency in the world, he ſhall have enow to tell him that he proceeds wiſely enough, to be ſervants of his intereſt, and promoters of his ſin, inſtruments of his malice, and actors of revenge. But which of all his relatives ſhall dare to tell him of his indiſcretion, of his rage, and of his folly? He had need be a bold man and a ſevere perſon that ſhall tell him of his danger, and that he is in a direct progreſs towards Hell. And indeed ſuch perſonages have been ſo long nouriſhed up in ſoftneſs, flattery, and effeminacy, that too often themſelves are impatient of a monitor, and think the charity and duty of a modeſt reprehenſion to be a rudeneſs and incivility. That Prince is a wiſe man that loves to have it otherwiſe: And certainly it is a ſtrange civility and dutifulneſs in friends and relatives, to ſuffer him to go to Hell uncontroled, rather than to ſeem unmannerly towards a great ſinner. But certainly this is none of the leaſt infelicities of them who are Lords of the world, and maſters of great poſſeſſions.

I omit to ſpeak of the habitual Intemperance which is too commonly annexed to feſtival and delicious Tables, where there is no other meaſure or reſtraint upon the appetite, but its fulneſs and ſatiety, and when it cannot or dare not eat more. Oftentimes it happens, that the intemperance of a poor table is more temperate and hath leſs of luxury in it than the temperance of a rich. To this are conſequent all the evil accidents and effects of Fulneſs, Pride, Luſt, Wantonneſs, ſoftneſſes of diſpoſition, and diſſolution of manners, huge talking, imperiouſneſs, deſpite and contempt of poor perſons: and at the beſt it is a great temptation for a man to have in his power whatſoever he can have in his ſenſual deſires. Who then ſhall check his voracity, or calm his revenge, or allay his pride, or mortifie his luſt, or humble his ſpirit? It is like as when a luſtful young and tempted perſon lives perpetually with his amorous and delicious Miſtris; if *he ſcapes* burning that is inflamed from within and ſet on fire from without, it is a greater miracle than the eſcaping from the flames of the furnace by the three Children of the Captivity. And juſt ſuch a thing is the poſſeſſion of the world, it furniſhes us with abilities to ſin and opportunities of ruine, and it makes us to dwell with poiſons and dangers, and enemies.

And although the grace of God is ſufficient to great perſonages and maſters of the world, and that it is poſſible for a young man to be tied upon a bed of flowers, and

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faſtned by the arms and band of a Courteſan, and tempted wantonly, and yet to eſcape the danger and the crime, and to triumph glorioufly; (for ſo Saint *Hierom* reports of a ſon of the King of *Nicomedia*;) and riches and a free fortune are deſigned by God to be a mercy, and an opportunity of doing noble things, and excellent Charity, and exact Juſtice, and to protect innocence, and to defend oppreſſed people: yet it is a mercy mixt with much danger; yet it is like the preſent of a whole Vintage to a man in an hectick Fever; he will be ſhrewdly tempted to drink of it, and if he does, he is inflamed, and may chance to die with the kindneſs. Happy are thoſe perſons who uſe the world, and abuſe it not, who poſſeſs a part of it, and love it for no other ends but for neceſſities of nature, and conveniences of perſon, and diſcharge of all their duty and the offices of Religion, and Charity to Chriſt and all Chriſt's members. But ſince he that hath all the world cannot command Nature to do him one office extraordinary, and enjoys the beſt part but in common with the pooreſt man in the world, and can uſe no more of it but according to a limited and a very narrow capacity, and whatſoever he can uſe or poſſeſs cannot out-weigh the preſent preſſure of a ſharp diſeaſe, nor can it at all give him content, without which there can be nothing of felicity; ſince a Prince in the matter of uſing the world differs nothing from his ſubjects, but in mere accidents and circumſtances, and yet theſe very many trifling differences are not to be obtained but by ſo much labour and care, ſo great expence of time and trouble, that the poſſeſſion will not pay thus much of the price; and after all this, the man may die two hours after he hath made his troubleſome and expenſive purchaſe, and is certain not to enjoy it long; add to this laſt, that moſt men get ſo little of the world that it is altogether of a trifling and inconſiderable intereſt; that they who have the moſt of this world have the moſt of that but in title and in ſupreme rights and reſerved privileges, the real uſe deſcending upon others to more ſubſtantial purpoſes; that the poſſeſſion of this trifle is mixt with ſorrow upon other accidents, and is allayed with fear, and that the greatneſs of mens poſſeſſions increaſes their thirſt, and enlarges their wants by ſwelling their capacity; and, above all, is of ſo great danger to a mans Vertue, that a great Fortune and a very great Vertue are not alwayes obſerved to grow together: He that obſerves all this, and much more he may obſerve, will ſee that he that gains the whole world hath made no ſuch great bargain of it, although he had it for nothing, but the neceſſary unavoidable troubles in getting it. But how great a folly it is to buy ſo great a trouble, ſo great a vanity with the loſs of our precious Souls, remains to be conſidered in the following parts of the Text.

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PART II.

AND *loſe his own Soul? or, what ſhall a man give in exchange for his Soul?*] And now the queſtion is finally ſtated, and the diſpute is concerning the ſum of affairs.

De morte hominis nulla eſt cunctatio longa.

And therefore when the Soul is at ſtake, not for its temporal, but for its eternal intereſt, it is not good to be haſty in determining, without taking juſt meaſures of the Exchange. *Solomon* had the good things of the world actually in poſſeſſion, and he tried them at the touch-ſtone of prudence and natural value, and found them allayed with vanity and imperfection; and we that ſee them *weighed in the ballance of the Sanctuary*, and tried by the touch-ſtone of the Spirit, find them not only *light* and unprofitable, but pungent and dolorous. But now we are to conſider what it is that men part with and loſe, when with paſſion and impotency they get the world; and that will preſent the bargain to be an huge infelicity. And this I obſerve to be intimated in the word, [*loſe.*] For he that gives gold for cloth, or precious ſtones for bread, ſerves his needs of nature, and loſes nothing by it; and the Merchant that found a pearl of great price, and ſold all that he had to make the purchaſe of it, made a good

good venture, he was no loſer: but here the caſe is otherwiſe; when a man gains the whole world, and his Soul goes in the exchange, he hath not done like a merchant, but like a child or prodigal; he hath given himſelf away, he hath loſt all that can diſtinguiſh him from a ſlave or a miſerable perſon, he loſes his Soul in the exchange. For the Soul of a man all the world cannot be a juſt price; a man may loſe it, or throw it away, but he can never make a good exchange when he parts with this Jewel: and therefore our Bleſſed Saviour rarely well expreſſes it by ζημιῶν, which is fully oppoſed to κέρδος *gain*; it is ſuch an ill market a man makes, as if he ſhould proclaim his riches and goods vendible for a garland of Thiſtles decked and trimmed up with the ſtinking Poppy.

But we ſhall better underſtand the nature of this Bargain if we conſider the Soul that is exchanged, what it is in it ſelf, in order, not of nature, but to felicity and the capacities of joy; ſecondly, what price the Son of God payed for it; and thirdly, what it is to loſe it; that is, what miſeries and tortures are ſignified by loſing a Soul.

1. Firſt, if we conſider what the Soul is in its own capacity to happineſs, we ſhall find it to be an excellency greater than the Sun, of an Angelical ſubſtance, ſiſter to a Cherubin, an image of the Divinity, and the great argument of that Mercy whereby God did diſtinguiſh us from the lower form of Beaſts, and Trees and Minerals. 1.

For ſo it was the Scripture affirms, that, *God made man after his own Image*, that is, *ſecundum illam imaginem & ideam quam concepit ipſe*; not according to the likeneſs of any of thoſe creatures which were preexiſtent to mans production, nor according to any of thoſe images or *Ideas* whereby God created the Heavens and the Earth; but by a new form, to diſtinguiſh him from all other ſubſtances; he made him by a new *idea* of his own, by an uncreated exemplar. And beſides that this was a donation of Intelligent faculties, ſuch as we underſtand to be perfect and eſſential, or rather the eſſence of God; it is alſo a deſignation of him to a glorious immortality, and communication of the rayes and reflexions of his own eſſential felicities.

But the Soul is all that whereby we may be, and without which we cannot be happy. It is not the eye that ſees the beauties of the Heaven, nor the ear that hears the ſweetneſs of muſick, or the glad tidings of a proſperous accident, but the ſoul that perceives all the reliſhes of ſenſual and intellectual perfections; and the more noble and excellent the Soul is, the greater and more ſavoury are its perceptions. And if a child beholds the rich Ermine, or the Diamonds of a Starry night, or the order of the world, or hears the diſcourſes of an Apoſtle; becauſe he makes no reflex acts upon himſelf, and ſees not that he ſees, he can have but the pleaſure of a fool, or the deliciouſneſs of a mule. But although the reflexion of its own acts be a rare inſtrument of pleaſure or pain reſpectively; yet the Soul's excellency is upon the ſame reaſon not perceived by us, by which the ſapidneſs of pleaſant things of nature are not underſtood by a Child; even becauſe the ſoul cannot reflect far enough. For as the Sun, which is the fountain of light and heat, makes violent and direct emiſſions of his rays from himſelf, but reflects them no farther than to the bottom of a cloud, or the loweſt imaginary circle of the middle region, and therefore receives not a duplicate of his own heat: ſo is the ſoul of man, it reflects upon its own inferiour actions of particular ſenſe, or general underſtanding; but becauſe it knows little of its own nature, the manners of Volition, the immediate inſtruments of Underſtanding, the way how it comes to meditate; and cannot diſcern how a ſudden thought arrives, or the ſolution of a doubt not depending upon preceding premiſſes; therefore above half its pleaſures are abated, and its own worth leſs underſtood: and poſſibly it is the better it is ſo. If the Elephant knew his ſtrength, or the Horſe the vigorouſneſs of his own ſpirit, they would be as rebellious againſt their rulers as unreaſonable men againſt Government: nay the Angels themſelves becauſe their light reflected home to their Orbs, and they underſtood all the ſecrets of their own perfection, they grew vertiginous, and fell from the battlements of Heaven. But the excellency of a humane ſoul ſhall then be truly underſtood, when the reflection will make no diſtraction of our faculties, nor enkindle any irregular fires: when we may underſtand our ſelves without danger.

In the mean this conſideration is gone high enough, when we underſtand the ſoul of a man to be ſo excellently perfect, that we cannot underſtand how excellently perfect it is; that being the beſt way of expreſſing our conceptions of God himſelf. And therefore I ſhall not need by diſtinct diſcourſes to repreſent that the Will of man is the laſt reſort and ſanctuary of true pleaſure, which in its formality can be nothing elſe but a conformity of poſſeſſion or of being to the will; that the Underſtanding, being the chanel and conveyance of the nobleſt perceptions, feeds upon pleaſures in all its pro-

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portionate acts, and unleſs it be diſturbed by intervening ſins and remembrances derived hence, keeps a perpetual Feſtival; that the Paſſions are every of them fitted with an object, in which they reſt as in their centre; that they have ſuch delight in theſe their proper objects, that too often they venture a damnation rather than quit their intereſt and poſſeſſion. But yet from theſe conſiderations it would follow, that to loſe a ſoul, which is deſigned to be an immenſe ſea of pleaſure, even in its natural capacities, is to loſe all that whereby a man can poſſibly be, or be ſuppoſed happy. And ſo much the rather is this underſtood to be an inſupportable calamity, becauſe loſing a ſoul in this ſence is not a mere privation of thoſe felicities of which a ſoul is naturally deſigned to be a partaker, but it is an inveſting it with contrary objects, and croſs effects, and dolorous perceptions: For the Will, if it miſſes its deſires, is afflicted; and the Underſtanding, when it ceaſes to be ennobled with excellent things, is made ignorant as a ſwine, dull as the foot of a rock; and the Affections are in the deſtitution of their perfective actions made tumultuous, vexed and diſcompoſed, to the height of rage and violence. But this is but the ἀρχὴ ὠδίνων, *the beginning of* thoſe *throes* which end not but in eternal infelicity.

2. 2. Secondly, if we conſider the price that the Son of God payed for the redemption of a ſoul, we ſhall better eſtimate of it than from the weak diſcourſes of our imperfect and unlearned Philoſophy: Not the ſpoil of rich Provinces, not the eſtimate of Kingdoms, not the price of *Cleopatra*'s draught, not any thing that was corruptible or periſhing; for that which could not one minute retard the term of its own natural diſſolution, could not be a price for the redemption of one periſhing ſoul. And if we liſt but to remember, and then conſider, that a miſerable, loſt and accurſed ſoul does ſo infinitely undervalue and diſreliſh all the goods and riches that this world dotes on, that he hath no more guſt in them, or pleaſure than the Fox hath in eating a turf; that if he could be imagined to be the Lord of ten thouſand worlds, he would give them all for any ſhadow of hope of a poſſibility of returning to life again; that *Dives* in Hell would have willingly gone on Embaſſy to his father's houſe, that he might have been quit a little from his flames, and on that condition would have given *Lazarus* the fee-ſimple of all his temporal poſſeſſions, though he had once denied to relieve him with the ſuperfluities of his Table: we ſhall ſoon confeſs that a moment of time is no good exchange for an eternity of duration; and a light unprofitable poſſeſſion is not to be put in the ballance againſt a *Soul*, which is the glory of the creation; *a Soul*, with whom God had made a contract, and contracted excellent relations, it being one of God's appellatives, that he is [*the lover of the Souls.*]

When God made a ſoul, it was only, *Faciamus hominem ad imaginem noſtram*; He ſpake the word, and it was done: But when man had loſt this Soul which the Spirit of God breathed in him, it was not ſo ſoon recovered. It is like the Reſurrection, which hath troubled the faith of many, who are more apt to believe that God made a man from nothing, than that he can return a man from duſt and corruption: but for this Reſurrection of the ſoul, for the re-implacing the Divine Image, for the reſcuing it from the Devil's power, for the re-intitling it to the Kingdoms of grace and glory, God did a greater work than the Creation: He was fain to contract Divinity to a ſpan, to ſend a Perſon to die for us who of himſelf could not die, and was conſtrained to uſe rare and myſterious arts to make him capable of dying; he prepared a perſon inſtrumental to his purpoſe, by ſending his Son from his own boſom, a perſon both God and Man, an *ænigma* to all Nations, and to all Sciences; one that ruled over all the Angels, that walked upon the pavements of Heaven, whoſe feet were cloathed with Stars, whoſe eyes were brighter than the Sun, whoſe voice is louder than thunder, whoſe underſtanding is larger than that infinite ſpace which we imagine in the uncircumſcribed diſtance beyond the firſt Orb of Heaven; a perſon to whom felicity was as eſſential as life to God; this was the only Perſon that was deſigned in the eternal decrees of the Divine Predeſtination to pay the price of a Soul, to ranſom us from death leſs than this perſon could not do it. For although a ſoul in its eſſence is *finite*, yet there were *many infinites* which were incident and annexed to the condition of loſt ſouls: For all which becauſe proviſion was to be made, nothing leſs than *an infinite excellence* could ſatisfie for a ſoul who was loſt to *infinite and eternal ages*, who was to be afflicted with *inſupportable* and *indetermined*, that is, *next to infinite, pains*; who was to bear the load of an *infinite anger* from the provocation of an *eternal God*. And yet if it be poſſible that infinite can receive degrees, this is but one half of the abyſs, and I think the leſſer: For that this perſon who was God eternal, ſhould be leſſened in all his appearances to a ſpan, to the little dimenſions of a man, and that he

ſhould

ſhould really become very contemptibly little, although at the ſame time he was infinitely and unalterably great; that is, *eſſential*, *natural* and *neceſſary Felicity* ſhould turn into an intolerable, violent and immenſe calamity to his perſon, that this great God ſhould not be admitted to pay the price of our Redemption, unleſs he would ſuffer that horrid miſery which that loſt ſoul ſhould ſuffer; as it repreſents the glories of his goodneſs who uſed ſuch rare and admirable inſtruments in actuating the deſigns of his mercy, ſo it ſhews our condition to have been very deſperate and our loſs invaluable. SERM. XIX.

A Soul in God's account is valued at the price of the blood, and ſhame, and tortures of the Son of God; and yet we throw it away for the exchange of ſins that a man naturally is aſhamed to own; we loſe it for the pleaſure, the ſottiſh beaſtly pleaſure of a night. I need not ſay, we loſe our ſoul to ſave our lives: for though that was our Bleſſed Saviour's inſtance of the great unreaſonableneſs of men, who by *ſaving their lives*, *loſe them*, that is, in the great account of Dooms-day; though this (I ſay) be extremely unreaſonable, yet there is ſomething to be pretended in the bargain; nothing to excuſe him with God, but ſomething in the accounts of timorous men: but to loſe our ſouls with Swearing, that unprofitable, diſhonourable, and unpleaſant Vice; to loſe our ſouls with Diſobedience or Rebellion, a Vice that brings a curſe and danger all the way in this life; to loſe our ſouls with Drunkenneſs, a Vice which is painful and ſickly in the very acting it, which haſtens our damnation by ſhortning our lives; are inſtances fit to be put in the ſtories of fools and mad-men. And all Vice is a degree of the ſame unreaſonableneſs; the moſt ſplendid Temptation being nothing but a pretty well weaved fallacy, a meer trick, a Sophiſm, and a cheating and abuſing the underſtanding. But that which I conſider here, is, that it is an affront and contradiction to the wiſdom of God, that we ſhould ſo ſlight and undervalue a ſoul, in which our intereſt is ſo concerned; a ſoul, which he who made it, and who delighted not to ſee it loſt, did account a fit purchaſe to be made by the exchange of his Son, the eternal Son of God. To which alſo I add this additional account, that a ſoul is ſo greatly valued by God, that we are not to venture the loſs of it to ſave all the world. For therefore whoſoever ſhould commit a ſin to ſave Kingdoms from periſhing; or if the caſe could be put, that all the good men, and good cauſes, and good things in this world were to be deſtroyed by Tyranny, and it were in our power by Perjury to ſave all theſe; that doing this ſin would be ſo far from hallowing the crime, that it were to offer to God a ſacrifice of what he moſt hates, and to ſerve him with ſwines blood: and the reſcuing of all theſe from a Tyrant or a hangman could not be pleaſing to God upon thoſe terms becauſe a ſoul is loſt by it, which is in it ſelf a greater loſs and miſery than all the evils in the world put together can out-ballance, and a loſs of that thing for which Chriſt gave his blood a price. Perſecutions and temporal death in holy men, and in a juſt cauſe, are but ſeeming evils, and therefore not to be bought off with the loſs of a Soul, which is a real, but an intolerable calamity. And if God for his own ſake would not have all the world ſaved by ſin, that is, by the hazarding of a Soul; we ſhould do well for our own ſakes not to loſe a ſoul for trifles, for things that make us here to be miſerable, and even here alſo to be aſhamed.

But it may be ſome natures or ſome underſtandings care not for all this; therefore I proceed to the third and moſt material conſideration as to us; and I conſider 3.
what it is to loſe a ſoul. Which *Hierocles* thus explicates, ὡς οἷον ἀθανάτῳ οὐσίᾳ θανάτῳ μοίρας μεταλαχεῖν, οὐ τῇ εἰς τὸ μὴ εἶναι ἐκβάσει, ἀλλὰ τῇ τοῦ εὖ εἶναι ἀποπτώσει, *An immortal ſubſtance can die, not by ceaſing to be, but by loſing all being well*, by becoming miſerable. And it is remarkable, when our Bleſſed Saviour gave us caution that we ſhould *not fear them that can kill the body* only, *but fear him* (he ſays not that can kill the Soul, but ὁ δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ) *that is able to deſtroy the body* Mat. 19. 28.
and ſoul in hell; which word ſignifieth not death, but tortures. For ſome have choſen death for Sanctuary, and fled to it to avoid intolerable ſhame, to give a period to the ſenſe of a ſharp grief, or to cure the earthquakes of fear; and the damned periſhing ſouls ſhall wiſh for death with a deſire as impatient as their calamity: but this ſhall be denied them, becauſe death were a deliverance, a mercy, and a pleaſure, of which theſe miſerable perſons muſt deſpair for ever.

I ſhall not need to repreſent to your conſiderations thoſe expreſſions of Scripture which the Holy Ghoſt hath ſet down to repreſent to our capacities the greatneſs of this Periſhing, chuſing ſuch circumſtances of character as were then uſual in the world, and which are dreadful to our underſtanding as any thing. [*Hell fire*] is the common expreſſion; for the Eaſtern nations accounted Burnings the

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greateſt of theſe miſerable puniſhments; and burning malefactors was frequent. [*Brimſtone and fire,*] ſo S. *John*, *Rev.* 14. 10. calls the ſtate of puniſhment, *prepared for the Devil and all his ſervants*; he added the circumſtance of Brimſtone, for by this time the Devil had taught the world more ingenious pains, and himſelf was newly eſcaped out of boiling oil and brimſtone, and ſuch bituminous matter; and the Spirit of God knew right-well the worſt expreſſion was not bad enough. Σκότος ἐξώτερος, ſo our Bleſſed Saviour calls it, *the outer darkneſs*; that is, not only an abjection from the beatifick regions, where God and his Angels and his Saints dwell for ever, but then there is a poſitive ſtate of miſery expreſſed by darkneſs, ζόφος σκότους, as two Apoſtles, S. *Peter* and S. *Jude*, call it, *the blackneſs of darkneſs for ever.* In which although it is certain that God, whoſe Juſtice there rules, will inflict but juſt ſo much as our ſins deſerve, and not ſuperadd degrees of undeſerved miſery, as he does to the Saints of glory, (for God gives to bleſſed Souls in Heaven more, infinitely more, than all their good works could poſſibly deſerve, and therefore their glory is infinitely bigger glory than the pains of Hell are great pains;) yet becauſe God's Juſtice in Hell rules alone, without the allayes and ſweeter abatements of Mercy, they ſhall have pure and unmingled miſery; no pleaſant thought to refreſh their wearineſs, no comfort in another accident to alleviate their preſſures, no waters to cool their flames. But becauſe when there is a great calamity upon a man, every ſuch man thinks himſelf the moſt miſerable; and though there are great degrees of pain in Hell, yet there are none perceived by him that thinks he ſuffers the greateſt; it follows, that every man that loſes his Soul in this darkneſs is miſerable beyond all thoſe expreſſions which the tortures of this world could furniſh to the Writers of the Holy Scripture.

But I ſhall chuſe to repreſent this conſideration in that expreſſion of our Bleſſed Saviour, *Mark* 9. 44. which himſelf took out of the Prophet *Eſay*, 66. 24. *Where the worm dieth not, and the fire is not quenched.* This is the συντελείας ἐρήμωσις, ſpoken of by *Daniel* the Prophet: for although this expreſſion was a prediction of that horrid calamity and abſciſſion of the *Jewiſh* Nation, when God poured out a full vial of his wrath upon the Crucifiers of his Son, and that this, which was the greateſt calamity which ever did or ever ſhall happen to a Nation, Chriſt with great reaſon took to deſcribe the calamity of accurſed Souls, as being the greateſt inſtance to ſignifie the greateſt torment: yet we muſt obſerve that the difference of each ſtate, makes the ſame words in the ſeveral caſes to be of infinite diſtinction. The worm ſtuck cloſe to the *Jewiſh* Nation, and the fire of God's wrath flamed out till they were conſumed with a great and unheard of deſtruction, till many millions did die accurſedly, and the ſmall remnant became vagabonds, and were reſerved, like broken pieces after a ſtorm, to ſhew the greatneſs of the ſtorm and miſery of the ſhipwrack: but then this being tranſlated to ſignifie the ſtate of accurſed Souls, whoſe dying is a continual periſhing, who cannot ceaſe to be, it muſt mean an eternity of duration in a proper and natural ſignification.

And that we may underſtand it fully, obſerve the place in *Eſa.* 34. 8, *&c.* The Prophet propheſies of the great deſtruction of *Jeruſalem* for all her great iniquities: *It is the day of the Lord's vengeance, and the year of recompences for the controverſie of Sion. And the ſtreams thereof ſhall be turned into pitch, and the duſt thereof into brimſtone, and the land thereof ſhall become burning pitch. It ſhall not be quenched night nor day, the ſmoke thereof ſhall go up for ever; from generation to generation it ſhall lie waſte, none ſhall paſs through it for ever and ever.* This is the final deſtruction of the Nation; but this deſtruction ſhall have an end, becauſe the Nation ſhall end, and the anger alſo ſhall end in its own period, even then when God ſhall call the *Jews* into the common inheritance with the Gentiles, and all *become the ſons of God.* And this alſo was the period of their *worm*, as it is of their *fire*, *the fire of the Divine vengeance* upon the Nation; which was not to be extinguiſhed till they were deſtroyed, as we ſee it come to paſs. And thus alſo in S. *Jude*, *the Angels who kept not their firſt ſtate* are ſaid to be *reſerved* by God *in everlaſting chains under darkneſs*: which word [*everlaſting*] ſignifies not abſolutely to eternity, but to the utmoſt end of that period; for ſo it follows, [*unto the judgement of the great day,*] that [*everlaſting*] laſts no longer. And in verſe 7. the word [*eternal*] is juſt ſo uſed. The men of *Sodom and Gomorrha are ſet forth for an example, ſuffering the vengeance of* [*eternal fire*;] that is, of a fire which burned till they were quite deſtroyed, and the Cities and the Country with an irreparable ruine, never to be re-built and re-inhabited as long as this world continues. The effect of which obſervation is this:

That theſe words, [*for ever, everlaſting, eternal, the never-dying worm, the fire unquenchable*] being words borrowed by our Bleſſed Saviour and his Apoſtles from

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from the ſtyle of the Old Teſtament, muſt have a ſignification juſt proportionable to the ſtate in which they ſignifie: ſo that as this Worm, when it ſignifies a temporal infliction, means a worm that never ceaſes, giving torment till the body is conſumed; ſo when it is tranſlated to an immortal ſtate, it muſt ſignifie as much in that proportion: that [*eternal*] that [*everlaſting*] hath no end at all; becauſe the ſoul cannot be killed in the natural ſence, but is made miſerable and periſhing for ever; that is, *the worm ſhall not die* ſo long as the ſoul ſhall be unconſumed, *the fire ſhall not be quenched* till the period of an immortal nature comes. And that this ſhall be *abſolutely for ever* without any reſtriction, appears unanſwerable in this, becauſe the ſame [*for ever*] that is for the bleſſed Souls, the ſame [*for ever*] is for the accurſed ſouls: but the bleſſed *Souls that die in the Lord, henceforth ſhall die no more, death hath no power over them*; for *death is deſtroyed, it is ſwallowed up in victory*, (ſaith S. *Paul*) and *there ſhall be no more death*, ſaith S. *John*, *Rev.* 21. 4. So that becauſe *for ever* hath no end, till the thing or the duration it ſelf have end, in the ſame ſence in which the Saints and Angels *give glory to God for ever*, in the ſame ſence the loſt Souls ſhall ſuffer the evils of their ſad inheritance: and ſince after this death of Nature, which is a ſeparation of ſoul and body, there remains no more death, but this *ſecond death*, this eternal periſhing of miſerable accurſed ſouls, whoſe duration muſt be eternal; it follows, that *the worm of conſcience*, and *the unquenchable fire* of Hell have no period at all, but ſhall laſt as long as God laſts, or the meaſures of a proper Eternity; that they who provoke God to wrath by their baſe, unreaſonable and ſottiſh practices, may know what their portion ſhall be in the everlaſting habitations. And yet ſuppoſe that *Origen*'s Opinion had been true, and that accurſed ſouls ſhould have eaſe and a period to their tortures after a thouſand years; I pray, let it be conſidered, whether it be not a great madneſs to chuſe the pleaſures or the wealth of a few years here, with trouble, with danger, with uncertainty, with labour, with intervals of ſickneſs; and for this to endure the flames of Hell for a thouſand years together. The pleaſures of the world no man can have for a hundred years, and no man hath pleaſure for a hundred days together, but he hath ſome trouble intervening, or at leaſt a wearineſs and a loathing of the pleaſure: and therefore to indure inſufferable calamities (ſuppoſe it be) for a hundred years, without any interruption, without ſo much comfort as the light of a candle, or a drop of water amounts to in a fever, is a bargain to be made by no man that loves himſelf, or is not in love with infinite affliction.

If a man were condemned but to lie ſtill or to lie in bed in one poſture without turning for ſeven years together, would he not buy it off with the loſs of all his eſtate? If a man were to be put upon the Rack for every day for three months together, (ſuppoſe him able to live ſo long) what would he do to be quit of his torture? Would any man curſe the King to his face, if he were ſure to have both his hands burnt off, and to be tormented with torments three years together? Would any man in his wits accept of a hundred pound a year for forty years, if he were ſure to be tormented in the fire for the next hundred years together without intermiſſion? Think then what a thouſand years ſignifie; Ten Ages, the age of two Empires: But this account I muſt tell you is infinitely ſhort, though I thus diſcourſe to you how great fools wicked men are, though this opinion ſhould be true. A goodly comfort ſurely! that for two or three years ſottiſh pleaſure, a man ſhall be infinitely tormented but for *a thouſand years*. But then when we caſt up the minutes and years and Ages of Eternity, the conſideration it ſelf is a great Hell to thoſe perſons who by their evil lives are conſigned to ſuch ſad and miſerable portions.

A thouſand years is a long while to be in torment; we find a Fever of one and twenty days to be like an Age in length: but when the duration of an intolerable miſery is for ever in the height, and for ever beginning, and ten thouſand years have ſpent no part of its term, but it makes a perpetual efflux, and is like the centre of a circle, which ever tranſmits lines to the circumference; this is a conſideration ſo ſad that the horrour of it and the reflexion upon its abode and duration, make a great part of the Hell: for Hell could not be Hell without the deſpair of accurſed Souls; for any hope were a refreſhment, and a drop of water, which would help to allay thoſe flames which as they burn intolerably, ſo they muſt burn for ever.

And I deſire you to conſider, that although the Scripture uſes the word [*fire*] to expreſs the torments of accurſed Souls, yet fire can no more equal the pangs of Hell, than it can torment an immaterial ſubſtance; the pains of periſhing ſouls being as much more afflictive than the ſmart of fire, as the ſmart of fire is troubleſome beyond the

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the ſoftneſs of *Perſian* Carpets, or the ſenſuality of the *Aſian* Luxury. For the pains of Hell, and the periſhing or loſing the ſoul, is, to ſuffer the wrath of God: ὁ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον, *our God is a conſuming fire*, that is, the fire of Hell. When God takes away all comfort from us, nothing to ſupport our ſpirit is left us; when ſorrow is our food, and tears our drink; when it is eternal night without Sun, or Star, or lamp, or ſleep; when we burn with fire without light, that is, are loaden with ſadneſs without remedy or hope of eaſe; and that this wrath is to be expreſſed and to fall upon us in ſpiritual, immaterial, but moſt accurſed, moſt pungent and dolorous emanations; then we feel what it is to loſe a ſoul.

We may gueſs at it by the terrors of a guilty Conſcience, thoſe *verbera & laniatus*, thoſe ſecrēt laſhings and whips of the exterminating Angel, thoſe thorns in the ſoul, when a man is haunted by an evil ſpirit; Thoſe butcheries which the ſoul of a Tyrant, or a violent or a vicious perſon, when he falls into fear or any calamity, does feel, are the infinite arguments, that Hell, which is the conſummation of the torment of Conſcience, juſt as Manhood is the conſummation of Infancy, or as Glory is the perfection of Grace, is an affliction greater than the bulk of Heaven and earth; for there it is that God pours out the treaſures of his wrath, and empties the whole magazin of thunder-bolts, and all the armory of God is imployed, not in the chaſtiſing, but in the tormenting of a periſhing ſoul. *Lucian* brings in *Rhadamanthus* telling the poor wandring ſouls upon the banks of *Elyſium*, Ὁπόσα ἄν τις ὑμῶν πονηρὸς ἐργάσηται περὶ τὸν βίον, καθ' ἕκαστον αὐτῶν ἀφαιῶ σίγματα ὅπη τῆς ψυχῆς πεποίκε, *For every wickedneſs that* any man *commits in his life*, when he comes to Hell *he hath ſtamped upon his ſoul an inviſible brand* and mark of torment, and this begins here, and is not cancelled by death, but *there* is enlarged by the greatneſs *of infinite*, and the aboads of eternity. How great theſe torments of Conſcience are here, let any man imagine that can but underſtand what deſpair means; Deſpair upon juſt reaſon: let it be what it will, no miſery can be greater than Deſpair. And becauſe I hope none here have felt thoſe horrours of an evil Conſcience which are conſignations to eternity, you may pleaſe to learn it by your own reaſon, or elſe by the ſad inſtances of ſtory. It is reported of *Petrus Iloſuanus*, a *Polonian* School-maſter, that having read ſome ill-managed diſcourſes of Abſolute Decrees and Divine Reprobation, began to be Phantaſtick and Melancholick, and apprehenſive that he might be one of thoſe many whom God had decreed for Hell from all eternity. From poſſible to probable, from probable to certain, the Temptation ſoon carried him: and when he once began to believe himſelf to be a perſon inevitably periſhing, it is not poſſible to underſtand perfectly what infinite fears, and agonies, and deſpairs, what tremblings, what horrors, what confuſion and amazement the poor man felt within him, to conſider that he was to be tormented extremely without remedy even to eternal ages. This in a ſhort continuance grew inſufferable, and prevailed upon him ſo far, that he hanged himſelf, and left an account of it to this purpoſe in writing in his ſtudy: I am gone from hence to the flames of Hell, and have forced my way thither, being impatient to try what thoſe great torments are which here I have feared with an inſupportable amazement. This inſtance may ſuffice to ſhew what it is to loſe a ſoul. But I will take off from this ſad diſcourſe; only I ſhall crave your attention to a word of Exhortation.

That you take care, leſt for the purchaſe of a little, trifling, inconſiderable portion of the world, you *come into this place* and ſtate *of torment*. Although *Homer* was pleaſed to complement the beauty of *Helena* to ſuch a height, as to ſay it was a ſufficient price for all the evils which the *Greeks* and *Trojans* ſuffered in ten years:

Iliad. γ'.

Οὐ νέμεσις Τρῶας καὶ ἐυκνήμιδας Ἀχαιὰς
Τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν.

Yet it was a more reaſonable conjecture of *Herodotus*, that, during the ten years ſiege of *Troy*, *Helena*, for whom the *Greeks* fought, was in *Egypt*, not in the City; becauſe it was unimaginable but the *Trojans* would have thrown her over the walls, rather than for the ſake of ſuch a trifle have endured ſo great calamities. We are more ſottiſh than the *Trojans*, if we retain our *Helena*, any one beloved Luſt, a painted Devil, any ſugar'd temptation, with (not the hazard, but) the certainty of having ſuch horrid miſeries, ſuch invaluable loſſes. And certainly, it's a ſtrange ſtupidity of ſpirit that can ſleep in the midſt of ſuch thunder; when God ſpeaks from Heaven with his loudeſt voice, and draws aſide his curtain, and ſhews his Arſenal and his Armory, full of Arrows ſteeled with wrath, headed and pointed, and hardned with vengeance,

ſtill

ſtill to ſnatch at thoſe Arrows, if they came but in the retinue of a rich fortune or a vain Miſtriſs, if they wait but upon pleaſure or profit, or in the rear of an ambitious Deſign. SERM. XIX.

But let not us have ſuch a hardineſs againſt the threats and repreſentments of the Divine vengeance, as to take the little impoſts and revenues of the world, and ſtand in defiance againſt God and the fears of Hell; unleſs we have a charm that we can be ἀδέκτοι τῷ κειτῇ, *inviſible to the Judge* of Heaven and Earth, and are impregnable againſt, or are ſure we ſhall be inſenſible of, the miſeries of a periſhing Soul.

There is a ſort of men, who, becauſe they will be vicious and Atheiſtical in their lives, have no way to go on with any plaiſance and without huge diſturbances, but by being alſo Atheiſtical in their opinions, and to believe that the ſtory of Hell is but a bug-bear to affright children and fools, eaſie-believing people, to make them ſoft and apt for Government and deſigns of Princes. And this is an opinion that befriends none but impure and vicious perſons. Others there are, that believe God to be all Mercy, that he forgets his Juſtice, believing that none ſhall periſh with ſo ſad a ruine, if they do but at their death-bed ask God forgiveneſs, and ſay they are ſorry, but yet continue their impiety till their houſe be ready to fall: being like the *Circaſſians*, whoſe Gentlemen enter not in the Church, till they be threeſcore years old, that is, in effect, till by their age they cannot any longer uſe rapine; till then they hear Service at their windows, dividing unequally their life between ſin and devotion, dedicating their youth to Robbery, and their old age to a Repentance without reſtitution.

Our youth, and our manhood and old age, are all of them due to God, and Juſtice and Mercy are to him equally eſſential; and as this life is a time of the poſſibilities of Mercy, ſo to them that neglect it the next world ſhall be a ſtate of pure and unmingled Juſtice.

Remember the fatal and decretory ſentence which God hath paſſed upon all mankind, [*It is appointed to all men once to die, and after death comes Judgment.*] And if any of us were certain to die next morning, with what earneſtneſs ſhould we pray? with what hatred ſhould we remember our ſins? with what ſcorn ſhould we look upon the licentious pleaſures of the world? Then nothing could be welcome unto us but a Prayer-Book, no company but a Comforter and a Guide of ſouls, no imployment but Repentance, no paſſions but in order to Religion, no kindneſs for a Luſt that hath undone us. And if any of you have been arreſted with alarms of death, or been in hearty fear of its approach, remember what thoughts and deſigns then poſſeſſed you, how precious a ſoul was then in your account, and what then you would give that you had deſpiſed the world, and done your duty to God and man, and lived a holy life. It will come to that again, and we ſhall be in that condition in which we ſhall perfectly underſtand that all the things and pleaſures of the world are vain and unprofitable and irkſom, and that he only is a wiſe man who ſecures the intereſt of his ſoul, though it be with the loſs of all this world, and his own Life into the bargain. When we are to depart this life, to go to ſtrange company and ſtranger places, and to an unknown condition, then a holy Conſcience will be the beſt ſecurity, the beſt poſſeſſion; it will be a horrour, that every friend we meet ſhall with triumph upbraid to us the ſottiſhneſs of our folly: *Lo, this is the goodly change you have made; You had your good things in your life-time, and how like you the portion that is reſerved to you for ever?* The old Rabbins, thoſe Poets of Religion, report of *Moſes*, that when the Courtiers of *Pharaoh* were ſporting with the child *Moſes*, in the chamber of *Pharaoh*'s Daughter they preſented to his choice an ingot of gold in one hand, and a coal of fire in the other; and that the Child ſnatched at the coal, thruſt it into his mouth, and ſo ſindged and parched his tongue, that he ſtammered ever after. And certainly it is infinitely more childiſh in us, for the glittering of the ſmall gloworms and the char-coal of worldly poſſeſſions, to ſwallow the flames of Hell greedily, in our choice: ſuch a bit will produce a worſe ſtammering than *Moſes* had: for ſo the accurſed and loſt Souls have their ugly and horrid dialect, they *roar and blaſpheme, blaſpheme and roar for ever.* And ſuppoſe God ſhould now at this inſtant ſend the great Archangel with his trumpet to ſummon all the world to Judgment; would not all this ſeem a notorious viſible truth, a truth which you will then wonder that every man did not lay to his heart, and preſerve there in actual pious and effective conſideration? Let the Trumpet of God perpetually ſound in your ears, *Surgite mortui, & venite ad judicium:* place your ſelves by meditation every day upon your Death-bed, and remember what thoughts ſhall then poſſeſs you; and let ſuch thoughts dwell in your underſtanding for ever, and be the parent of all your reſolutions and actions.

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actions. The Doctors of the *Jews* report that when *Abſalom* hanged among the oaks by the hair of the head, he ſeemed to ſee under him Hell gaping wide ready to receive him; and he durſt not cut off the hair that intangled him, for fear he ſhould fall into the horrid Lake whoſe portion is flames and torment, but choſe to protract his miſerable life a few minutes in that pain of poſture, and to abide the ſtroke of his purſuing enemies: His condition was ſad when his arts of remedy were ſo vain.

Τί γὰρ βεβτῶν ἂν σὺν κακοῖς μιμνήμοον
Θνήσκειν ὁ μέλλων τῷ χρόνῳ κέρδος φέρει, *Soph.*

A condemned man hath but ſmall comfort to ſtay the ſinging of a long Pſalm: it is the caſe of every vicious perſon. Hell is wide open to every impenitent perſevering ſinner, to every unpurged perſon.

Noctes atque dies patet atri Janua Ditis.

And although God hath lighted his candle, and the lantern of his Word and cleareſt revelations is held out to us, that we can ſee Hell in its worſt colours and moſt horrid repreſentments; yet we run greedily after baubles into that precipice which ſwallows up the greateſt part of mankind; and then only we begin to conſider, when all conſideration is fruitleſs.

He therefore is a huge fool that heaps up riches, that greedily purſues the world, and at the ſame time (for ſo it muſt be) *heaps up wrath to himſelf againſt the day of wrath*; when ſickneſs and death arreſts him, then they appear unprofitable, and himſelf extreamly miſerable: and if you would know how great that miſery is, you may take account of it by thoſe fearful words and killing Rhetorick of Scripture, *It is a fearful thing to fall into the hands of the living God*; and, *Who can dwell with the everlaſting burnings?* That is, No patience can abide there one hour, where they muſt dwell for ever.

SERMON

SERMON XX.

OF

CHRISTIAN PRUDENCE.

MATTH. 10. latter part of Ver. 16.

Be ye therefore wiſe as Serpents, and harmleſs as Doves.

WHen our Bleſſed Saviour entailed a Law and a condition of Sufferings, and promiſed a ſtate of Perſecution to his ſervants; and withal had charmed them with the bands and unactive chains of ſo many paſſive Graces, that they ſhould not be able to ſtir againſt the violence of Tyrants, or abate the edge of axes, by any inſtrument but their own blood; being *ſent forth as ſheep among wolves*, innocent and ſilent, harmleſs and defenceleſs, certainly expoſed to ſorrow, and uncertainly guarded in their perſons; their condition ſeemed nothing elſe but a deſignation to ſlaughter: and when they were drawn into the folds of the Church, they were betrayed into the hands of evil men, infinitely and unavoidably: and when an Apoſtle invited a Proſelyte to come to Chriſt, it was in effect a ſnare laid for his life, and he could neither conceal his Religion, nor hide his perſon, nor avoid a captious queſtion, nor deny his accuſation, nor elude the bloody arts of Orators and Informers, nor break priſons, nor any thing but die. If the caſe ſtood juſt thus, it was well Eternity ſtood at the outer days of our life, ready to receive ſuch harmleſs people: but ſurely there could be no art in the deſign, no pitying of humane weakneſſes, no complying with the condition of man, no allowances made for cuſtoms and prejudices of the world, no inviting men by the things of men, no turning Nature into Religion; but it was all the way a direct violence, and an open proſtitution of our lives, and a throwing away our fortune into a ſea of raſhneſs and credulity. But therefore God ordered the affairs and neceſſities of Religion in other ways, and to other purpoſes. Although God bound our hands behind us, yet he did not tie our Underſtandings up: although we might not uſe our ſwords, yet we might uſe our reaſon: we were not ſuffered to be violent, but we might avoid violence by all the arts of prudence and innocence: if we did take heed of ſin, we might alſo take heed of men. And becauſe in all contentions between *wit* and *violence*, *prudence* and *rudeneſs*, *learning* and *the ſword*, the ſtrong hand took it firſt, and the ſtrong had poſſeſſed it laſt; the ſtrong man firſt governed; and the witty man ſucceeded him and laſted longer: it came to paſs that the wiſdom of the Father hath ſo ordered it, that all his Diſciples ſhould overcome the power of the *Roman* Legions by a wiſe Religion; and *prudence* and *innocence* ſhould become the mightieſt guards; and the Chriſtian, although expoſed to perſecution, yet is ſo ſecured that he ſhall never need to die, but when the circumſtances are ſo ordered that his Reaſon is convinced that then it is fit he ſhould; fit (I ſay) in order to God's purpoſes and his own.

For he that is *innocent* is ſafe againſt all the rods and the axes of all the Conſuls of the world if they rule by Juſtice; and he that is *prudent* will alſo eſcape from many rudeneſſes and irregular violences that can come by Injuſtice: and no wit of man, no government, no armies can do more. For *Cæſar* periſhed in the midſt of all his Legions and all his honours; and againſt *chance* and *irregularities* there is no proviſion leſs than infinite that can give ſecurity. And although *Prudence* alone cannot do this; yet *Innocence* gives the greateſt title to that providence which only can, if he pleaſes, and will, if it be fitting. Here then are the two arms defenſive of a Chriſtian: *Prudence* againſt the evils of men, *Innocence* againſt the evils of Devils and all that relates to his kingdom.

Prudence fences againſt Perſecution and the evil ſnares, againſt the opportunities and occaſions of ſin, it prevents ſurprizes, it fortifies all its proper weakneſſes, it improves

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proves our talents, it does advantage to the Kingdom of Christ and the interest of the Gospel, it secures our condition, and instructs our choice in all the ways and just passages to felicity, it makes us to live profitably and die wisely; and without it, simplicity would turn to sillineſs, zeal into passion, passion into fury, Religion into scandal, conversation into a snare, civilities into temptation, courteſies into danger; and an imprudent person falls into the condition of harmleſs rich and unwary Fools, or rather of Birds, Sheep and Bevers, who are hunted and persecuted for the spoils of their fleece or their flesh, their skins or their entrails, and have not the foresight to avoid a snare, but by their fear and undefending follies are driven thither where they die infallibly. σκαιοῖσι πολλοῖς ἐς σοφὸς διάλυλαι. Every good man is incircled with many enemies and dangers; and his Vertue shall be rifled, and the decency of his soul and spirit shall be discomposed, and turned into a heap of inarticulate and disorderly fansies, unleſs by the methods and guards of Prudence it be managed and secured.

But in order to the following discourse and its method, we are first to consider whether this be, or indeed can be, a commandment, or what it is. For can all men that give up their names in Baptism be enjoyned to be wise and prudent? It is as if God would command us to be eloquent or witty men, fine speakers, or straight-bodied, or excellent scholars, or rich men: if he pleaſe to make us so, we are so. And Prudence is a gift of God, a bleſſing of an excellent nature, and of great leisure, and a wise opportunity, and a severe education, and a great experience, and a strict observation, and good company; all which being either wholly or in part out of our power, may be expected as free gifts, but cannot be imposed as commandments.

To this I answer, That Christian Prudence is in very many instances a direct duty; in some an instance and advice, in order to degrees and advantages. Where it is a Duty, it is put into every mans power; where it is an Advice, it is only expected according to what a man hath, and not according to what he hath not: and even here, although the events of Prudence are out of our power, yet the endeavours and the observation, the diligence and caution, the moral part of it, and the plain conduct of our necessary duty, (which are portions of this Grace) are such things which God will demand in proportion to the talent which he hath intrusted into our Banks. There are indeed some Christians very unwary and unwise in the conduct of their Religion, and they cannot at all help it, at least not in all degrees; but yet they may be taught to *do prudent things*, though *not to be prudent persons*: If they have not the *prudence* of *Advice* and *Conduct*, yet they may have the *Prudence* of *Obedience* and of *Disciples*. And the event is this; without Prudence their Virtue is unsafe, and their persons defenceleſs, and their interest is unguarded; for Prudence is a handmaid waiting at the production and birth of Vertue; it is a nurse to it in its infancy, its patron in assaults, its guide in temptations, its security in all portions of chance and contingencies: And he that is imprudent, if he have many accidents and varieties, is in great danger of being *none at all*, or, if he be, at the best he is but a *weak and an unprofitable servant*, useleſs to his neighbour, vain in himself, and as to God, *the least in the Kingdom*: his Vertue is contingent and by chance, not proportioned to the reward of wisdom, and the election of a wise Religion.

Περιουσίας ὑδὲν ἀνθρώποις τόσον
Κέρδος λαβεῖν ἄμεινον ὑδ' ἀρετὰς σοφῆ.

No purchase, no wealth, no advantage is great enough to be compared to a wise soul and a prudent spirit; and he that wants it, hath a leſs Vertue, and a defenceleſs mind, and will suffer a mighty hazard in the interest of Eternity. Its parts and proper acts consist in the following particulars.

1. It is the duty of Christian Prudence to chuse the End of a Christian, that which is perfective of a Man, satisfactory to Reason, the rest of a Christian, and the beatification of his Spirit; and that is, To chuse and desire, and propound to himself Heaven, and the fruition of God, as the end of all his acts and arts, his designs and purposes. For, in the nature of things, that is most eligible and most to be pursued, which is most perfective of our nature, and is the acquiescence, the satisfaction, and proper rest of our most reasonable appetites. Now the things of this world are difficult and uneasie, full of thorns and empty of pleasures; they fill a diseased faculty or an abused sense, but are an infinite dissatisfaction to Reason and the appetites of the Soul; they are short and transient, and they never abide, unleſs sorrow like a chain

chain be bound about their leg, and then they never ſtir till the grace of God and Religion breaks it, or elſe that the ruſt of time eats the chain in pieces; they are dangerous and doubtful, few and difficult, ſordid and particular, not only not communicable to a multitude, but not diffuſive upon the whole man, there being no one pleaſure or object in this world that delights all the parts of man: and, after all this, they are originally from earth and from the creatures, only that they oftentimes contract alliances with Hell and the grave, with ſhame and ſorrow; and all theſe put together make no great amability, or proportion to a wiſe man's choice. But, on the other ſide, the things of God are the nobleſt ſatisfactions to thoſe deſires which ought to be cheriſhed and ſwelled up to infinite; their deliciouſneſs is vaſt and full of reliſh; and their very appendant thorns are to be choſen, for they are gilded, they are ſafe and medicinal, they heal the wound, they make, and bring forth fruit of a bleſſed and a holy life. The things of God and of Religion are eaſie and ſweet, they bear entertainments in their hand, and reward at their back; their good is certain and perpetual, and they make us chearful to day, and pleaſant to morrow; and Spiritual Songs end not in a ſigh and a groan; neither, like unwholeſome Phyſick do they let looſe a preſent humour, and introduce an habitual indiſpoſition: but they bring us to the felicity of God, *the ſame yeſterday, and to day, and for ever*; they do not give a private and particular delight, but their benefit is publick, like the incenſe of the Altar, it ſends up a ſweet ſmell to Heaven, and makes attonement for the Religious man that kindled it, and delights all the ſtanders by, and makes the very air wholſome. There is no bleſſed ſoul goes to Heaven, but he makes a general joy in all the manſions where the Saints do dwell, and in all the Chapels where the Angels ſing: and the joys of Religion are not univocal, but productive of rare and accidental and præternatural pleaſures; for the muſick of holy hymns delights the ear, and refreſhes the Spirit, and makes the very bones of the Saint to rejoice. And Charity, or the giving alms to the poor, does not only eaſe the poverty of the receiver; but makes the giver rich, and heals his ſickneſs, and *delivers from death*: and Temperance, though it be in the matter of meat and drink and pleaſures; yet hath an effect upon the Underſtanding, and makes the Reaſon ſober, and the Will orderly, and the Affections regular, and does things beſide and beyond their natural and proper efficacy: for all the parts of our duty are watered with the ſhowers of bleſſing, and bring forth fruit according to the influence of Heaven, and beyond the capacities of nature.

And now let the Voluptuous perſon go and try whether putting his wanton hand to the boſom of his Miſtreſs will get half ſuch honour as *Scævola* put upon his head, when he put his hand into the fire. Let him ſee whether a Drunken meeting will cure a Fever, or make him wiſe: (A hearty and perſevering Prayer will.) Let him tell me, if ſpending great ſums of money upon his Luſts will make him ſleep ſoundly, or be rich: Charity will; Alms will increaſe his fortune, and a good Conſcience ſhall charm all his cares and ſorrows into a moſt delicious ſlumber. Well may a full goblet wet the Drunkard's tongue, and then the heat riſing from the ſtomach will drie the ſpunge, and heat it into the ſcorchings and little images of Hell; and the follies of a wanton bed will turn the itch into a ſmart, and empty the reins of all their luſtful powers: but can they do honour or ſatisfaction in any thing that muſt laſt, and that ought to be provided for? No: All the things of this world are little, and trifling, and limited, and particular, and ſometimes neceſſary becauſe men are miſerable, wanting and imperfect; but they never do any thing toward perfection, but their pleaſure dies like the time in which it danced a while; and when the minute is gone, ſo is the pleaſure too, and leaves no footſtep but the impreſſion of a ſigh, and dwells nowhere but in the ſame houſe where you ſhall find *yeſterday*, that is, in forgetfulneſs and annihilation; unleſs its only child, *Sorrow*, ſhall marry, and breed more of its kind, and ſo continue its memory and name to eternal ages. It is therefore the moſt neceſſary part of Prudence to chuſe well in the main ſtake; and the diſpute is not much: for if eternal things be better than temporal, the Soul more noble than the Body, Vertue more honourable than the baſeſt Vices, a laſting joy to be choſen before an eternal ſorrow, *much* to be preferred before *little*, *certainty* before *danger*, *publick good things* before *private evils*, *Eternity* before *moments*; then let us ſit down in Religion, and make Heaven to be our End, God to be our Father, Chriſt our elder Brother, the Holy Ghoſt the earneſt of our inheritance, Vertue to be our imployment; and then we ſhall never enter into the portion of fools and accurſed ill-chuſing ſpirits. *Nazianzen* ſaid well, *Malim Prudentiæ guttam quàm fœcundioris fortunæ*

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fortunæ pelagus; One drop of Prudence is more useful than an ocean of a smooth fortune: for Prudence is a rare instrument towards Heaven; and a great Fortune is made oftentimes the High-way to Hell and destruction. However, thus far Prudence is our duty; every man can be so wise, and is bound to it, to chuse Heaven and a cohabitation with God, before the possessions and transient vanities of the world.

2. 2. It is a duty of Christian Prudence to pursue this great End with apt Means and instruments in proportion to that End. No wise man will sail to *Ormos* in a Cockboat, or use a child for his interpreter; and that General is a *Cyclops* without an eye, who chuses the sickest men to man his Towns, and the weakest to fight his Battels. It cannot be a vigorous prosecution, unless the means have an efficacy or worth commensurate to all the difficulty, and something of the excellency of that end which is designed. And indeed men use not to be so weak in acquiring the possessions of their temporals; but in matters of Religion they think any thing effective enough to secure the greatest Interest: as if all the fields of Heaven and the regions of that Kingdom were waste ground, and wanted a Colony of Planters; and that God invited men to Heaven upon any terms, that he might rejoyce in the multitude of Subjects. For certain it is, men do more to get a little money than for all the glories of Heaven: Men *rise up early*, and *sit up late*, and *eat the bread of carefulness*, to become richer than their neighbours; and are amazed at every loss, and impatient of an evil accident, and feel a direct storm of Passion if they suffer in their interest. But in order to Heaven they are cold in their Religion, indevout in their Prayers, incurious in their walking, unwatchful in their circumstances, indifferent in the use of their opportunities, infrequent in their discoursings of it, not inquisitive of the way, and yet think they shall surely go to Heaven. But a prudent man knows, that by the greatness of the purchase he is to make an estimate of the value and the price. When we ask of God any great thing, as *Wisdom*, *delivery from sickness*, *his holy Spirit*, *the forgiveness of sins*, the grace of *Chastity*, *restitution to his favour*, or the like, do we hope to obtain them without a high opinion of the things we ask? and if we value them highly, must we not desire them earnestly? and if we desire them earnestly, must we not beg for them fervently? and whatsoever we ask for fervently, must not we beg for frequently? And then, because Prayer is but one hand toward the reaching a blessing, and God requires our co-operation and endeavour, and we must work with both hands; are we not convinced that our prayers are either faint, or a design of laziness, when we either ask coldly, or else pray loudly, hoping to receive the graces we need without labour? A prudent person, that knows to value the best object of his desires, will also know that he must observe the degrees of labour, according to the excellency of the reward: That Prayer must be *effectual*, *fervent*, *frequent*, *continual*, *holy*, *passionate*, that must get a grace, or secure a blessing: The *Love* that we must have to God must be such as *to keep his Commandments*, and make us willing to part with all our estate, and all our honour, and our life for the testimony of a holy Conscience: Our *Charity* to our Neighbour must be expressive in a language of a real friendship, aptness to forgive, readiness to forbear, in pitying infirmities, in relieving necessities, in giving our goods and our lives, and quitting our privileges to save his Soul, to secure and support his Vertue: Our *Repentance* must be full of sorrows and care, of diligence and hatred against sin; it must drive out all, and leave no affections towards it; it must be constant and persevering, fearful of Relapse, and watchful of all accidents: Our *Temperance* must *sometimes* turn into abstinence, and *most commonly* be severe, and *ever* without reproof: *He that striveth for masteries is temperate* (saith St. *Paul*) *in all things*. He that does all this, may with some pretence and reason say, he intends to go to Heaven. But they that will not deny a lust, nor refrain an appetite; they that will be drunk when their friends do merrily constrain them, or love a cheap Religion, and a gentle and lame Prayer, short and soft, quickly said and soon passed over, seldom returning and but little observed; how is it possible that they should think themselves persons disposed to receive such glorious Crowns and Scepters, such excellent conditions, which they have not faith enough to believe, nor attention enough to consider, and no man can have wit enough to understand? But so might an *Arcadian* Shepherd look from the rocks, or through the clifts of the valley where his sheep graze, and wonder that the messenger stays so long from coming to him to be crowned King of all the *Greek* Islands, or to be adopted Heir to the *Macedonian* Monarchy. It is an infinite love of God that we have Heaven upon conditions which we can perform with greatest diligence: But truly the lives of men are generally such, that they do things in order

to

to Heaven, things (I say) so few, so trifling, so unworthy, that they are not proportionable to the reward of a crown of oak or a yellow ribband, the slender reward with which the *Romans* paid their Souldiers for their extraordinary valour. True it is, that Heaven is not in a just sence of a commutation *a reward*, but *a gift*, and *an infinite favour:* but yet it is not reached forth but to persons disposed by the conditions of God; which conditions when we pursue in kind, let us be very careful we do not fail of *the mighty prize of our high calling* for want of degrees and just measures, the measures of zeal and a mighty love.

3. It is an office of Prudence to serve God so that we may at the same time preserve our lives and our estates, our interest and reputation for our selves and our relatives, so far as they can consist together. S. *Paul* in the beginning of Christianity was careful to instruct the forwardness and zeal of the new Christians into good husbandry, and to catechize the men into good trades, and the women into useful imployments, that they might not be unprofitable. For Christian Religion carrying us to Heaven, does it by the way of a man, and by the body it serves the Soul, as by the Soul it serves God; and therefore it endeavours to secure the Body and its interest, that it may continue the opportunities of a Crown, and prolong the stage in which we are to run *for the mighty prize of our salvation:* and this is that part of Prudence which is the defensative and guard of a Christian in the time of persecution; and it hath in it much of duty. He that through an indiscreet zeal casts himself into a needless danger, hath betrayed his life to Tyranny, and tempts the sin of an enemy; he loses to God the service of many years, and cuts off himself from a fair opportunity of working his Salvation, (in the main parts of which we shall find a long life and very many years, of Reason to be little enough;) he betrays the interest of his relatives, which he is bound to preserve; he disables himself of making *provision for them of his own house*, and he that fails in this duty by his own fault *is worse than an infidel*; and denies the faith, by such unseasonable dying or being undone, which by that testimony he did intend gloriously to confess; he serves the end of ambition and popular services, but not the sober ends of Religion; he discourages the weak, and weakens the hands of the strong, and by upbraiding their weariness, tempts them to turn it into rashness or despair; he affrights strangers from entering into Religion, while by such imprudence he shall represent it to be impossible at the same time to be wise and to be religious; he turns all the whole Religion into a forwardness of dying or beggery, leaving no space for the parts and offices of a holy life, which in times of persecution are infinitely necessary for the advantages of the institution. But God hath provided better things for his servants: *Quem fata cogunt, ille cum venia est miser*; He whom God by an inevitable necessity calls to sufferance, he hath leave to be undone; and that ruine of his estate or loss of his life shall secure first a providence, then a crown.

3.

At si quis ultro se malis offert volens,
Séque ipse torquet, perdere est dignus bona
Queis nescit uti ——

But he that invites the cruelty of a Tyrant by his own follies, or the indiscretions of an unsignificant and impertinent zeal, suffers as a wilful person, and enters into the portion and reward of fools. And this is the precept of our Blessed Saviour, next after my Text, *Beware of men*; Use your Prudence to the purposes of avoiding their snare, Πρὸ ἀνθρώπων θηρίων μᾶλλον ἀνήμερος. *Man is the most harmful of all the wild beasts. Ye are sent as sheep among wolves; be therefore wise as serpents:* when you can avoid it, suffer not *men to ride over your heads*, or trample you under foot; that's the wisdom of Serpents. And so must we; that is, by all just compliances, and toleration of all indifferent changes in which a duty is not destroyed, and in which we are not active, so preserve our selves, that we might be permitted to live, and serve God, and to do advantages to Religion; so purchasing time to do good in, by bending in all those flexures of fortune and condition which we cannot help, and which we do not set forward, and which we never did procure. And this is the direct meaning of S. *Paul*; *See then that you walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil:* That is, we are fallen into Times that are troublesome, dangerous, persecuting, and afflictive; purchase as much respite as you can; buy or *redeem the time* by all honest arts, by humility, by fair carriage and sweetnesses of society, by civility and a peaceful conversation, by good words and all Eph. 5. 15, 16.

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honest offices, by *praying for your persecutors*, by patient sufferance of what is unavoidable: And when the Tyrant draws you forth from all these guards and retirements, and offers violence to your duty, or tempts you to do a dishonest act, or to omit an act of obligation; then come forth into the Theatre, and lay your necks down to the Hang-mans axe, and fear not to die the most shameful death of the Cross or the gallows. For so have I known Angels ascending and descending upon those ladders: and the Lord of glory suffered shame and purchased honour upon the Cross.

Col. 4. 5. Thus we are *to walk in wisdom towards them that are without, redeeming the time:* for so S. *Paul* renews that permission or commandment: Give them no just cause of offence; with all humility and as occasion is offered represent their duty, and invite them sweetly to felicities and Vertue, but do not in ruder language upbraid and reproach their baseness; and when they are incorrigible, let them alone, lest like Cats they run mad with the smell of delicious ointments. And therefore *Pothinus* Bishop of *Lions* being asked by the unbaptized President, *Who was the God of Christians?* answered ἐὰν ἦς ἀξιος γνώσῃ. If you be disposed with real and hearty desires of learning, what you ask you shall quickly know; but if your purpose be indirect, I shall not preach to you, to my hurt, and your no advantage. Thus the wisdom of the primitive Christians was careful not to prophane the Temples of the Heathen, not to *revile* their false *Gods*; and when they were in duty to reprehend the follies of their Religion, they chose to do it from their own Writings, and as relators of their own records: they fled from the fury of a Persecution, they hid themselves in caves, and wandred about in disguises, and preached in private, and celebrated their Synaxes and Communions in grots and retirements; and made it appear to all the world they were peaceable and obedient, charitable and patient, and at this price bought their time;

Καιρὸς γὰρ ὥσπερ ἀνθρώποις
Μέγιστος ἦγε παντὸς ἐς' ὄντως.

As knowing that even in this sence *time was very precious*, and the opportunity of giving glory to God by the offices of an excellent Religion was not too dear a purchase at that rate. But then when the wolves had entered into the folds, and seized upon a Lamb, the rest fled, and used all the innocent arts of concealment. St. *Athanasius* being overtaken by his Persecutors, but not known, and asked whether he saw *Athanasius* passing that way, pointed out forward with his finger, *Non longè abest Athanasius*, The man is not far off, a swift footman will easily overtake him. And St. *Paul* divided the counsel of his Judges, and made the Pharisees his parties by a witty insinuation of his own belief of the Resurrection, which was not the main question, but an incident to the matter of his Accusation. And when *Plinius Secundus* in the face of a Tyrant-court was pressed so invidiously to give his opinion concerning a good man in banishment, and under the disadvantage of an unjust sentence, he diverted the snare of *Marcus Regulus*, by referring his answer to a competent Judicatory according to the Laws; being pressed again, by offering a direct answer upon a just condition, which he knew they would not accept; and the third time, by turning the envy upon the impertinent and malicious Orator: that he won great honour, the honour of a severe honesty, and a witty man, and a prudent person. The thing I have noted, because it is a good pattern to represent the arts of honest evasion, and religious, prudent honesty; which any good man may transcribe and turn into his own instances, if any equal case should occurr.

For in this cause the rule is easie; if we are commanded to be *wise* and *redeem our time*, that we serve God and Religion, we must not use unlawful arts which set us back in the accounts of our time, no lying subterfuges, no betraying of a truth, no treachery to a good man, no insnaring of a brother, no secret renouncing of any part or proposition of our Religion, no denying to confess the article when we are called to it. For when the primitive Christians had got a trick to give money for Certificates that they had sacrificed to Idols, though indeed they did not do it, but had corrupted the Officers and Ministers of State, they dishonoured their Religion and were marked with the appellative of *Libellatici, Libellers*; and were excommunicate and cast off from the society of Christians and the hopes of Heaven, till they had returned to God by a severe Repentance. *Optandum est, ut, quod libenter facis, diu facere possis*; It is good to have time long to do that which we ought to do: but to pretend that which we dare not do, and to say we have when we have not, if we know

know we ought not, is to dishonour the cause and the person too; it is expressly against *confession of Christ*, of which St. *Paul* saith, *By the mouth, Confession is made unto Salvation*; and our blessed Saviour, *He that confesseth me before men, I will confess him before my Heavenly Father*; and if here he refuseth to own me, I will not own him hereafter. It is also expressly against Christian fortitude and nobleness, and against the simplicity and sincerity of our Religion, and it turns Prudence into craft, and brings the Devil to wait in the Temple, and to minister to God; and it is a lesser kind of *Apostasie*. And it is well that the man is tempted no farther: for if the Persecutors could not be corrupted with money, it is odds but the complying man would; and though he would with the money hide his shame, yet he will not with the loss of all his Estate redeem his Religion. Λυπηρὸς δ' ἴσχι. εἰ τοῖς ἐμαυτῆς τὸν βίον σώζω κακοῖς· Some men will lose their lives, rather than a fair Estate: and do not almost all the Armies of the world (I mean those that fight in the justest causes) pretend to fight and die for their lands and liberties? and there are too many also that will die twice, rather than be beggers once; although we all know that *the second death* is intolerable. Christian Prudence forbids us to provoke a danger: and they were fond persons that ran to Persecution, and when the Proconsul sate on the life and death, and made strict inquisition after Christians, went and offered themselves to die; and he was a fool that being in *Portugal* ran to the Priest as he elevated the Host, and overthrew the mysteries, and openly defied the rites of that Religion. God when he sends a persecution will pick out such persons whom he will have to die, and whom he will consign to banishment, and whom to poverty. In the mean time, let us do our duty when we can, and as long as we can, and with as much strictness as we can; walking ἀκριβῶς (as the Apostle's phrase is) not prevaricating in the least tittle: and then if we can be safe with the arts of civil, innocent, inoffensive compliance, let us bless God for his permissions made to us, and his assistances in the using them. But if either we turn our zeal into the ambition of death, and the follies of an unnecessary beggery; or on the other side turn our Prudence into Craft and Covetousness; to the first I say, that *God hath no pleasure in fools*; to the later, *If you gain the whole world, and lose your own Soul*, your loss is infinite and intolerable.

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PART II.

4. IT is the office of Christian Prudence, so to order the affairs of our life, as that in all the offices of our Souls and conversation, we do honour and reputation to the Religion we profess. For the follies and vices of the Professors give great advantages to the adversary to speak reproachfully, and do aliene the hearts, and hinder the compliance of those undetermined persons, who are apt to be perswaded if their understandings be not prejudiced. 4.

But as our necessary duty is bound upon us by one ligament more in order to the honour of the cause of God; so it particularly binds us to many circumstances, adjuncts and parts of duty, which have no other commandment but the law of Prudence. There are some Sects of Christians which have some one constant indisposition, which as a Character divides them from all others, and makes them reproved on all hands. Some are so suspicious and ill-natured, that if a person of a facile nature and gentle disposition fall into their hands, he is presently sowred and made morose, unpleasant and uneasie in his conversation. Others there are that do things so like to what themselves condemn, that they are forced to take sanctuary and labour in the mine of unsignificant distinctions, to make themselves believe they are innocent: and in the mean time they offend all men else, and open the mouths of their adversaries to speak reproachful things, true or false, (as it happens.) And it requires a great wit to understand all the distinctions and devices thought of for legitimating the worshipping of Images: And those people that are liberal in their Excommunications make men think they have reason to say, their Judges are proud, or self-willed, or covetous, or

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ill-natured people. These that are the faults of Governours and continued, are quickly derived upon the Sect, and cause a disreputation to the whole Society and Institution. And who can think that Congregation to be a true branch of the Christian, which makes it their profession to kill men to save their Souls against their will, and against their understanding? who calling themselves Disciples of so meek a Master, do live like Bears upon prey, and spoil, and blood? It is a huge dishonour to the sincerity of a man's purposes to be too busie in fingring money in the matters of Religion: and they that are zealous for their rights, and tame in their Devotion, furious against Sacrilege, and companions of Drunkards, implacable against breakers of a Canon, and careless and patient enough with them that break the fifth or sixth Commandments of the Decalogue, tell all the world their private sence is to preserve their own interest with scruple and curiosity, and leave God to take care for his.

Thus Christ reproved the Pharisees for *straining at a Gnat, and swallowing a Camel*; the very representation of the manner and matter of fact discovers the vice by reproving the folly of it. They that are factious to get a *rich* Proselyte, and think the *poor* not worth saving, dishonour their zeal, and teach men to call it Covetousness: and though there may be a reason of prudence to desire one more than the other, because of a bigger efficacy the example of the one may have more than the other; yet it will quickly be discovered, if it be done by secular design; and the Scripture, that did not allow the preferring of a gay man before a poor Saint in the matter of place, will not be pleased that in the matter of Souls, which are all equal, there should be a faction and design, and an acceptation of persons. Never let sins pollute our Religion with arts of the world, nor offer to support the Ark with unhallowed hands, nor mingle false propositions with true, nor make Religion a pretence to profit or preferment, nor do things which are like a Vice; neither ever speak things dishonourable of God, nor abuse thy brother for God's sake, nor be solicitous and over-busie to recover thy own little things, neither alway think it fit to lose thy Charity by forcing thy brother to do Justice; and all those things which are the outsides and faces, the garments and most discerned parts of Religion, be sure that they be dressed according to all the circumstances of men, and by all the rules of common honesty and publick reputation. Is it not a sad thing that the *Jew* should say, the Christians worship Images? or that it should become a proverb, that *the Jew spends all in his Passover, the Moor in his Marriage, and the Christian in his Law-suits?* that what the first sacrifice to Religion, and the second to publick Joy, we should spend in Malice, Covetousness, and Revenge?

——— *Pudet hæc opprobria nobis*
Et dici potuisse, & non potuisse refelli.

But among our selves also we serve the Devil's ends, and minister to an eternal dis-union, by saying and doing things which look unhandsomely. One sort of men is superstitious, phantastical, greedy of honour, and tenacious of propositions to fill the purse, and his Religion is thought nothing but Policy and Opinion. Another says, he hath a good Religion, but he is the most indifferent and cold person in the world either to maintain it or to live according to it. The one dresses the Images of Saints with fine cloaths; the other lets the Poor go naked, and disrobes the Priests that minister in the Religion. A third uses God worse than all this, and says of him such things that are scandalous even to an honest man, and such which would undo a good man's reputation. And a fourth yet, endures no Governour but himself, and pretends to set up Christ, and make himself his Lieutenant. And a fifth hates all Government. And from all this it comes to pass that it is hard for a man to chuse his side; and he that chuses wisest, takes that which hath in it least hurt; but some he must endure, or live without communion: and every Church of one denomination is, or hath been, too incurious of preventing infamy or disreputation to their Confessions.

One thing I desire should be observed, That here the Question being concerning Prudence, and the matter of doing reputation to our Religion, it is not enough to say we can with Learning justifie all that we do, and make all whole with 3 or 4 Distinctions: for possibly that man that went to visit the *Corinthian Lais*, if he had been asked why he dishonoured himself with so unhandsome an entrance, might find an excuse to legitimate his act, or at least to make himself believe well of his own person; but he that intends to do himself honour, must take care that he be not suspected, that he

he give no occaſion of reproachful language; for Fame and Honour is a nice thing, tender as a woman's chaſtity, or like the face of the pureſt mirrour, which a foul breath, or an unwholeſome air, or a watry eye can ſully, and the beauty is loſt although it be not daſhed in pieces. When a Man, or a Sect, is put to anſwer for themſelves in the matter of reputation, they with their diſtinctions wipe the glaſs, and at laſt can do nothing but make it appear it was not broken; but their very abſterſion and laborious excuſes confeſs it was foul and faulty. We muſt know that all ſorts of men and all ſects of Chriſtians, have not only the miſtakes of men and their prejudices to conteſt withall, but the calumnies and aggravation of Devils: and therefore it will much eaſe our account of Dooms-day, if we are now ſo prudent that men will not be offended here, nor the Devils furniſhed with a libel in the day of our great Account.

To this Rule appertains, that we be curious in obſerving the circumſtances of men, and ſatisfying all their reaſonable expectations, and doing things at that rate of Charity and Religion which they are taught to be preſcribed in the Inſtitution. There are ſome things which are *undecencies* rather than *ſins*, ſuch which may become a juſt Heathen, but not a holy Chriſtian; a man of the world, but not a man *profeſſing godlineſs*: Becauſe when the greatneſs of the Man, or the excellency of the Law, hath engaged us upon great Severity or an exemplar Vertue; whatſoever is leſs than it, renders the man unworthy of the Religion, or the Religion unworthy its fame; Men think themſelves abuſed, and therefore return ſhame for payment. We never read of an Apoſtle that went to Law; and it is but reaſonable to expect that of all men in the world Chriſtians ſhould not be ſuch fighting people, and Clergy-men ſhould not command Armies, and Kings ſhould not be drunk, and ſubjects ſhould not ſtrike Princes for Juſtice, and an old man ſhould not be youthful in talk or in his habit, and women ſhould not ſwear, and great men ſhould not lie, and a poor man ſhould not oppreſs: for, beſides the ſin of them, there is an undecency in all of them; and by being contrary to the end of an office, or to the reputation of a ſtate, or the ſobrieties of a graver or ſublimed perſon, they aſperſe the religion as inſufficient to keep the perſons within the bounds of fame and common reputation.

But above all things, thoſe Sects of Chriſtians whoſe profeſſed Doctrine brings deſtruction and diminution to Government, give the moſt intolerable ſcandal and diſhonour to the Inſtitution; and it had been impoſſible that Chriſtianity ſhould have prevailed over the wiſdom and power of the *Greeks* and *Romans*, if it had not been humble to Superiors, patient of injuries, charitable to the needy, a great exacter of Obedience to Kings, even *to Heathens*, that they might be won and convinced; and *to Perſecutors* that they might be ſweetned in their anger, or upbraided for their cruel injuſtice: for ſo doth the humble Vine creep at the foot of an Oak, and leans upon its loweſt baſe, and begs ſhade and protection, and leave to grow under its branches, and to give and take mutual refreſhment, and pay a friendly influence for a mighty patronage; and they grow and dwell together, and are the moſt remarkable of friends and married pairs of all the leafie Nation. Religion of it ſelf is ſoft, eaſie and defenceleſs, and God hath made it grow up with Empires and lean upon the arms of Kings, and it cannot well grow alone; and if it ſhall like the Ivy, ſuck the heart of the Oak, upon whoſe body it grew and was ſupported, it will be pulled down from its uſurped eminence, and fire and ſhame ſhall be its portion. We cannot complain if Princes arm againſt thoſe Chriſtians, who, if they were ſuffered to preach, will diſarm the Princes; and it will be hard to perſwade that Kings are bound to protect and nouriſh thoſe that will prove miniſters of their own exauctoration: And no Prince can have juſter reaſon to forbid, nor any man have greater reaſon to deny communion to a Family, than when they go about to deſtroy the power of the one, or corrupt the duty of the other. The particulars of this Rule are very many: I ſhall only inſtance in one more, becauſe it is of great Concernment to the publick intereſt of Chriſtendom.

There are ſome perſons whoſe Religion is hugely diſgraced, becauſe they change their propoſitions according as their temporal neceſſities or advantages do return. They that in their weakneſs and beginning cry out againſt all violence as againſt Perſecution, and from being Sufferers ſwell up till they be proſperous, and from thence to power, and at laſt to Tyranny, and then ſuffer none but themſelves, and trip up thoſe feet which they humbly kiſſed, that themſelves ſhould not be trampled upon; theſe men tell all the world that *at firſt* they were puſillanimous, or *at laſt* outrageous; that their Doctrine at firſt ſerved their fear, and at laſt ſerved their rage, and that they did not at all intend to ſerve God: and then who ſhall believe them in any thing elſe? Thus ſome men declaim againſt the faults of Governours, that themſelves may govern;

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and when the power is in their hands, what was a fault in others, is in them *neceſſity*; as if a ſin could be hallowed for coming into their hands. Some *Greeks*, at *Florence* ſubſcribed the Article of Purgatory, and condemned it in their own Dioceſſes: And the King's Supremacy in cauſes Eccleſiaſtical was earneſtly defended againſt the pretences of the Biſhop of *Rome*; and yet when he was thruſt out, ſome men were, and are, violent to ſubmit the King to their Conſiſtories; as if he were Supreme in defiance of the Pope, and yet not Supreme over his own Clergy. Theſe Articles are managed too ſuſpiciouſly.

Omnia ſi perdas, famam ſervare memento.

You loſe all the advantages to your cauſe, if you loſe your reputation.

5. 5. It is a duty alſo of Chriſtian Prudence, that the Teachers of others by Authority, or reprovers of their Vices by Charity, ſhould alſo make their perſons apt to do it without objection.

Loripedem rectus derideat, Æthiopem albus.

No man can endure the *Gracchi* preaching againſt Sedition, nor *Verres* prating againſt Theevery, or *Milo* againſt Homicide: and if *Herod* had made an oration of Humility, or *Antiochus* of Mercy, men would have thought it had been a deſign to evil purpoſes. He that means to gain a Soul muſt not make his Sermon an oſtentation of his eloquence, but the law of his own life. If a Grammarian ſhould ſpeak Soleciſms, or a Muſician ſing like a Bittern, he becomes ridiculous for offending in the faculty he profeſſes. So it is in them who miniſter to the Converſion of Souls: If they fail in their own life, when they profeſs to inſtruct another, they are defective in their proper part, and are unskilful to all their purpoſes; and the Cardinal of *Crema* did with ill ſucceſs tempt the *Engliſh* Prieſts to quit their chaſte Marriages when himſelf was deprehended in unchaſte embraces. For good counſel ſeems to be unhallowed, when it is reached forth by an impure hand; and he can ill be believed by another, whoſe life ſo confutes his rules, that it is plain he does not believe himſelf. Thoſe Churches that are zealous for Souls muſt ſend into their Miniſteries men ſo innocent, that evil perſons may have no excuſe to be any longer vicious. When *Gorgias* went about to perſwade the *Greeks* to be at peace, he had eloquence enough to do advantage to his cauſe, and reaſon enough to preſs it: But *Melanthius* was glad to put him off, by telling him that he was not fit to perſwade Peace, who could not agree at home with his wife, nor make his wife agree with her maid; and he that could not make a peace between three ſingle perſons, was unapt to prevail for the reuniting fourteen or fifteen commonwealths. And this thing St. *Paul* remarks, by enjoyning that a Biſhop ſhould be choſen ſuch a one as knew well to rule his own houſe, or elſe he is not fit to rule the Church of God. And when thou perſwadeſt thy brother to be chaſte, let not him deride thee for thy intemperance; and it will ill become thee to be ſevere againſt an idle ſervant, if thou thy ſelf beeſt uſeleſs to the publick; and every notorious Vice is infinitely againſt the ſpirit of Government, and depreſſes the man to an evenneſs with common perſons. ——— *Facinus quos inquinat æquat.* To reprove belongs to a Superiour; and as Innocence gives a man advantage over his brother, giving him an artificial and adventitious authority; ſo the follies and ſcandals of a publick and governing man, deſtroy the efficacy of that authority that is juſt and natural. Now this is directly an office of Chriſtian Prudence, that good Offices and great Authority become not ineffective by ill conduct.

Hither alſo it appertains, that in publick or private reproofs, we obſerve circumſtances of *Time*, of *Place*, of *Perſon*, of *Diſpoſition*. The Vices of a King are not to be opened publickly, and Princes muſt not be reprehended as a man reproves his ſervant; but by Categorical propoſitions, by abſtracted declamations, by reprehenſions of a crime in its ſingle nature, in private, with humility, and arts of inſinuation: And it is againſt Chriſtian Prudence, not only to uſe a Prince or great Perſonage with common language; but it is as great an imprudence to pretend, for ſuch a rudeneſs, the examples of the Prophets in the Old Teſtament. For their caſe was extraordinary, their calling peculiar, their commiſſion ſpecial, their ſpirit miraculous, their authority great as to that ſingle miſſion; they were like thunder or the trump of God, ſent to do that office plainly, for the doing of which in that manner God had given no commiſſion to any ordinary Miniſter. And therefore we never find that the Prieſts did uſe

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that freedome which the Prophets were commanded to uſe, whoſe very words being put into their mouths, it was not to be eſteemed an humane act, or a lawful manner of doing an ordinary office; neither could it become a precedent to them whoſe authority is precarious and without coercion, whoſe ſpirit is allayed with Chriſtian graces and duties of humility, whoſe words are not preſcribed, but left to the conduct of Prudence, as it is to be adviſed by publick neceſſities and private circumſtances, in ages where all things are ſo ordered, that what was fit and pious amongſt the old *Jews* would be incivil and intolerable to the latter Chriſtians. He alſo that reproves a Vice ſhould alſo treat the perſons with honour and civilities, and by fair opinions and ſweet addreſſes, place the man in the regions of modeſty, and the confines of grace, and the fringes of Repentance. For ſome men are more reſtrained by an imperfect feared ſhame, ſo long as they think there is a reſerve of reputation which they may ſecure, than they can be with all the furious declamations of the world, when themſelves are repreſented ugly and odious, full of ſhame, and actually puniſhed with the worſt of temporal evils, beyond which he fears not here to ſuffer, and from whence becauſe he knows it will be hard for him to be redeemed by an after-game of reputation, it makes him deſperate, and incorrigible by fraternal correption.

A zealous man hath not done his duty when he calls his brother Drunkard and Beaſt; and he may better do it by telling him he is a Man, and ſealed with God's Spirit, and honoured with the title of a Chriſtian, and is, or ought to be, reputed as a diſcreet perſon by his friends, and a governour of a family, or a guide in his country, or an example to many, and that it is huge pity ſo many excellent things ſhould be ſullied and allayed with what is ſo much below all this. Then a reprover does his duty, when he is ſevere againſt the Vice, and charitable to the Man, and careful of his reputation, and ſorry for his real diſhonour, and obſervant of his circumſtances, and watchful to ſurprize his affections and reſolutions there where they are moſt tender and moſt tenable: and men will not be in love with Vertue whither they are forced with rudeneſs and incivilities; but they love to dwell there whither they are invited friendly, and where they are treated civilly, and feaſted liberally, and led by the hand and the eye to honour and felicity.

6. It is a duty of Chriſtian Prudence not to ſuffer our Souls to walk alone, unguarded, unguided, and more ſingle than in other actions and intereſts of our lives which are of leſs concernment. *Væ ſoli & ſingulari*, ſaid the wiſe man, *Wo to him that is alone.* And if we conſider how much God hath done to ſecure our Souls, and after all that how many ways there are for a man's Soul to miſcarry, we ſhould think it very neceſſary to call to a Spiritual man to take us by the hand to walk in the ways of God, and to lead us in all the regions of duty, and through the labyrinths of danger. For God, who beſt loves and beſt knows how to value our Soul, ſet a price no leſs upon it than the life blood of his holy Son; he hath treated it with variety of uſages, according as the world had new guiſes and new neceſſities; he abates it with puniſhment, to make us avoid greater; he ſhortned our life, that we might live for ever; he turns ſickneſs into Vertue, he brings good out of evil, he turns enmities to advantages, our very ſins into repentances and ſtricter walking; he defeats all the follies of men and all the arts of the Devil, and lays ſnares and uſes violence to ſecure obedience; he ſends Prophets and Prieſts to invite us and to threaten us to felicities; he reſtrains us with Laws, and he bridles us with honour and ſhame, reputation and ſociety, friends and foes; he lays hold on us by the inſtruments of all the paſſions; he is enough to fill our love, he ſatisfies our hope, he affrights us with fear; he give us part of our reward in hand, and entertains all our faculties with the promiſes of an infinite and glorious portion; he curbs our Affections, he directs our Wills, he inſtructs our Underſtandings with Scriptures, with perpetual Sermons, with good Books, with frequent Diſcourſes, with particular Obſervations and great Experience, with accidents and judgments, with rare events of Providence and miracles; he ſends his Angels to be our guard, and to place us in opportunities of Vertue, and takes us off from ill company and places of danger, to ſet us near to good examples; he gives us his Holy Spirit, and he becomes to us a principle of a mighty grace, deſcending upon us in great variety and undiſcerned events, beſides all thoſe parts of it which men have reduced to a method and an art: and, after all this, he forgives us infinite irregularities, and ſpares us every day, and ſtill expects, and paſſes by, and waits all our days, ſtill watching to do us good, and to ſave that Soul which he knows is ſo precious, one of the chiefeſt of the works of God, and an image of Divinity. Now from all theſe arts and mercies of God, beſides that we have infinite reaſon to adore his goodneſs, we have

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also a demonstration that we ought to do all that possibly we can, and extend all our faculties, and watch all our opportunities, and take in all assistances to secure the interest of our Soul, for which God is pleased to take such care, and use so many arts for its security. If it were not highly worth it, God would not do it: If it were not all of it necessary, God would not do it. But if it be worth it, and all of it be necessary, why should we not labour in order to this great end? If it be worth so much to God, it is so much more to us: for if we perish, his felicity is undisturbed; but we are undone, infinitely undone. It is therefore worth taking in a Spiritual Guide; so far we are gone.

But because we are in the question of Prudence, we must consider whether it be necessary to do so: For every man thinks himself wise enough as to the conduct of his Soul, and managing of his eternal interest; and Divinity is every man's trade, and the Scriptures speak our own language, and the commandments are few and plain, and the Laws are the measure of Justice; and if I say my prayers, and pay my debts, my duty is soon summed up: and thus we usually make our accounts for Eternity, and at this rate only take care for Heaven. But let a man be questioned for a portion of his estate, or have his life shaken with diseases; then it will not be enough to imploy one agent, or to send for a good woman to minister a potion of the juices of her country-garden; but the ablest Lawyers, and the skilfullest Physicians, and the advice of friends, and huge caution, and diligent attendances, and a curious watching concerning all the accidents and little passages of our disease. And truly a man's life and health is worth all that and much more, and in many cases it needs it all.

But then is the soul the only safe, and the only trifling thing about us? Are not there a thousand dangers, and ten thousand difficulties, and innumerable possibilities of a misadventure? Are not all the Congregations in the world divided in their Doctrines, and all of them call their own way necessary, and most of them call all the rest damnable? We had need of a wise Instructor and a prudent choice at our first entrance and election of our side: and when we are well in the matter of Faith for its object and institution, all the evils of my self, and all the evils of the Church, and all the good that happens to evil men, every day of danger, the periods of sickness, and the day of death, are days of tempest and storm, and our Faith will suffer shipwrack, unless it be strong, and supported and directed. But who shall guide the vessel when a stormy Passion or a violent imagination transports the man? who shall awaken his Reason, and charm his Passion into slumber and instruction? How shall a man make his fears confident, and allay his confidence with fear and make the allay with just proportions, and steer evenly between the extremes, or call upon his sleeping purposes, or actuate his choices, or bind him to reason in all his wanderings and ignorances, in his passions and mistakes? For suppose the man of great skill and great learning in the ways of Religion; yet if he be abused by accident or by his own will, who shall then judge his cases of Conscience, and awaken his duty, and renew his holy principle, and actuate his spiritual powers: For Physicians, that prescribe to others, do not minister to themselves in cases of danger and violent sicknesses; and in matter of distemperature we shall not find that Books alone will do all the work of a spiritual Physician, more than of a natural. I will not go about to increase the dangers and difficulties of the Soul, to represent the assistance of a spiritual man to be necessary. But of this I am sure; our not understanding and our not considering our Soul, makes us first to neglect, and then many times to lose it. But is not every man an unequal judge in his own case? and therefore the wisdome of God and the Laws hath appointed tribunals and Judges and arbitrators. And that men are partial in the matter of Souls it is infinitely certain, because amongst those millions of Souls that perish, not one in ten thousand but believes himself in a good condition; and all the Sects of Christians think they are in the right, and few are patient to enquire whether they be or no. Then add to this, that the Questions of Souls, being cloathed with circumstances of matter and particular contingency, are or may be infinite; and most men are so unfortunate, that they have so intangled their cases of Conscience, that there where they have done something good, it may be they have mingled half a dozen evils: and when interests are confounded, and governments altered, and power strives with right, and insensibly passes into right; and duty to God would fain be reconciled with duty to our relatives, will it not be more than necessary that we should have some one that we may enquire of after the way to Heaven, which is now made intricate by our follies and inevitable accidents? But by what instrument shall men alone, and in their own cases, be able to discern the spirit of truth from the spirit of illusion, just confidence from presumption, fear from pusillanimity?

pusillanimity? Are not all the things and assistances in the world little enough to defend us against *pleasure* and *pain*, the two great fountains of temptation? Is it not harder to cure a Lust than to cure a Fever? And are not the deceptions and follies of men, and the arts of the Devil, and inticements of the world, and the deceptions of a man's own heart, and the evils of sin, more evil and more numerous than the sicknesses and diseases of any one man? And if a man perishes in his soul, is it not infinitely more sad than if he could rise from his grave and die a thousand deaths over? Thus we are advanced a second step in this prudential motive: God used many arts to secure our soul's interest; and there are infinite dangers and infinite ways of miscarriage in the Soul's interest: and therefore there is great necessity God should do all those mercies of security, and that we should do all the under-ministeries we can in this great work.

But what advantage shall we receive by a Spiritual Guide? Much every way. For this is the way that God hath appointed, who in every Age hath sent a succession of Spiritual persons, whose office is to minister in holy things, and to be *stewards of Gods houshold*, *shepherds of the flock*, *dispensers of the mysteries*, under-mediators, and ministers of prayer: preachers of the Law, expounders of questions, monitors of duty, conveyances of blessings; and that which is a good discourse in the mouth of another man is from them an ordinance of God; and besides its natural efficacy and perswasion, it prevails by the way of blessing, by the reverence of his person, by divine institution, by the excellency of order, by the advantages of opinion, and assistances of reputation, by the influence of the Spirit who is the President of such ministeries, and who is appointed to all Christians according to the dispensation that is appointed to them; to the people in their obedience and frequenting of the Ordinance, to the Priest in his ministerie and publick and private offices. To which also I add this consideration, That as the Holy Sacraments are hugely effective to Spiritual purposes, not only because they convey a blessing to the worthy suscipients, but because men cannot be worthy suscipients unless they do many excellent acts of Vertue in order to a previous disposition; so that in the whole conjunction and transaction of affairs there is good done by way of proper efficacy and divine blessing: so it is in following the conduct of a Spiritual man, and consulting with him in the matter of our souls; we cannot do it unless we consider our Souls, and make Religion our business, and examine our present state, and consider concerning our danger, and watch and design for our advantages, which things of themselves will set a man much forwarder in the way of Godliness; besides that naturally every man will less dare to act a sin for which he knows he shall feel a present shame in his discoveries made to the spiritual Guide, the man that is made the witness of his conversation Τὸν ἐκ Διὸς γὰρ εἰκὸς ϑὰ πάνθ' ὁρᾶν, *Holy men ought to know all things from God*, and that relate to God, in order to the conduct of souls. And there is nothing to be said against this, if we do not suffer the Devil in this affair to abuse us, as he does many people in their opinions, teaching men to suspect there is a design and a snake under the plantain. But so may they suspect Kings when they command Obedience, or the *Levites* when they read the Law of Tithes, or Parents when they teach their children Temperance, or Tutors when they watch their charge. However, it is better, to venture the worst of the design, than to lose the best of the assistance: and he that guides himself hath much work, and much danger; but he that is under the conduct of another, his work is easie, little and secure; it is nothing but diligence and obedience: and though it be a hard thing to rule well, yet nothing is easier than to follow, and be obedient. Sophocl.

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PART III.

7. AS it is a part of Christian Prudence to take into the conduct of our Souls a Spiritual man for a Guide; so it is also of great concernment that we be prudent in the choice of him whom we are to trust in so great an interest.

Concerning which it will be impossible to give characters and significations particular enough to enable a choice, without the interval assistances of Prayer, Experience, and the Grace of God. He that describes a man can tell you the colour of his hair, his stature and proportion, and describe some general lines, enough to distinguish him from a *Cyclops* or a *Saracen:* but when you chance to see the man, you will discover figures or little features of which the description had produced in you no Phantasm or expectation. And in the exteriour significations of a Sect, there are more semblances than in mens faces, and greater uncertainty in the signs; and what is faulty strives so craftily to act the true and proper images of things; and the more they are defective in circumstances the more curious they are in forms, and they also use such arts of gaining Proselytes which are of most advantage towards an effect, and therefore such which the true Christian ought to pursue, and the Apostles actually did; and they strive to follow their patterns in arts of perswasion, not only because they would seem like them, but because they can have none so good, so effective to their purposes; that it follows, that it is not more a duty to take care that we be not corrupted with false Teachers, than that we be not abused with false signs: for we as well find a good man teaching a false Proposition, as a good cause managed by ill men; and a holy cause is not always dressed with healthful symptoms, nor is there a Cross always set upon the doors of those Congregations who are infected with the Plague of Heresy.

When St. *John* was to separate false Teachers from true, he took no other course but to remark the Doctrine which was of God, and that should be the mark of cognisance to distinguish right shepheards from robbers and invaders: ***Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; he that denieth it, is not of God.*** By this, he bids his Scholars to avoid the present Sects of *Ebion*, *Cerinthus*, *Simon Magus*, and such other persons as denied that Christ was at all before he came, or that he came really in the flesh and proper humanity. This is a clear note, and they that conversed with S. *John* or believed his doctrine, were sufficiently instructed in the present Questions. But this note will signifie nothing to us; for all Sects of Christians *confess Jesus Christ come in the flesh*, and the following Sects did avoid that rock over which a great Apostle had hung out so plain a lantern.

In the following Ages of the Church, men have been so curious to signifie Mis-believers, that they have invented and observed some signs which indeed in some cases were true, real appendages of false Believers; but yet such which were also, or might be, common to them with good men and members of the Catholick Church. Some few I shall remark, and give a short account of them, that by removing the uncertain, we may fix our inquiries and direct them by certain significations; lest this art of Prudence turn into folly and faction, errour and secular design.

1. Some men distinguish Errour from Truth by calling their adversaries Doctrine, *new and of yesterday.* And certainly this is a good sign, if it be rightly applied: For since all Christian Doctrine is that which Christ taught his Church, and the Spirit enlarged or expounded, and the Apostles delivered; we are to begin the Christian *Æra* for our Faith, and parts of Religion by the period of their preaching; our account begins then, and whatsoever is contrary to what they taught is new and false, and whatsoever is besides what they taught is no part of our Religion; (and then no man can be prejudiced for believing it or not) and if it be adopted into the Confessions of the Church, the Proposition is always so uncertain, that it's not to be admitted into the Faith: and therefore if it be old in respect of our days, it is not therefore necessary to be believed; if it be new, it may be received into opinion according to its probability, and no Sects nor interests are to be divided upon such accounts. This only I desire to be observed, That when a truth returns from banishment by a *postliminium*,

postliminium, if it was from the first, though the holy fire hath been buried, or the River ran under ground, yet we do not call that new; since newness is not to be accounted of by a proportion to our short lived memories, or to the broken records and fragments of Story left after the inundation of Barbarism and War, and change of Kingdoms, and corruption of Authors; but by its relation to the fountain of our Truths, and the birth of our Religion under our Fathers in Christ, the holy Apostles and Disciples. A Camel was a new thing to them that saw it in the fable; but yet it was created as soon as a Cow or the domestick creatures: and some people are apt to call every thing new which they never heard of before, as if all Religion were to be measured by the standards of their observation or Country-customs. Whatsoever was not taught by Christ or his Apostles, though it came in by *Papias* or *Dionysius*, by *Arius* or *Liberius*, is certainly new as to our account; and whatsoever is taught to us by the Doctors of the present Age, if it can shew its Test from the beginning of our period for revelation, is not to be called *new*, though it be prested with a new zeal, and discoursed of by unheard-of arguments; that is, though men be ignorant and need to learn it, yet it is not therefore new or unnecessary.

2. Some would have false Teachers sufficiently signified by a Name, or the owning of a private Appellative, as of *Papist*, *Lutheran*, *Calvinist*, *Zuinglian*, *Socinian*; and think it enough to denominate them not of Christ, if they are called by the name of a man. And indeed the thing is in it self ill: but then if by this Mark we shall esteem false Teachers sufficiently signified, we must follow no man, no Church, nor no Communion; for all are by their adversaries marked with an Appellative of separation and singularity, and yet themselves are tenacious of a good name, such as they chuse, or such as is permitted to them by fame, and the people, and a natural necessity of making a distinction. Thus the *Donatists* called themselves *The flock of God*, and the *Novatians* called the *Catholicks Traditors*, and the *Eustathians* called themselves *Catholicks*; and *the worshippers of Images* made *Iconoclast* to be a name of scorn; and men made names as they listed, or as the fate of the market went. And if a Doctor preaches a doctrine which another man likes not, but preaches the contradictory, he that consents, and he that refuses, have each of them a Teacher; by whose name, if they please to wrangle, they may be signified. It was so in the *Corinthian* Church with this only difference, that they divided themselves by names which signified the same Religion; *I am of Paul, and I of Apollo, and I am of Peter, and I of Christ.* These Apostles were Ministers of Christ; and so does every Teacher new or old among the Christians pretend himself to be. Let that therefore be examined: if he ministers to the truth of Christ and the Religion of his Master, let him be entertained a servant of the Lord; but if an Appellative be taken from his name, there is a faction commenced in it, and there is a fault in the Man if there be none in the Doctrine: but that the Doctrine be true or false, to be received or to be rejected, because of the Name, is accidental and extrinsecal, and therefore not to be determined by this Sign.

3. Amongst some men a Sect is sufficiently thought to be reproved, if it subdivides and breaks into little fractions, or changes its own opinions. Indeed, if it declines its own Doctrine, no man hath reason to believe them upon their word, or to take them upon the stock of reputation, which (themselves being judges) they have forfeited and renounced in the changing that which at first they obtruded passionately. And therefore in this case there is nothing to be done, but to believe the men so far as they have reason to believe themselves; that is, to consider when they prove what they say: and they that are able to do so, are not persons in danger to be seduced by a bare authority unless they list themselves; for others that sink under an unavoidable prejudice, God will take care for them, if they be good people, and their case shall be considered by and by. But for the other part of the Sign, when men fall out among themselves for other interests or opinions, it is no argument that they are in an error concerning that Doctrine which they all unitedly teach or condemn respectively; but it hath in it some probability that their union is a testimony of truth, as certainly as that their fractions are a testimony of their zeal, or honesty, or weakness, (as it happens.) And if we Christians be too decretory in this instance, it will be hard for any of us to keep a *Jew* from making use of it against the whole Religion, which from the days of the Apostles hath been rent into innumerable Sects and Under-sects, springing from mistake or interest, from the arts of the Devil or the weakness of man. But from hence we may make an advantage in the way of prudence, and become sure that all *that Doctrine is certainly true* in which the generality of Christians (who are divided in many things, yet) do constantly agree: and that *that Doctrine*

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is also sufficient, since it is certain that, because in all Communions and Churches there are some very good men, that do all their duty to the getting of truth, God will not fail in any thing that is necessary to them that honestly and heartily desire to obtain it; and therefore if they rest in the heartiness of that, and live accordingly, and superinduce nothing to the destruction of that, they have nothing to do but to relie upon Gods goodness, and if they perish, it is certain they cannot help it; and that is demonstration enough that they cannot perish, considering the justice and goodness of our Lord and Judge.

4. Whoever break the bands of a Society or communion, and go out from that Congregation in whose Confession they are baptized, do an intolerable scandal to their Doctrine and persons, and give suspicious men reason to decline their assemblies, and not to chuse them at all for any thing of their authority or outward circumstances. And St. *Paul* bids the *Romans* to *mark them that cause divisions and offences:* But the following words make their caution prudent and practicable, [*contrary to the Doctrine which ye have learned, and avoid them:*] they that recede from the Doctrine which they have learned, they cause the offence, and if they also obtrude this upon their Congregations, they also make the division. For it is certain, if we receive any Doctrine contrary to what Christ gave and the Apostles taught, for the authority of any man, then we *call men Master* and leave *our Master which is in Heaven*; and in that case we must separate from the Congregation, and adhere to Christ: But this is not to be done, unless the case be evident and notorious. But as it is hard that the publick Doctrine of a Church should be rifled, and misunderstood, and reproved, and rejected, by any of her wilful or ignorant Sons and Daughters: so it is also as hard that they should be bound not to see, when the case is plain and evident. There may be mischiefs on both sides: But the former sort of evils men may avoid if they will; for they may be humble and modest, and entertain better opinions of their Superiours than of themselves, and in doubtful things give them the honour of a just opinion; and if they do not do so, that evil will be their own private: for, that it become not publick, the King and the Bishop are to take care. But for the latter sort of evil, it will certainly become universal: if (I say) an authoritative false Doctrine be imposed, and is to be accepted accordingly: for then all men shall be bound to profess against their Conscience, that is, *with their mouths not to confess unto Salvation*, what *with their hearts they believe unto righteousness*. The best way of remedying both the evils is, That Governours lay no burthen of Doctrines or Laws but what are necessary or very profitable; and that Inferiours do not contend for things unnecessary, nor call any thing necessary that is not: till then there will be evils on both sides. And although the Governours are to carry the Question in the point of law, reputation and publick Government; yet as to God's Judicature they will bear the bigger load, who in his right do him an injury, and by the impresses of *his authority* destroy *his truth*. But in this case also, although Separating be a suspicious thing and intolerable, unless it be when a sin is imposed; yet to separate is also accidental to Truth: for some men separate with reason, some men against reason. Therefore here all the certainty that is *in the thing* is *when the truth is secured*, and all the security *to the men* will be in *the humility of their persons*, and the heartiness and simplicity of their intention, and diligence of inquiry. The Church of *England* had reason to separate from the confession and practices of *Rome* in many particulars; and yet if her children separate from her, they may be unreasonable and impious.

5. The ways of direction which we have from Holy Scripture to distinguish false Apostles from true, are taken from their Doctrine, or their Lives. That of the Doctrine is the more sure way, if we can hit upon it; but that also is the thing signified, and needs to have other signs. Saint *John* and Saint *Paul* took this way, for they were able to do it infallibly. *All that confess Jesus incarnate are of God*, said S. *John:* Those men that deny it, are Hereticks; avoid them. And Saint *Paul* bids to *observe them that cause divisions and offences against the Doctrine delivered:* Them also avoid that do so. And we might do so as easily as they, if the world would only make their *Depositum* that Doctrine which they delivered to all men, that is, *the Creed*; and superinduce nothing else, but suffer Christian Faith to rest in its own perfect simplicity, unmingled with Arts, and Opinions, and Interests. This course is plain and easie, and I will not intricate it with more words, but leave it directly in its own truth and certainty, with this only direction; That when we are to chuse our Doctrine or our Side, we take that which is in the plain unexpounded words of Scripture; for in that only our Religion can consist. Secondly, chuse that which is most advantagious to a holy life,

life, to the proper Graces of a Chriſtian, to Humility, to Charity, to Forgiveneſs and Alms, to Obedience, and complying with Governments, to the honour of God and the exaltation of his Attributes, and to the conſervation and advantages of the publick ſocieties of men; and this laſt S. *Paul* directs, *Let us be careful to maintain good works for neceſſary uſes:* For he that heartily purſues theſe proportions cannot be an ill man, though he were accidentally and in the particular explications, deceived. SERM. XXII.

6. But becauſe this is an act of *Wiſdom* rather than *Prudence*, and ſuppoſes *Science* or *knowledge* rather than *Experience*; therefore it concerns the Prudence of a Chriſtian to obſerve the Practice and the Rules of practice, their Lives and pretences, the deſigns and colours, the arts of conduct, and gaining Proſelytes, which their Doctors and Catechiſts do uſe in order to their purpoſes, and in their miniſtery about Souls. For although many ſigns are uncertain, yet ſome are infallible, and ſome are highly probable.

7. Therefore thoſe Teachers that pretend to be guided by a *private ſpirit*, are certainly falſe Doctors. I remember what *Simmias* in *Plutarch* tells concerning *Socrates*, that if he heard any man ſay he ſaw a Divine Viſion, he preſently eſteemed him vain and proud; but if he pretended only to have heard a voice of the word of God, he liſtned to that religiouſly, and would enquire of him with curioſity. There was ſome reaſon in his fancie; for God does not communicate himſelf by the eye to men, but by the ear: *Ye ſaw no figure, but ye heard a voice*, ſaid *Moſes* to the people concerning God. And therefore if any man pretends to ſpeak the word of God, we will enquire concerning it; the man may the better be heard, becauſe he may be certainly reproved if he ſpeaks amiſs: but if he pretends to *Viſions* and *Revelations*, to a private ſpirit and a *miſſion extraordinary*, the man is proud and unlearned, vitious and impudent. *No Scripture is of private interpretation*, (ſaith S. *Peter*) that is, *private emiſſion* or *declaration*. God's words were delivered indeed by ſingle men, but ſuch as were publickly deſigned Prophets, remarked with a known character, approved of by the High Prieſt and Sanhedrim, indued with a publick ſpirit, and his Doctrines were always agreeable to the other Scriptures. But if any man pretends now to the Spirit, either it muſt be a private or publick. If it be private, it can but be uſeful to himſelf alone, and it may cozen him too, if it be not aſſiſted by the ſpirit of a publick man. But if it be a publick ſpirit, it muſt enter in at the publick door of Miniſteries and divine Ordinances, of God's grace and man's endeavour; it muſt be *ſubject to the Prophets*; it is diſcernable and judicable by them, and therefore may be rejected, and then it muſt pretend no longer. For he that will pretend to an extraordinary ſpirit, and refuſes to be tried by the ordinary ways, muſt either propheſie, or work miracles, or muſt have a voice from Heaven to give him teſtimony. The Prophets in the Old Teſtament, and the Apoſtles in the New, and Chriſt between both, had no other way of extraordinary probation: and they that pretend to any thing extraordinary, cannot, ought not to be believed, unleſs they have ſomething more than their own word. *If I bear witneſs of my ſelf, my witneſs is not true*, ſaid Truth it ſelf, our Bleſſed Lord. But ſecondly, they that intend to teach by an extraordinary ſpirit, if they pretend to teach according to Scripture, muſt be examined by the meaſures of Scripture, and then their extraordinary muſt be judged by the ordinary ſpirit, and ſtands or falls by the rules of every good man's Religion, and publick Government; and then we are well enough. But if they ſpeak any thing againſt Scripture, it is the ſpirit of Antichriſt, and the ſpirit of the Devil: *For if an Angel from Heaven* (he certainly is a ſpirit) *preach any other Doctrine, let him be accurſed.*

But this pretence of a ſingle and extraordinary ſpirit is nothing elſe but the ſpirit of Pride, Error, and Deluſion, a ſnare to catch eaſie and credulous ſouls, which are willing to die for a gay word and a diſtorted face; it is the parent of folly and giddy doctrine, impoſſible to be proved, and therefore uſeleſs to all purpoſes of Religion, Reaſon, or ſober counſels; it is like an inviſible colour, or muſick without a ſound; it is, and indeed is ſo intended to be, a direct overthrow of Order, and Government, and publick Miniſteries: It is bold to ſay any thing, and reſolved to prove nothing: it impoſes upon willing people after the ſame manner that Oracles and the lying Dæmons did of old time, abuſing men not by proper efficacy of its own, but becauſe the men love to be abuſed: it is a great diſparagement to the ſufficiency of Scripture, and aſperſes the Divine Providence, for giving ſo many Ages of the Church an imperfect Religion, expreſly againſt the truth of their words who ſaid, they *had declared the whole truth of God*, and *told all the will of God:* and it is an affront to the Spirit of God, the Spirit of wiſdom and knowledge, of order and publick miniſteries. But the will furniſher

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nishes out malice, and the understanding sends out levity, and they marry, and produce a phantastick dream; and the daughter, sucking wind instead of *the Milk of the Word*, grows up to madness, and the spirit of reprobation. Besides all this, an extraordinary spirit is extremely unnecessary, and God does not give immissions and miracles from Heaven to no purpose, and to no necessities of his Church; for the supplying of which, he hath given *Apostles* and *Evangelists*, *Prophets* and *Pastors*, *Bishops* and *Priests*, *the spirit of Ordination* and *the spirit of Instruction*, *Catechists* and *Teachers*, *Arts* and *Sciences*, *Scriptures* and *a constant succession of Expositors*, the testimony of Churches, and a constant line of *Tradition*, or delivery of Apostolical Doctrine in all things necessary to Salvation. And after all this, to have a *fungus* arise from the belly of mud and darkness, and nourish a Glo-worm, that shall challenge to out-shine the *lantern* of God's *word*, and all the *Candles* which God *set upon a hill*, and all that the Spirit hath set upon the *Candlesticks*, and all *the stars of Christ's right hand*; is to annul all the excellent, established, orderly and certain effects of the Spirit of God, and to worship the false fires of the night. He therefore that will follow a Guide that leads him by an extraordinary spirit shall go an extraordinary way, and have a strange fortune, and a singular Religion, and a portion by himself, a great way off from the common inheritance of the Saints, who are all *led by the spirit of God*, and have one heart and one mind, one Faith and one Hope, the same Baptism, and the helps of the Ministery, leading them to the common Countrey, which is the portion of all that are the sons of Adoption, consigned by the Spirit of God, *the earnest of their inheritance.*

Concerning the pretence of a private spirit for interpretation of the confessed Doctrine of God, (the Holy Scriptures,) it will not so easily come into this Question of chusing our Spiritual Guides: because every person that can be a Candidate in this Office, that can be chosen to guide others, must be a publick man, that is, of a holy calling, sanctified or separate publickly to the Office; and then to interpret is part of his calling and imployment, and to do so is the work of a publick spirit; he is ordained and designed, he is commanded and enabled to do it: and in this there is no other caution to be interposed, but that the more publick the man is, of the more authority his Interpretation is; and he comes neerest to a law of order, and in the matter of Government is to be observed: but the more holy and the more learned the man is, his Interpretation in matter of Question is more likely to be true; and though less to be pressed as to the publick Confession, yet it may be more effective to a private perswasion, provided it be done without scandal, or lessening the authority, or disparagement to the more publick person.

8. Those are to be suspected for evil Guides, who, to get authority among the people, pretend a great Zeal, and use a bold liberty in reproving Princes and Governours, Nobility and Prelates; for such Homilies cannot be the effects of a holy Religion, which lay a snare for Authority, and undermine Power, and discontent the people, and make them bold against Kings, and immodest in their own stations, and trouble the Government. Such men may speak a truth, or teach a true Doctrine; for every such design does not unhallow the truth of God: but they take some Truths, and force them to minister to an evil end. But therefore mingle not in the communities of such men, for they will make it a part of your Religion, to prosecute that end openly which they by arts of the *Tempter* have insinuated privately.

But if ever you enter into the seats of those Doctors that speak reproachfully of their Superiours, or detract from Government, or love to *curse the King in their heart*, or slander him with their mouths, or disgrace their person, bless your self and retire quickly; for there dwells the plague, but the Spirit of God is not President of the assembly. And therefore you shall observe in all the Characters which the B. Apostles of our Lord made for describing and avoiding societies of Hereticks, false guides, and bringers in of strange Doctrines, still they reckon *Treason and Rebellion.* So S. *Paul*; *In the last days perillous times shall come; then men shall have the form of godliness and deny the power of it*; they shall be *Traitors*, *heady*, *high-minded*; that's the Characteristick note. So S. *Peter*; *The Lord knoweth how to deliver the Godly out of temptations, and to reserve the unjust unto the day of Judgment to be punished: But chiefly them that walk after the flesh in the lust of uncleanness, and despise Government*; *presumptuous are they*, *self-willed*, *they are not afraid to speak evil of Dignities.* The same also is recorded and observed by S. *Jude*; *Likewise also these filthy dreamers defile the flesh*, *despise Dominion*, *and speak evil of Dignities.* These three testimonies are but the declaration of one great contingency; they are the same

2 Tim. 3. 1, &c.

2 Pet. 2. 9, 10.

Jude v. 8.

Prophecy

Prophecy declared by three Apostolical men, that had the gift of Prophecy: and by this character the Holy Ghost in all Ages hath given us caution to avoid such assemblies, where the speaking and ruling man shall be the canker of Government, and a preacher of Sedition, who shall either ungirt the Prince's sword, or unloose the button of their mantle. SERM. XXII.

9. But the Apostles in all these Prophecies have remarked Lust to be the inseparable companion of these Rebel-Prophets: *They are filthy dreamers, they defile the flesh*, so S. *Jude*; *They walk after the flesh, in the lust of uncleanness*, so S. *Peter*. *They are lovers of pleasure more than lovers of God, incontinent and sensual*, so Saint *Paul*. And by this part of the character, as the Apostles remarked the *Nicolaitans*, the *Gnosticks*, the *Carpocratians*, and all their impure branches which began in their days, and multiplied after their deaths; so they prophetically did fore-signifie all such Sects to be avoided, who, to catch *silly women laden with sins*, preach Doctrines of ease and licentiousness, apt to countenance and encourage vile things, and not apt to restrain a passion, or mortifie a sin: Such as those; That God sees no sin in his children; That no sin will take us from Gods favour; That all of such a party are elect people; That God requires of us nothing but faith; and that Faith which justifies is nothing but a mere believing that we are God's chosen; That we are not tied to the Law of Commandments; That the Law of grace is a Law of Liberty, and that Liberty is to do what we list; That Divorces are to be granted upon many and slight causes; That simple Fornication is no sin. These are such Doctrines, that upon the belief of them men may do any thing, and will do that which shall satisfie their own desires, and promote their interests, and seduce their She-disciples. And indeed it was not without great reason that these three Apostles joined *Lust* and *Treason* together. Because the former is so shameful a crime, and renders a man's spirit naturally averse to Government, that if it falls upon the person of a Ruler, it takes from him the spirit of Government, and renders him *diffident*, *pusillanimous*, *private*, and *ashamed*: if it happen in the person of a Subject, it makes him hate the man that shall shame him and punish him; it hates the light and the Sun, because that opens him, and therefore is much more against Government, because that publishes and punishes too. One thing I desire to be observed, That though the Primitive Hereticks now named, and all those others, their successors, practised and taught horrid impurities, yet they did not invade Government at all; and therefore those Sects that these Apostles did signifie by prophecy, and in whom both these are concentred, were to appear in some latter times, and the days of the Prophecie were not then to be fulfilled: What they are since, every Age must judge by its own experience, and for its own interest. But Christian Religion is so pure and holy, that *Chastity* is sometimes used for the whole *Religion*; and to do an action *chastly* signifies *purity of intention*, *abstraction* from the world, and *separation* from low and secular ends, the *virginity* of the Soul, and its *union* with God; and all *deviations* and *estrangements* from God, and adhesion to forbidden objects, is called *Fornication* and *Adultery*. Those Sects therefore that teach, encourage, or practise impious or unhallowed mixtures and shameful Lusts, are issues of the impure spirit, and most contrary to God, who can behold no unclean thing.

Eloquia Domini casta eloquia.

10. Those Prophets and Pastors that pretend severity, and live loosely, or are severe in small things, and give liberty in greater, or forbid some sins with extreme rigour, and yet practise or teach those that serve their interest or constitute their Sect, are to be suspected and avoided accordingly. *Nihil est hominum inepta persuasione falsius, nec ficta severitate ineptius.* All ages of the Church were extremely curious to observe, when any new Teachers did arise, what kind of Lives they lived; and if they pretended severely and to a strict life, then they knew their danger doubled: for it is certain all that teach Doctrines contrary to the established Religion delivered by the Apostles, all they are evil men. God will not suffer a good man to be seduced damnably, much less can he be a seducer of others: and therefore you shall still observe the false Apostles to be furious, and vehement in their reproofs, and severe in their animadversions of others: but then if you watch their private, or stay till their numbers are full, or observe their spiritual habits, you shall find them indulgent to themselves, or to return from their disguises, or so spiritually wicked, that their *Pride* or their *Revenge*, their *Envy* or their *Detraction*, their *Scorn* or their *Complacency* in themselves, their *desire of preeminence* and *their impatience* of a rival, shall place them far enough in distance from a poor *carnal sinner*, whom they shall load with censures and an upbraiding scorn; but themselves are like Devils, the spirits of darkness, *the spiritual wickednesses, in high places*. Some Sects of men are very angry against servants

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for recreating and easing their labours with a less-prudent and unsevere refreshment: but the Patrons of their Sects shall oppress a wicked man and unbelieving person; they shall chastise a Drunkard, and entertain Murmurers; they shall not abide an Oath, and yet shall force men to break three or four. This Sect is to be avoided, because although it is good to be severe against carnal and bodily sins, yet it is not good to mingle with them who chastise *a bodily sin* to make way for *a spiritual*; or reprove a servant, that his Lord may sin alone; or punish a stranger and a beggar that will not approve their sin, but will have sins of his own. Concerning such persons, S. *Paul* hath told us, that *they shall not proceed far, but their folly shall be manifest*, Ὀλίγον χρόνον δύναιτ' ἂν τις πλάσασθαι τὸν τρόπον τῷ ἀνθρώπῳ, said *Lysias*. *Citò ad naturam ficta reciderunt suam.* They that dissemble their sin and their manners, or make severity to serve looseness, and an imaginary Vertue to minister to a real Vice; they that *abhor Idols*, and would *commit Sacriledge*, chastise a Drunkard, and promote Sedition, declaim against the Vanity of great persons, and then spoil them of their goods, reform Manners, and engross Estates, talk godly, and do impiously; these are Teachers which the holy Spirit of God hath by three Apostles bid us to beware of and decline, as we would run from the hollowness of a grave, or the despairs and sorrows of the damned.

11. The substance of all is this, that we must not chuse our Doctrine by our Guide, but our Guide by the Doctrine; and if we doubt concerning the Doctrine, we may judge of that by the Lives and Designs of the Teachers: *By their fruits you shall know them*; and by the plain words of the Scripture, by the Apostles Creed, and by the Commandments, and by the certain known and established forms of Government. These are the great *indices*, and so plain, apt and easie, that he that is deceived is so because he will be so; he is betrayed into it by his own Lust, and a voluntary chosen folly.

12. Besides these premises there are other little candles that can help to make the judgment clearer; but they are such as do not signifie alone but in conjunction with some of the precedent characters which are drawn by the great lines of Scripture. Such as are, 1. When the Teachers of Sects stir up unprofitable and useless questions. 2. When they causelessly retire from the universal customs of Christendome. 3. And cancel all the memorials of the greatest mysteries of our Redemption. 4. When their Confessions and Catechisms and their whole Religion consists ἐν γνώσει, in *speculations* and ineffective notions, in discourses of Angels and Spirits, in abstractions and raptures, in things they understand not, and of which they have no revelation. 5. Or else if their Religion spends it self in ceremonies, outward guises, and material solemnities, and imperfect forms, drawing the heart of the Vine forth into leaves and irregular fruitless suckers, turning the substance into circumstances and the love of God into gestures, and the effect of the Spirit into the impertinent offices of a burthensome Ceremonial: For by these two particulars the Apostles reproved the *Jews* and the *Gnosticks*, or those that from the School of *Pythagoras* pretended conversation with Angels, and great knowledge of the secrets of the Spirits, chusing Tutelar Angels, and assigning them offices and charges, as in the Church of *Rome* to this day they do to Saints. To these
Coloss. 2. add, 6. That we observe whether the Guides of Souls avoid to suffer for their Religion; for then the matter is foul, or the man not fit to lead, that dares not die in cold blood for his Religion. Will the man lay his Life and his Soul upon the proposition? If so, then you may consider him upon his proper grounds; but if he refuses that, refuse his conduct sure enough. 7. You may also watch whether they do not chuse their Proselytes among the rich and vicious; that they may serve themselves upon his wealth, and their disciple upon his Vice. 8. If their Doctrines evidently and greatly serve the interest of Wealth or Honour, and are ineffective to Piety. 9. If they strive to gain any one to their Confession, and are negligent to gain them to good Life. 10. If by pretences they lessen the severity of Christ's precepts, and are easie in dispensations and licentious glosses. 11. If they invent suppletories to excuse an evil man, and yet to reconcile his bad life with the hopes of Heaven; you have reason to suspect the whole, and to reject these parts of error and design which in themselves are so unhandsome always, and sometimes criminal. He that shall observe the Church of *Rome* so implacably fierce for Purgatory and the Pope's Supremacy, for Clerical immunities and the Superiority of the Ecclesiastical persons to Secular, for Indulgences and precious and costly Pardons, and then so full of devices to reconcile an evil life with Heaven, requiring only Contrition even at the last for the abolition of eternal guilt, and having a thousand ways to commute and take off the temporal; will see, he hath reason to be jealous that interest is in these bigger than the Religion, and yet that the danger of the Soul is greater than that Interest; and therefore the man is to do accordingly.

Here

Here indeed is the great neceſſity that we ſhould have the Prudence and diſcretion, the ὀξυδερκὲς of Serpents.

——— magis ut cernamus acutum
Quàm aut aquila aut ſerpens Epidaurius ———

For ſo Serpents, as they are curious to preſerve their heads from contrition or a bruiſe, ſo alſo to ſafeguard themſelves that they be not charmed with ſweet and enticing words of falſe Prophets, who charm not *wiſely*, but *cunningly*, leading aſide *unſtable ſouls:* againſt theſe we muſt ſtop our ears, or lend our attention, according to the foregoing meaſures and ſignifications. But here alſo I am to inſert two or three Cautions.

1. We cannot expect that by theſe or any other Signs we ſhall be inabled to diſcover concerning *all men* whether they teach an error or no: Neither can a man by theſe reprove a *Lutheran* or a *Zuinglian*, a *Dominican* or a *Franciſcan*, a *Ruſſian* or a *Greek*, a *Muſcovite* or a *Georgian*; becauſe thoſe that are certain ſigns of falſe Teachers, do ſignifie ſuch men who deſtroy an Article of Faith or a Commandment. God was careful to ſecure us from death by removing the Lepers from the camp, and giving certain notices of diſtinction, and putting a term between the living and the dead: but he was not pleaſed to ſecure every man from innocent and harmleſs Errours, from the miſtakes of men, and the failings of mortality: The ſigns which can diſtinguiſh a living man from a dead, will not alſo diſtinguiſh a black man from a brown, or a pale from a white: It is enough that we decline thoſe Guides that lead us to Hell, but not to think that we are inticed to death by the weakneſſes of every diſagreeing brother.

2. In all diſcerning of Sects we muſt be careful to diſtinguiſh the faults of men from the evils of their Doctrine; for ſome there are that ſay very well, and do very ill; εἰσὶ γὰρ

Δὴ ναρθηκοφόροι πολλοὶ, Βάκχοι δ' γε παῦροι.
Multos Thyrſigeros, pancos eſt cernere Bacchos;

Many men of *holy calling* and *holy Religion*, that are of *unholy lives*; *homines ignava opera, Philoſopha ſententia.* But theſe muſt be ſeparated from the Inſtitution: and the evil of the men is only to be noted, as that ſuch perſons be not taken to our ſingle conduct and perſonal miniſtery. I will be of the man's Religion if it be good, though he be not; but I will not make him my Confeſſor. Μισῶ σοφίσην, ὅτις οὐχ ἁυτῷ σοφὸς, If he be *not wiſe for himſelf*, I will not ſit down at his feet, leſt we mingle filthineſs inſtead of being cleanſed and inſtructed.

3. Let us make one Separation more, and then we may conſider and act according to the premiſſes. If we eſpy a deſign or an evil mark upon one Doctrine, let us divide it from the other that are not ſo ſpotted. For indeed the publick communions of men are at this day ſo ordered, that they are as fond of their Errors as of their Truths, and ſometimes moſt zealous for what they have leaſt reaſon to be ſo. And if we can by any arts of Prudence ſeparate from an evil propoſition, and communicate in all the good, then we may love Colleges of Religious perſons, though we do not worſhip Images; and we may obey our Prelates, though we do no injury to Princes; and we may be zealous againſt a crime, though we be not imperious over mens perſons; and we may be diligent in the conduct of Souls, though we be not rapacious of Eſtates: and we may be moderate exacters of Obedience to Humane Laws, though we do not diſpenſe with the breach of the Divine; and the Clergy may repreſent their Calling neceſſary, though their perſons be full of modeſty and humility; and we may preſerve our Lights, and not loſe our Charity. For this is the meaning of the Apoſtle, *Try all things, and retain that which is good:* from every Sect and Community of Chriſtians take any thing that is good, that advances holy Religion, and the Divine honour. For one hath a better Government, a ſecond a better Confeſſion, a third hath excellent ſpiritual arts for the Conduct of Souls, a fourth hath fewer Errors; and by what inſtrument ſoever a holy life is advantaged, uſe that, though thou grindeſt thy ſpears and arrows at the forges of the *Philiſtines*; knowing thou haſt no Maſter but Chriſt, no Religion but the Chriſtian, no Rule but the Scriptures and the Laws and right Reaſon: other things that are helps, are to be uſed accordingly.

Theſe

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Theſe are the general Rules of Chriſtian Prudence which I have choſen to inſiſt upon: there are many others more particular indeed, but yet worth not only the enumerating, but obſerving alſo, and that they be reduced to practice. For the Prudence of a Chriſtian does oblige and direct reſpectively all the Children of the Inſtitution, * That we be careful to decline a danger, * watchful againſt a temptation, * always chuſing that that is ſafe, and fitted to all circumſtances; * That we be wiſe in chuſing our company, * reſerved and wary in our friendſhips, * and communicative in our Charity; * that we be ſilent and retentive of what we hear and what we think, * not credulous, * not unconſtant; * that we be deliberate in our election, * and vigorous in our proſecutions; * that we ſuffer not good nature to diſcompoſe our duty, but that we ſeparate images from ſubſtances, and the pleaſing of a preſent company from our Religion to God and our eternal intereſt: for ſometimes that which is counſelled to us by *Chriſtian Prudence* is accounted folly by *humane prudence*, and ſo it is ever accounted when our duty leads us into a perſecution. Hither alſo appertain, * That we never do a thing that we know we muſt repent of; * that we do not admire too many things, nor any thing too much; * that we be even in proſperity, and patient in adverſity, but tranſported with neither, into the regions of Deſpair or Levity, puſillanimity or Tyranny, dejection or gariſhneſs; * always to look upon the ſcar we have impreſſed upon our fleſh, and no more to handle dangers and knives; * to abſtain from ambitious and vexatious Suits; * not to contend with a mighty man; * ever to liſten to him who (according to the Proverb) *hath four ears, Reaſon, Religion, Wiſdom*, and *Experience*; * rather to loſe a benefit, than to ſuffer a detriment and an evil; * to ſtop the beginnings of evil; * to pardon and not to obſerve all the faults, of friends or enemies; * of evils to chuſe the leaſt, * and of goods to chuſe the greateſt, if it be alſo ſafeſt; * not to be inſolent in ſucceſs, but to proceed according to the probability of humane cauſes and contingencies; * ever to be thankful for benefits, and profitable to others, and uſeful in all that we can; * to watch the ſeaſons and circumſtances of actions; to do that willingly which cannot be avoided, leſt the neceſſity ſerve anothers appetite, and it be loſt to all our purpoſes, *Inſignis enim eſt prudentiæ ut quod non facere non poſſis, id ita facere ut libenter feciſſe videaris*; * not to purſue difficult, uncertain and obſcure things with violence and paſſion. Theſe if we obſerve, we ſhall do advantage to our ſelves and to the Religion; and avoid thoſe evils which fools and unwary people ſuffer for nothing, dying or bleeding without cauſe and without pity. I end this with the ſaying of *Socrates*, χωριζόμενα φρονήσεως καὶ ἀλλαττόμενα ἀντὶ ἀλλήλων, μὴ σκιαγραφία τίς ἢ ἡ τοιαύτη ἀρετὴ, καὶ τῷ ὄντι ἀνδραποδώδης τε· καὶ οὐδὲν ὑγιὲς οὐδ' ἀληθὲς ἔχη· *Vertue is but a ſhadow* and a *ſervile imployment*, unleſs it be adorned and inſtructed with *Prudence*, which gives motion and conduct, ſpirits and vigorouſneſs to Religion, making it not only humane and reaſonable, but Divine and Celeſtial.

Plat. Phædo.

SER-

SERMON XXIII.

OF

CHRISTIAN SIMPLICITY.

MATTH. 10. latter part of Ver. 16.

And harmleſs as Doves.

OUR Bleſſed Saviour having prefac'd concerning Prudence, adds to the integrity of the Precept, and for the conduct of our Religion, That we be ſimple as well as prudent, innocent as well as wary. Harmleſs and Safe together do well; for without this bleſſed union Prudence turns into Craft, and Simplicity degenerates into Folly. *Prudens ſimplicitas* is *Martial*'s character of a good man; a wary and cautious innocence, a harmleſs prudence and proviſion; *Verâ ſimplicitate bonus.* A true ſimplicity is that which leaves to a man arms defenſive, his caſtles and ſtrong forts; but takes away his ſwords and ſpears, his anger and his malice, his peeviſhneſs and ſpite. But ſuch is the miſery and ſuch is the iniquity of mankind, that Craft hath invaded all the contracts and entercourſes of men, and made Simplicity ſo weak a thing, that it is grown into contempt, ſometimes with, and ſometimes without reaſon: *Et homines ſimplices, minimè malos*, the *Romans* called *parum cautos, ſæpe ſtolidos*; unwary fools and defenceleſs people were called *ſimple.* And when the innocence of the old ſimple *Romans* in *Julius Brutus* time, in *Fabritius* and *Camillus* began to degenerate, and to need the *Aquilian* Law to force men to deal honeſtly; quickly the miſchief increaſed, till the *Aquilian* Law grew as much out of power as Honeſty was out of countenance. And there, and every where elſe, men thought they got a purchaſe when they met with an honeſt man: and ἀλίθιον *Ariſtotle* calls χρησὸν, and τὸ ὀργίλον καὶ τὸ μανικὸν, ἁπλοῦν. *A fool* is a *profitable* perſon, and he that is *ſimple* is little better than *mad:* And ſo it is when Simplicity wants Prudence. He that becauſe he means honeſtly himſelf, thinks every man elſe does ſo, and therefore is unwary in all or any of his entercourſes, is a ſimple man in an evil ſence: and therefore S. *Gregory Nazianzen* remarks *Conſtantius* with a note of folly, for ſuffering his eaſie nature to be abuſed by *Georgius*, οἰκεῖται τὴν βασιλέως ἀπλότητα, Orat. 21.
ὥτως γὰρ ἐγὼ καλῶ σὴν κηφότητα· αἰδέμενος τὴν εὐλάβειαν. *The Prince's ſimplicity, ſo he calls it for reverence*; but indeed it was folly, for it was zeal without knowledge. But it was a better temper which he obſerved in his own father, ὃ ἁπλότης καὶ τὸ ὡς ἤθους ἄδολοι, ſuch a *ſimplicity* which only *wanted craft* or *deceit*, but wanted no prudence or caution: and that is truly *Chriſtian ſimplicity*, or the ſincerity of an honeſt, and ingenuous, and a fearleſs perſon; and it is a rare band, not only of Societies and Contracts, but alſo of Friendſhips and advantages of mankind.

We do not live in an Age in which there is ſo much need to bid men be wary, as to take care that they be innocent. Indeed in Religion we are uſually too looſe and ungirt, expoſing our ſelves to temptation, and others to offence, and our name to diſhonour, and the cauſe it ſelf to reproach, and we are open and ready to every evil but perſecution: from that we are cloſe enough, and that alone we call Prudence; but in the matter of Intereſt we are wary as ſerpents, ſubtle as foxes, vigilant as the Birds of the night, rapacious as Kites, tenacious as grapling hooks and the weightieſt anchors, and, above all, falſe and hypocritical as a thin cruſt of ice ſpread upon the face of a deep, ſmooth and diſſembling pit; if you ſet your foot, your foot ſlips, or the ice breaks, and you ſink into death, and are wound in a ſheet of water, deſcending into miſchief, or your grave, ſuffering a great fall, or a ſudden death by your confidence and unſuſpecting foot. There is an univerſal cruſt of Hypocriſie that covers the face of the greateſt part of mankind. Their religion conſiſts in forms and outſides, and ſerves reputation or a deſign, but does not ſerve God. Their promiſes are but fair

language,

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language, and the civilities of the Piazzas or Exchanges, and disband and untye like the air that beat upon their teeth when they spake the delicious and hopeful words: Their Oaths are snares to catch men, and make them confident: Their Contracts are arts and stratagems to deceive, measured by profit and possibilitie; and every thing is lawful that is gainful: And their Friendships are trades of getting; and their kindness of watching a dying Friend is but the office of a Vulture, the gaping for a Legacy, the spoil of the carcass: And their Sicknesses many times are policies of state; sometimes a design to shew the riches of our Bed-chamber: And their Funeral tears are but the paranymphs and pious solliciters of a second Bride. And every thing that is ugly must be hid, and every thing that is handsome must be seen; and that will make a fair cover for a huge deformity. And therefore it is (as they think) necessary that men should always have some pretences and forms, some faces of Religion or sweetness of language, confident affirmatives, or bold Oaths, protracted treaties or multitude of words, affected silence or grave deportment, a good name, or a good cause, a fair relation or a worthy calling, great power or a pleasant wit; any thing that can be fair or that can be useful, any thing that can do good or be thought good, we use it to abuse our brother, or promote our interest. *Leporina* resolved to die, being troubled for her husband's danger; and he resolved to die with her that had so great a kindness for him, as not to out-live the best of her husband's fortune. It was agreed; and she temper'd the poison, and drank the face of the unwholsome goblet; but the weighty poison sunk to the bottom, and the easie man drank it all off, and died, and the woman carried him forth to funeral, and after a little illness, which she soon recovered, she enter'd upon the inheritance, and a second marriage.

Tuta frequénsque via est ——

It is an usual and safe way to cozen, upon colour of Friendship or Religion; but that is hugely criminal: To tell a lie to abuse a man's belief, and by it to enter upon any thing of his possession to his injury, is a perfect destruction of all humane society, the most ignoble of all humane follies, perfectly contrary to God, who is Truth it self, the greatest argument of a timorous and a base, a cowardly and a private mind, not at all honest or confident to see the Sun, a vice *fit for slaves*; ἀνόητον καὶ δυλοπρεπὲς, as *Dio Chrysostomus* calls it, ὁρῶν καὶ ὅτι δειλότατα καὶ ἀγενέστερα τὰ ἑκεῖνα ψεύδεται πάντων μάλιστα, καὶ ἐξαπατᾷ, for *the most timorous and the basest of the beasts use craft*, and lie in wait, and take their prey, and save their lives by *deceit*. And it is the greatest injury to the abused person in the world: For, besides that it abuses his interest, it also makes him for ever insecure, and uneasie in his confidence, which is the period of cares, the rest of a man's spirit; it makes it necessary for a man to be jealous and suspicious, that is, to be troublesome to himself and every man else: and above all, Lying, or Craftiness, and unfaithful usages, rob a man of the Honour of his Soul, making his understanding useless and in the condition of a fool, spoiled, and dishonoured, and despised. πᾶσα ψυχὴ ἄκουσα στερεῖται τῆς ἀληθείας, said *Plato*; *Every soul loses Truth very unwillingly*: Every man is so great a lover of Truth, that if he hath it not, he loves to believe he hath, and would fain have all the world to believe as he does, either presuming that he hath truth, or else hating to be deceived, or to be esteemed a cheated and abused person. *Non licet suffurari mentem hominis etiam Samaritani*, said R. Moses, *sed veritatem loquere, atq; age ingenuè*; if a man be a *Samaritan*, that is, a hated person, a person from whom you differ in matter of Religion, yet steal not his mind away, but speak truth to him honestly and ingenuously. A man's Soul loves to dwell in Truth, it is his resting-place; and if you take him from thence, you take him into strange regions, a place of banishment and dishonour, *Qui ignotos lædit, Latro appellatur; qui amicos, paulò minus quàm Parricida:* He that hurts strangers is a Thief; but hé that hurts his friends is little better than a Parricide. That's the brand and *stigma* of Hypocrisie and Lying: it hurts our friends, *Mendacium in damnum potens*, and makes the man that owns it guilty of a crime, that is to be punished by the sorrows usually suffered in the most execrable places of the Cities. But I must reduce the duty to particulars, and discover the contrary Vice by several parts of its proportion.

Differt. 1. de Regno.

Can. Eth.

1. The first office of a Christian Simplicity, consists in our Religion and Manners; that they be open and honest, publick and justifiable, the same at home and abroad; for besides the ingenuity and honesty of this there is an indispensible and infinite necessity it should be so; because whoever is an Hypocrite, in his Religion mocks God, presenting

presenting to him the outside, and reserving the inward for his enemy; which is either a denying God to be the *searcher of* our *hearts*, or else an open defiance of his Omniscience and of his Justice. To provoke God, that we may deceive men; to defie his Almightiness, that we may abuse our brother; is to destroy all that is Sacred, all that is prudent; it is an open hostility to all things humane and divine, a breaking from all the bands of all relations; and uses God so cheaply, as if he were to be treated or could be cozened like a weak man, and an undiscerning and easie merchant. But so is the life of many men;

Vita fallax, abditos sensus gerens,
Nimisque pulchram turpibus faciem induens,

It is a crafty life that men live, carrying designs, and living upon secret purposes. *Pudor impudentem celat, audacem quies, pietas nefandum, vera fallaces probant, simulántque molles dura.* Men pretend modesty and under that red veil are bold against Superiours; saucy to their betters upon pretences of Religion; invaders of others rights by false Propositions in Theology; pretending humility, they challenge superiority above all orders of men; and for being thought *more holy*, think that they have title to *govern the world*: they bear upon their face great Religion, and are impious in their Relations, false to their trust, unfaithful to their friend, unkind to their dependants; ὀφρῦς ὑπηρμένοις καὶ τὸ φρόνιμον ζητοῦντες ἐν τοῖς φαινομένοις, *turning up* the white of *their eye, and seeking for reputation in the streets*: so did some of the old Hypocrites, the Gentile Pharisees; *Asperum cultum, & intonsum caput, negligentiorem barbam, & nitidum argento odium, & cubile humi positum, & quicquid aliud ambitionem via perversa sequitur*; being the softest persons under an austere habit, the loosest livers under a contracted brow, under a pale face having the reddest and most spritely Livers. These kind of men have abused all Ages of the world, and all Religions; it being so easie in nature, so prepared and ready for mischiefs, that men should creep into opportunities of devouring the flock upon pretence of defending them, and to raise their estates upon colour of saving their Souls.

Introrsum turpes, speciosi pelle decorâ.

Men that are like *painted Sepulchres*, entertainment for the eye, but images of death, chambers of rottenness and repositories of dead mens bones. It may sometimes concern a man *to seem Religious*; God's glory may be shewed by fair appearances, or the edification of our brother, or the reputation of a cause; but this is but sometimes: but it alwayes concerns us, *that we be religious*; and we may reasonably think, that if the colours of Religion so well do advantage to us, the substance and reality would do it much more. For no man can have a good by seeming religious, and another by not being so; the power of godliness never destroys any well-built fabrick that was raised upon the reputation of Religion and its Pretences. *Nunquam est peccare utile, quia semper est turpe*, said *Cicero*: It is never profitable to sin, because it is always base and dishoneſt. And if the face of Religion could do a good turn, which the heart and substance does destroy, then Religion it self were the greatest Hypocrite in the world, and promises a blessing which it never can perform, but must be beholden to his enemy to verifie its promises. No: We shall be sure to feel the blessings of both the worlds, if we serve in the offices of Religion devoutly and charitably before men and before God: if we ask of God things honest in the sight of men μετὰ φωνῆς τυχὸν ἀγαθοῦ, (as *Pythagoras* gave in precept) praying to God with a free heart and a publick prayer, and doing before men things that are truly pleasing to God, turning our heart outwards and our face inwards, that is, conversing with men, as in the presence of God; and in our private towards God, being as holy and devout as if we prayed in publick, and in the corners of the streets. *Pliny* praising *Ariston* gave him the title of an honest and hearty Religion: *Ornat hunc magnitudo animi qua nihil ad ostentationem, omnia ad conscientiam refert, rectéque facti, non ex populi sermone, mercedem, sed ex facto petit.* And this does well state the question of a sincere Religion, and an ingenuous goodness: It requires that we do no nothing for ostentation, but every thing for Conscience; and we may be obliged in conscience to publish our manner of lives, but then it must be, not that we may have a popular noise for a reward, but that God may be glorified by our publick worshippings, and others edified by our good examples.

Neither

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Neither doth the ſincerity of our Religion require that we ſhould not conceal our ſins; for he that ſins, and dares to own them publickly, may become impudent: and ſo long, as in modeſty we deſire our ſhame ſhould be hid, and men to think better of us, than we deſerve, I ſay, for no other reaſon but either becauſe we would not derive the ill examples to others, or the ſhame to our ſelves; we are within the protection of one of Vertue's ſiſters, and we are not far from the gates of the Kingdom of Heaven; eaſie and apt to be invited in, and not very unworthy to enter.

But if any other principle draws the veil, if we conceal our vices becauſe we would be honoured for Sanctity, or becauſe we would not be hindered in our deſigns, we ſerve the intereſt of Pride and Ambition, Covetouſneſs, or Vanity. If an innocent purpoſe hides the ulcer, it does half heal it; but if it retires into the ſecreſie of ſin and darkneſs, it turns into a plague, and infects the heart, and it dies infallibly of a double exulceration. The *Macedonian* boy that kept the cole in his fleſh, and would not ſhake his arm, leſt he ſhould diſturb the ſacrifice, or diſcompoſe the Miniſtery before *Alexander* the Great, concealed his pain to the honour of Patience and Religion: But the *Spartan* boy, who ſuffered the little fox to eat his bowels, rather than confeſs his theft, when he was in danger of diſcovery, payed the price of a bold hypocriſie. That is the diſſimulation reproveable in matter of manners, which conceals one ſin to make way for another. Οἱ μὲν μάλα σιμνοὶ καὶ σκυθρωποὶ τὰ ἔξω καὶ τὰ δημόσια φαινόμενοι, οἱ παιδὸς ἀρχὴν ἢ γυναικὸς λάβωνται, ὅσα ποιοῦσιν; *Lucian* notes it of his Philoſophical hypocrites, diſſemblers in matter of deportment and Religion; they *ſeem ſevere abroad*, but they enter into the vaults of Harlots, and are not aſhamed to ſee a naked ſin in the midſt of its uglineſs and undreſſed circumſtances. A mighty wraſtler, that had won a Crown at *Olympus* for contending proſperouſly, was obſerved to turn his head and go forward with his face upon his ſhoulder, to behold a fair woman that was preſent; and he loſt the glory of his ſtrength, when he became ſo weak that a woman could turn his head about, which his adverſary could not. Theſe are the follies and weakneſſes of man, and diſhonours to Religion, when a man ſhall contend nobly, and do handſomely; and then be taken in a baſe or a diſhonourable action, and mingle venome with his delicious ointment.

Quid? quod olet gravius miſtum diapaſmate virus,
Atque duplex animæ longius exit odor.

When *Feſcenia* perfumed her breath that ſhe might not ſmell of wine, ſhe condemned the crime of drunkenneſs; but grew ridiculous when the wine broke through the cloud of a tender perfume, and the breath of a Lozenge. And that indeed is the reward of an hypocrite; his laborious arts of concealment furniſh all the world with declamation and ſeverity againſt the crime which himſelf condemns with his caution: But when his own ſentence too is prepared againſt the day of his diſcovery,

Notas ergo nimis fraudes deprenſáque furta
Jam tollas, & ſis ebria ſimpliciter.

A ſimple Drunkard hath but one fault: But they that avoid diſcovery, that they may drink on without ſhame or reſtraint, add Hypocriſie to their vicious fulneſs; and for all the amazements of their conſequent diſcovery have no other recompence, but that they pleaſed themſelves in the ſecurity of their crime, and their undeſerved reputation.

Sic quæ nigrior eſt cadente moro,
Ceruſſata ſibi placet Lycoris:

For ſo the moſt eaſie and deformed woman, whoſe girdle no fooliſh young man will unlooſe, becauſe ſhe is blacker than the falling mulberry, may pleaſe her ſelf under a skin of Ceruſſe, and call her ſelf fairer than *Pharaoh*'s daughter, or the Hinds living upon the ſnowy mountains.

One thing more there is to be added as an inſtance to the ſimplicity of Religion; and that is, That we never deny our Religion, or lie concerning our Faith, nor tell our propoſitions and Articles deceitfully, nor inſtruct Novices or Catechumens with fraud; but that when we teach them we do it honeſtly, juſtly and ſeverely, not always

to

to speak all, but never to speak otherwise than it is, nor to hide a truth from them, whose Souls are concerned in it that it be known. *Neque enim id est celare, cùm quid reticeas; sed cùm, quod tu scias, id ignorare emolumenti tui causa velis eos quorum interest id scire:* So *Cicero* determines the case of Prudence and Simplicity. The discovery of pious frauds; and the disclaiming of false, but profitable and rich propositions; the quitting honours fraudulently gotten, and unjustly detained; the reducing every man to the perfect understanding of his own Religion, so far as can concern his duty; the disallowing false Miracles, Legends, and fabulous Stories, to cozen the people into awfulness, fear and Superstition; these are parts of Christian Simplicity which do integrate this duty. For Religion hath strengths enough of its own to support it self; it needs not a Devil for its advocate: it is the breath of God; and as it is purer than the beams of the morning, so it is stronger than a tempest, or the combination of all the winds, though united by the Prince that ruleth in the air. And we find that the *Nicene* Faith prevailed upon all the world, though some *Arian* Bishops went from *Ariminum* to *Nice*, and there decred their own Articles, and called it *The Faith read at Nice*, and used all Arts, and all Violence, and all Lying, and Diligence to discountenance it; yet it could not be, it was the truth of God, and therefore it was stronger than all the gates of Hell, than all the powers of darkness. And he that tells a lie for his Religion, or goes about by fraud and imposture to gain proselytes, either dares not trust his cause, or dares not trust his God. True Religion is open in its Articles, honest in its prosecutions, just in its conduct, innocent when it is accused, ignorant of falshood, sure in its truth, simple in its sayings; and (as *Julius Capitolinus* said of the Emperour *Verus*) it is *morum simplicium; & quæ adumbrare nihil possit: It covers* indeed *a multitude of sins* by curing them, and obtaining pardon for them; but it can dissemble nothing of it self, it cannot tell or do a lie: but it can become a sacrifice; a good man can quit his life, but never his integrity. That's the first duty; the sum of which is that which *Aquilius* said concerning Fraud and Craft; *Bona fides*, The honesty of a man's Faith and Religion is destroyed, *cùm aliud simulatum, aliud actum sit*, when either we conceal what we ought to publish, or do not act what we pretend.

Cicero, lib. 3. Offic.

2. Christian Simplicity or the innocence of Prudence relates to Laws both in their sanction and execution; that they be decreed with equity, and proportioned to the capacity and profit of the Subjects, and that they be applied to practice with remissions and reasonable interpretations, agreeable to the sence of the words and the mind of the Lawgiver. But Laws are not to be cozened and abused by contradictory glosses, and phantastick elusions; as knowing that if the Majesty and sacredness of them be once abused, and subjected to contempt, and unreasonable and easie resolutions, their girdle is unlooséd, and they suffer the shame of prostitution and contempt. When *Saul* made a Law, that he that did eat before night should die, the people perswaded him directly to rescind it in the case of *Jonathan*; because it was unequal and unjust, that he who had wrought their deliverance, and, in that working it, was absent from the promulgation of the Law, should suffer for breaking it, in a case of violent necessity, and of which he heard nothing, upon so fair and probable a cause. And it had been well that the *Persian* had been so rescued, who against the Laws of his Country, killed a Lion to save the life of his Prince. In such cases it is fit the Law be rescinded and dispensed withal, as to certain particulars; so it be done ingenuously, with competent authority, in great necessity, and without partiality. But that which I intend here is, that in the rescission or dispensation of the Law, the Process be open and free, and such as shall preserve the Law and its sacredness, as well as the Person and his interest. The Laws of *Sparta* forbad any man to be twice Admiral; but when their affairs required it, they made *Araus* titular, and *Lysander* supravisor of him, and Admiral to all real and effective purposes: This wanted ingenuity, and laid a way open for them to despise the Law which was made patient of such a weak evasion. The *Lacedemonian* Embassador perswaded *Pericles* to turn the Tables of the Law, which were forbidden to be removed: and another ordained in a certain case, that the Laws should sleep 24 hours: a third decree'd that *June* should be called *May*, because the time of an election appointed by the Law was elapsed. These arts are against the ingenuity and simplicity of Laws and Law-givers, and teach the People to cheat in their obedience, when their Judges are so fraudulent in the administration of their Laws. Every Law should be made plain, open, honest and significant; and he that makes a Decree, and intricates it on purpose, or by inconsideration lays a snare or leaves one there, is either an imprudent person, and therefore unfit to govern, or else

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he is a Tyrant and a Vultur. It is too much that a man can make a Law by an arbitrary power. But when he shall also leave the Law so that every of the ministers of Justice and the Judges shall have power to rule by a loose, by an arbitrary, by a contradictory interpretation, it is intolerable. They that rule by Prudence should above all things see that the Patrons and Advocates of Innocence should be harmless, and without an evil sting.

3. 3. Christian Simplicity relates to Promises and Acts of grace and favour; and its caution is, that all Promises be simple, ingenuous, agreeable to the intention of the Promiser, truly and effectually expressed, and never going less in the performance than in the promises and words of the expression: concerning which the cases are several. 1. First, all Promises in which a third or a second person hath no interest, that is, the Promises of kindness and civilities, are tied to pass into performance *secundum æquum & bonum*; and though they may oblige to some small inconvenience, yet never to a great one: as, I will visit you to morrow morning, because I promised you, and therefore I will come, *etiamsi non concoxero*, although I have not slept my full sleep; but *si febricitavero* if I be in a fever, or have reason to fear one, I am disobliged. For the nature of such Promises bears upon them no bigger burthen than can be expounded by reasonable civilities, and the common expectation of kind, and the ordinary performances of just men, who do excuse and are excused respectively by all rules of reason proportionably to such small entercourses: and therefore although such Conditions be not expressed in making Promises, yet to perform or rescind them by such Laws is not against Christian Simplicity. 2. Promises in matters of justice or in matters of grace, as from a Superiour to an inferiour, must be so singly and ingenuously expressed, intended and performed accordingly, that no condition is to be reserved or supposed in them to warrant their non-performance but impossibility, or, that which is next to it, an intolerable inconvenience; in which cases we have a natural liberty to commute our promises, but so that we pay to the interessed person a good at least equal to that which we first promised. And to this purpose it may be added, that it is not against Christian Simplicity to express our Promises in such words which we know the interessed man will understand to other purposes than I intend, so it be not less that I mean than that he hopes for. When our blessed Saviour told his Disciples, that *they should sit upon twelve thrones*, they presently thought they had his Bond for a Kingdom, and dream'd of wealth and honour, power and a splendid Court; and Christ knew they did, but did not disintangle his Promise from the enfolded and intricate sence, of which his words were naturally capable: but he performed his Promise, to better purposes than they hoped for; they were Presidents in the conduct of Souls, Princes of God's people, the chief in sufferings, stood neareſt to the Cross, had an elder brother's portion in the Kingdom of Grace, were the Founders of Churches, and dispensers of the Mysteries of the Kingdom, and Ministers of the Spirit of God, and channels of mighty blessings, Under-mediators in the Priesthood of their Lord, and *their names were written in heaven:* and this was infinitely better than to groan and wake under a head pressed with a golden Crown and pungent cares, and to eat alone, and to walk in a croud, and to be vexed with all the publick and many of the private evils of the people, which is the sum total of an earthly Kingdom.

When God promised to the obedient, that they should live long in the Land which he would give them, he meant it of the Land of *Canaan*, but yet reserved to himself the liberty of taking them quickly from that Land, and carrying them to a better. He that promises to lend me a Staff to walk withal, and instead of that gives me a horse to carry me, hath not broken his Promise, nor dealt deceitfully. And this is God's dealing with mankind; he promises more than we could hope for; and when he hath done that, he gives us more than he hath promised. God hath promised to give to them that fear him all that they need, food and raiment: but he adds out of the treasures of his mercy, variety of food, and changes of raiment; some to get strength, and some to refresh; something for them that are in health, and some for the sick. And though the Skins of Bulls and Stags, and Foxes and Bears, could have drawn a veil thick enough to hide the apertures of sin and natural shame, and to defend us from heat and cold; yet when he addeth the fleeces of Sheep and Bevers, and the spoils of Silk-worms, he hath proclaimed that although his Promises are the bounds of our certain expectation, yet they are not the limits of his loving-kindness: and if he does more than he hath promised, no man can complain that he did otherwise, and did greater things than he said. Thus God does; but therefore so also must we, imitating that example, and transcribing that copy of Divine truth, always remembring that his *Promises are Yea*

and

and Amen. And although God often goes more, yet he never goes leſs; and therefore we muſt never go from our Promiſes, unleſs we be thruſt from thence by diſability, or let go by leave, or called up higher by a greater intendment and increaſe of kindneſs. And therefore when *Solyman* had ſworn to *Ibrahim* Baſſa that he would never kill him ſo long as he were alive, he quitted himſelf but ill, when he ſent an Eunuch to cut his throat when he ſlept, becauſe the Prieſt told him that Sleep was death. His act was falſe and deceitful as his great Prophet.

But in this part of Simplicity *we Chriſtians* have a moſt eſpecial obligation: for our Religion being ennobled by the moſt and the greateſt Promiſes, and our Faith made confident by the veracity of our Lord, and his Word made certain by Miracles and Prophecies, and voices from Heaven, and all the teſtimony of God himſelf; and that Truth it ſelf is bound upon us by the efficacy of great endearments and ſo many precepts; if we ſhall ſuffer the Faith of a Chriſtian to be an inſtrument to deceive our brother, and that he muſt either be incredulous or deceived, uncharitable or deluded like a fool, we diſhonour the ſacredneſs of the Inſtitution, and become ſtrangers to the ſpirit of Truth, and to the eternal word of God. Our Bleſſed Lord would *not* have his Diſciples to *ſwear at all*, (not in publick Judicature) if the neceſſities of the world would permit him to be obeyed. If Chriſtians will live according to the Religion, the word of a Chriſtian were a ſufficient inſtrument to give teſtimony, and to make Promiſes, to ſecure a Faith; and upon that ſuppoſition Oaths were uſeleſs and therefore forbidden, becauſe there could be no neceſſity to invoke God's name in Promiſes or Affirmations if men were indeed Chriſtians, and therefore in that caſe would be a taking it in vain: but becauſe many are not, and they that are in name, oftentimes are in nothing elſe, it became neceſſary that men ſhould ſwear in Judgment and in publick Courts. But conſider who it was that invented, and made the neceſſity of Oaths, of Bonds, of Securities, of Statutes, Extents, Judgments, and all the Artifices of humane diffidence and diſhoneſty. Theſe things were indeed found out by men; but the neceſſity of theſe was from him that is the *father of lies*, from him that hath made many fair Promiſes, but never kept any; or if he did, it was to do a bigger miſchief, to cozen the more. For ſo does the Devil: He Promiſes rich Harveſts, and blaſts the Corn in the Spring: he tells his ſervants they ſhall be rich, and fills them with Beggerly qualities, makes them baſe and indigent, greedy and penurious; and they that ſerve him intirely, as Witches and ſuch miſerable perſons, never can be rich: if he promiſes Health, then men grow confident and intemperate, and do ſuch things whereby they ſhall die the ſooner, and die longer; they ſhall die eternally. He deceives men in their truſt, and fruſtrates their hopes, and eludes their expectations; and his Promiſes have a period ſet, beyond which they cannot be true; for wicked men ſhall enjoy a fair fortune but till their appointed time, and then it ends in perfect and moſt accompliſhed miſery: and therefore even in this performance he deceives them moſt of all, promiſing jewels, and performing coloured ſtones, and glaſs-gems, that he may cozen them of their glorious inheritance. All fraudulent breakers of Promiſes dreſs themſelves by his glaſs, whoſe beſt imagery is deformity and lies.

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PART II.

4. CHriſtian Simplicity teaches openneſs and ingenuity in Contracts, and matters of buying and ſelling, Covenants, Aſſociations, and all ſuch Entercourſes which ſuppoſe an equality of perſons as to the matter of right and juſtice in the ſtipulation. Μετὰ τὴν ἀγορὰν ἀφυδεῖν was the old *Attick* Law: and nothing is more contrary to Chriſtian Religion than that the entercourſes of Juſtice be direct ſnares, and that we ſhould deal with men as men deal with Foxes and Wolves, and Vermin; do all violence, and when that cannot be, uſe all craft and every thing whereby they can be made miſerable. 4

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Ἡ δόλῳ ἢ βίᾳ ἢ ἀμφαδὸν ἢ κρυφηδόν.

There are men in the world who love to ſmile, but that ſmile is more dangerous than the furrows of a contracted brow, or a ſtorm in *Adria*; for their purpoſe is only to deceive: they eaſily ſpeak what they never mean; they heap up many arguments to perſwade that to others which themſelves believe not; they praiſe that vehemently which they deride in their hearts; they declaim againſt a thing which themſelves covet; they beg paſſionately for that which they value not, and run from an object which they would fain have to follow and overtake them; they excuſe a perſon dexterouſly where the man is beloved, and watch to ſurprize him where he is unguarded; they praiſe that they may ſell, and diſgrace that they may keep. And theſe Hypocriſies are ſo interwoven and imbroidered with their whole deſign, that ſome Nations refuſe to contract till their arts are taken off by the ſociety of Banquets, and the good-natured kindneſſes of feſtival Chalices: for ſo *Tacitus* obſerves concerning the old *Germans*; *De aſciſcendis Principibus, de Pace & Bello in Conviviis conſultant, tanquam nullo magis tempore ad ſimplices cogitationes pateat animus, aut ad magnas incaleſcat:* as if then they were more ſimple when they were moſt valiant, and were leaſt deceitful when they were leaſt themſelves.

But it is an evil condition that a mans honeſty ſhall be owing to his wine, and Vertue muſt live at the charge and will of a Vice. The proper *Band* of Societies and Contracts is *Juſtice* and *Neceſſities*, *Religion* and the *Laws*; the *Meaſures* of it are *Equity*, and *our ſelves*, and *our own deſires* in the days of our need, natural or forced: but the *inſtruments* of the exchange and *conveyance* of the whole entercourſes is *Words* and *Actions*, as they are expounded by cuſtom, conſent, or underſtanding of the intereſſed perſon; in which if Simplicity be not ſeverely preſerved, it is impoſſible that humane Society can ſubſiſt, but men ſhall be forced to ſnatch at what they have bought, and take ſecurities that men ſwear truly, and exact an oath that ſuch is the meaning of the word; and no man ſhall think himſelf ſecure, but ſhall fear he is robbed, if he has not poſſeſſion firſt; and it ſhall be diſputed who ſhall truſt the other, and neither of them ſhall have cauſe to be confident upon Bands, or Oaths, or Witneſſes, or promiſes, or all the honour of men, or all the ingagements of Religion.

Lib. 8. Inſtit. Οὐδεὶς γὰρ ἂν ἔτι πιστεῦσαι δύναιτο ὑμῖν, εἰ δ' ἐπάνυ πεφθυμεῖτο, ἰδὼν ἀδικέμενον τὸν μάλιστα φιλίᾳ πεσσήκοντα, ſaid *Cyrus* in *Xenophon*: *A man though he deſires it, cannot be confident of* the man that pretends truth, yet tells a lie, and is deprehended to have made uſe of the ſacred name of *Friendſhip* or Religion, Honeſty or Reputation, to deceive his Brother.

But becauſe a man may be deceived by deeds and open actions as well as words; therefore it concerns their duty, that no man by an action on purpoſe done to make his Brother believe a lie, abuſe his perſwaſion and his intereſt. When *Pythius* the *Sicilian* had a mind to ſell his Garden to *Cannius*, he invited him thither, and cauſed Fiſhermen (as if by cuſtom) to fiſh in the channel by which the Garden ſtood, and they threw great ſtore of fiſh into their Arbours, and made *Cannius* believe it was ſo every day; and the man grew greedy of that place of pleaſure, and gave *Pythius* a double price, and the next day perceived himſelf abuſed. Actions of pretence and ſimulation are like ſnares laid, into which the beaſts fall though you purſue them not, but walk in the inquiry for their neceſſary proviſions: and if a man fall into a ſnare that you have laid, it is no excuſe to ſay, you did not tempt him thither. To lay a ſnare is againſt the ingenuity of a good man and a Chriſtian, and from thence he ought to be drawn; and therefore it is not fit we ſhould place a danger which our ſelves are therefore bound to hinder, becauſe from thence we are obliged to reſcue him. *Vir bonus eſt qui prodeſt quibus poteſt, nocet nemini:* When we do all the good we can, and do an evil to no man, then only we are accounted good men. But this pretence of an action ſignifying otherwiſe than it looks for, is only forbidden in matter of Contract, and the material intereſt of a ſecond perſon. But when actions are of a double ſignification, or when a man is not abuſed or defeated of his right by an uncertain ſign, it is lawful to do a thing to other purpoſes than is commonly underſtood. Flight is a ſign of fear; but it is lawful to fly when a man fears not. Circumciſion was the ſeal of the *Jewiſh* Religion, and yet Saint *Paul* circumciſed *Timothy*, though he intended he ſhould live like the Gentile Chriſtians, and not as do the *Jews*. But becauſe that right did ſignifie more things beſides that one; he only did it to repreſent that he was no enemy of *Moſes* Law, but would uſe it when there was juſt reaſon, which was one part of the things

things which the uſing of Circumciſion could ſignifie. So our Bleſſed Saviour pretended that he would paſs forth beyond *Emaus*; but if he intended not to do it, yet he did no injury to the two Diſciples, for whoſe good it was that he intended to make this offer: and neither did he prevaricate the ſtrictneſs of Simplicity and Sincerity, becauſe they were perſons with whom he had made no contracts, to whom he had paſſed no obligation: and in the nature of the thing, it is *proper* and *natural*, by an offer to give an occaſion to another to do a good action; and in caſe it ſucceeds not, then to do what we intended not; and ſo the offer was conditional. But in all caſes of Bargaining, although the actions of themſelves may receive naturally another ſence, yet I am bound to follow that ſignification which may not abuſe my brother, or pollute my own honeſty, or ſnatch or rifle his intereſt: Becauſe it can be no ingredient into the commutation, if I exchange a thing which he underſtands not, and is by errour led into this miſtake, and I hold forth the fire, and delude him, and amuſe his eye; for by me he is made worſe.

But ſecondly, as our *actions* muſt be of a ſincere and determinate ſignification in contract, ſo muſt our *words*: in which the rule of the old *Roman* honeſty was this; *Uterque, ſi ad eloquendum venerit, non plus quam ſemel eloquetur*; Every one that ſpeaks is to ſpeak but *once*, that is, *but one thing*, becauſe commonly that is truth; Truth being but one, but Errour and Falſhood infinitely various and changeable; and we ſhall ſeldom ſee a man ſo ſtiffned with impiety as to ſpeak little and ſeldom, and pertinaciouſly adhere to a ſingle ſence, and yet that at firſt and all the way after ſhall be a lie. Men uſe to go about when they tell a lie, and deviſe circumſtances, and ſtand off at diſtance, and caſt a cloud of words, and intricate the whole affair, and cozen themſelves firſt, and then cozen their brother, while they have minced the caſe of Conſcience into little particles, and ſwallowed the Lie by crums, ſo that no one paſſage of it ſhould ruſh againſt the Conſcience, nor do hurt, until it is all got into the belly, and unites in the effect; for by that time two men are abuſed, the Merchant in his Soul, and the Contracter in his Intereſt: and this is the certain effect of much talking, and little honeſty. But he that means honeſtly muſt ſpeak but once, that is, one truth, and hath leave to vary within the degrees of juſt prices and fair conditions, which becauſe they have a latitude, may be enlarged or reſtrained according as the Merchant pleaſes; ſave only he muſt never prevaricate the meaſures of equity, and the proportions of reputation, and the publick. But in all the parts of this traffick let our words be the ſignification of our thoughts, and our thoughts deſign nothing but the advantages of a permitted exchange. In this caſe the ſeverity is ſo great, ſo exact, and ſo without variety of caſe, that it is not lawful for a man to tell a *truth* with a collateral deſign to cozen and abuſe; and therefore at no hand can it be permitted to lie or equivocate, to ſpeak craftily, or to deceive by ſmoothneſs, or intricacy, or long diſcourſes.

But this precept of Simplicity in matter of Contract, hath one ſtep of ſeverity beyond this: In matter of Contract it is not lawful ſo much as to conceal the ſecret and undiſcernible faults of the merchandize; but we muſt acknowledge them or elſe affix prices made diminute and leſſened to ſuch proportions and abatements, as that fault ſhould make. *Caveat emptor* is a good caution for him that buys, and it ſecures the ſeller in publick Judicature, but not in court of Conſcience: and the old Laws of the *Romans* were as nice in this affair as the Conſcience of a Chriſtian. *Titus Claudius Centimalus* was commanded by the *Augurs* to pull down his houſe in the *Cœlian mountain*, becauſe it hindered their obſervation of the flight of birds: He expoſes his houſe to ſail; *Publius Calphurnius* buys it, and is forced to pluck it down: But complaining to the Judges, he had remedy, becauſe *Claudius* did not tell him the true ſtate of the inconvenience. He that ſells a houſe infected with the Plague or haunted with evil ſpirits, ſells that which is not worth ſuch a price which it might be put at, if it were in health and peace; and therefore cannot demand it, but openly, and upon publication of the evil. To which alſo this is to be added, That in ſome great faults, and ſuch as have danger, (as in the caſes now ſpecified) no diminution of the price is ſufficient to make the Merchant juſt and ſincere, unleſs he tells the appendant miſchief: becauſe to ſome perſons in many caſes, and to all perſons in ſome caſes, it is not at all valuable; and they would not poſſeſs it if they might for nothing. *Marcus Gratidianus* bought a houſe of *Sergius Orata*, which himſelf had ſold before: But becauſe *Sergius* did not declare the appendant vaſſalage and ſervice, he was recompenſed by the Judges. For although it was certain that *Gratidianus* knew it, becauſe it had been his own, yet *Oportuit ex bona fide denunciari*, ſaid the Law, It concerned the

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ingenuity of a good man to have spoken it openly. In all cases it must be confessed in the price, or in the words: But when the evil may be personal, and more than matter of interest and money, it ought to be confessed, and then the goods proscribed; lest by my act I do my neighbour injury, and I receive profit by his damage. Certain it is, that Ingenuity is the sweetest and easiest way; there is no difficulty or case of Conscience in that; and it can have no objection in it, but that possibly sometimes we lose a little Advantage which it may be we may lawfully acquire, but still we secure a quiet Conscience: and if the merchandise be not worth so much to me, then neither is it to him; if it be to him, it is also to me; and therefore I have no loss, no hurt to keep it, if it be refused. But he that secures his own profit, and regards not the interest of another, is more greedy of a full purse than of a holy Conscience, and prefers gain before justice, and the wealth of his private before the necessity of publick society and commerce, being a Son of earth, whose centre is it Self, without relation to Heaven that moves upon another's point, and produces flowers for others, and sends influence upon all the world, and receives nothing in return but a cloud of perfume, or the smell of a fat sacrifice.

God sent Justice into the world, that all conditions in their several proportions should be equal; and he that receives a good should pay one; and he whom I serve is obliged to feed and to defend me in the same proportions as I serve; and Justice is a relative term, and supposes two persons obliged: and though fortunes are unequal, and estates are in majority and subordination, and men are wise or foolish, honoured or despised; yet in the entercourses of Justice God hath made that there is no difference. And therefore it was esteemed ignoble to dismiss a servant when corn was dear; in dangers of shipwrack to throw out an unprofitable boy, and keep a fair horse; or for *a wise man* to snatch a plank from a drowning *fool*; or if the master of the Ship should challenge the board upon which his passenger swims for his life; or to obtrude false moneys upon others, which we first took for true, but at last discovered to be false; or not to discover the Gold which the merchant sold for Alchymy. The reason of all these is, because the Collateral advantages are not at all to be considered in matter of rights: and though I am dearest to my self, as my neighbour is to himself; yet it is necessary that I permit him to his own advantages, as I desire to be permitted to mine. Now therefore Simplicity and ingenuity in all Contracts is perfectly and exactly necessary, because its contrary destroys that Equality which Justice hath placed in the affairs of men, and makes all things private, and makes a man dearer to himself, and to be preferred before Kings and Republicks, and Churches; it destroys Society, and it makes multitudes of men to be but like herds of beasts, without proper instruments of exchange and securities of possession, without faith and without propriety; concerning all which there is no other account to be given, but that the rewards of Craft are but a little money, and a great deal of dishonour, and much suspicion, and proportionable scorn; watches and guards, spies and jealousies are his portion. But the crown of Justice is a fair life, and a clear reputation, and an inheritance there where Justice dwells since she left the earth, even *in the Kingdom of the Just*, who shall call us to *judgment for every word*, and *render to every man according to his works*. And what is the hope of the Hypocrite, though he hath gained, when the Lord taketh away his Soul? *Tollendum esse ex rebus contrahendis omne mendacium*; that's the sum of this Rule: No Falshood or deceit is to be endured in any Contract.

Cicero.

5. 5. Christian Simplicity hath also its necessity, and passes obligation upon us towards enemies in questions of Law or War. *Plutarch* commends *Lysander* and *Philopœmen* for their craft and subtilty in war; but commends it not as an ornament to their manners, but that which had influence into prosperous events: just as *Ammianus* affirms, *nullo discrimine virtutis ac doli, prosperos omnes laudari debere bellorum eventus*; whatsoever in war is prosperous, men use to commend. But he that is a good Souldier, is not always a good man. *Callicratidas* was a good man, and followed the old way of downright hostility, * ἁπλῆν καὶ γενναῖον καὶ ἀγεμόνων τρόπον. But *Lysander* was παιᾴγων, καὶ σοφισὴς ἀπάτας διὰ ποικίλλων τὰ τῆς πολέμε, *a crafty man*, full of plots, but not noble in the conduct of his Arms. I remember *Euripides* brings in *Achilles* commending the ingenuity of his breeding, and the simplicity and nobleness of his own heart: *

* In Lysand.

* Iphig. in Aul.

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Ἐγὼ δ' ἐξ ἀνδρὸς εὐσεβεστάτου τραφεὶς
Χείρωνος ἤμαθον τὸν τρόπον ἁπλοῦν ἔχειν,

The good old man *Chiron was my Tutor*, and he *taught me* to use *simplicity* and honesty in all my *manners*. It was well and noble. But yet some wise men do not condemn all Souldiers that use to get victories by deceit: St. *Austin* allows it to be lawful; and St. *Chrysostom* commends it. These good men supposed that a crafty victory was better than a bloudy war: and certainly so it is, if the power gotten by craft be not exercised in blood. But this business (as to the case of Conscience) will quickly be determined. Enemies are no persons bound by Contract and society, and therefore are not obliged to open hostilities and ingenuous prosecutions of the War; and if it be lawful to take by violence, it is not unjust to take the same thing by craft. But this is so to be understood, that, where there is an obligation, either by the Law of Nations or by special Contracts, no man dare to violate his faith or honour, but in these things deal with an ingenuity equal to the truth of peaceful promises, and acts of favour, and endearment to our relatives. *Josephus* tells of the Sons of *Herod*, that in their enmities with their Uncle *Pherora* and *Salome* they had disagreeing manners of prosecution, as they had disagreeing hearts: some railed openly, and thought their enmity the more honest because it was not concealed; but by the ignorance and rude untutor'd malice lay open to the close designs of the elder brood of foxes. In this, because it was a particular and private quarrel, there is no rule of Conscience, but that it be wholly laid aside, and appeased with charity: for the openness of the quarrel was but the rage and indiscretion of the malice; and the close design was but the craft and advantage of the malice. But in just Wars, on that side where a competent authority and a just Cause warrants the Arms, and turns the active opposition into the excuse and licence of Defence, there is no restraint upon the actions and words of men in the matter of Sincerity, but that the Laws of Nations be strictly pursued, and all parties, promises, and Contracts observed religiously, and by the proportion of a private and Christian ingenuity. We find it by wise and good men mentioned with honour that the *Romans* threw bread from the besieged Capitol into the stations of the *Gauls*, that they might think them full of corn: and that *Agesilaus* discouraged the enemies, by causing his own men to wear Crowns in token of a Naval victory gotten by *Pisander*, who yet was at that time destroyed by *Conon*: and that *Flaccus* said, the City was taken by *Æmilius*, and that *Joshua* dissembled a flight at *Ai*: and the Consul *Quinctius* told aloud that the left wing of the enemies was fled, and that made the right wing fly: and that *Valerius Levinus* bragged prudently that he had killed *Pyrrhus*; and that others use the Ensigns of enemies colours and garments. Concerning which sort of actions and words, *Agesilaus* in *Plutarch* said, οὐ μόνον τὸ δίκαιον, ἀλλὰ καὶ δόξα πολλὴ, καὶ τὸ μεθ' ἡδονῆς κερδαίνειν ἔνεστι, *It is just and pleasant, profitable, and glorious.* But to call a parley, and fall in upon the men that treat; to swear a peace, and watch advantage; to entertain Heralds, and then to torment them, to get from them notices of their party; these are such actions which are dishonourable and unjust, condemned by the Laws of Nations, and essential Justice, and by all the world: And the *Hungarian* Army was destroyed by a Divine judgment, at the prayer and appeal of the *Mahumetan* enemy, for their violating their faith and honour, and prophaning the name of Christ, by using it in a solemn Oath to deceive their enemies: τὸ μὲν ἐπιορκούμενον ἀδικεῖν, τὸν θεὸν ἐστι καταφρονεῖν· this is to *despise God*, when men first swear by him, and then *violate* their Oaths or *Leagues*, their Treaties or Promises. In other cases liberty hath been taken by all men, and it is reproved by no man, since the first simplicity of fighting and down-right blows did cease by the better instructed people of the world; which was, as is usually computed, about the end of the second *Carthaginian* War: since that time, some few persons have been found so noble as to scorn to steal a victory, but had rather have the glory of a sharp sword than of a sharp wit.

Quæ. 10. super Josuam lib. 1. de Sacerdotio.

Hist. l. 16. c. 6.

But their fighting gallantry is extrinsecal to the Question of lawful or unlawful.

6. Thus we see how far the laws of Ingenuity and Christian Simplicity have put fetters upon our words and actions, and directed them in the paths of truth and nobleness; and the first degrees of permission of *simulation* are in the arts of War, and the cases of just hostility. But here it is usually inquired, Whether it be lawful to tell a lie or dissemble, to save a good man's life, or to do him a great benefit. A Question which St. *Austin* was much troubled withal, affirming it to be of the greatest difficulty: for he saw generally all the Doctors before his time allowed it; and of all the Fathers no man

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man is noted to have reproved it but St. *Austin* alone, and he also (as his manner is) with some variety: those which followed him, are to be accounted upon his score. And it relies upon such precedents which are not lightly to be disallowed. For so *Abraham* and *Isaac* told a lie in the case of their own danger to *Abimelech*; so did the *Israelitish* Midwives to *Pharaoh*; and *Rahab* concerning the Spies, and *David* to the King of *Gath*, and the Prophet that anointed *Saul*, and *Elisha* to *Hazael*, and *Solomon* in the sentence of the stoln child, concerning which *Irenæus* hath given us a rule, That those whose actions the Scripture hath remarked, and yet not chastised or censured, we are not without great reason and certain rule to condemn. But whether his rule can extend to this case is now to be enquired.

1. It is certain that children may be cozened into goodness, and sick men to health, and passengers in a storm into safety; And the reason of these is, Because not only the end is fair, and charitable, and just, but the means are such which do no injury to the persons which are to receive benefit; because there are persons who are either naturally or accidentally ignorant, and incompetent judges of affairs: and if they be also wilful, as such persons most commonly are, there is in art and nature left no way to deal with them, but with innocent, charitable, and artificial deceptions; they are not capable of reason and solid discourses, and therefore either must be exposed to all harms, like Lions whelps when their nurse and Sire are taken in a Toil, or else be provided for in ways proportionable to their capacity.

2. Sinners may not be treated with the liberty we take to children and sick persons, because they must serve God with choice and election; and therefore although a sick man may be cozened into his health, yet a man must not be cozened into his duty, which is no duty at all, or pleasing to God, unless it be voluntary and chosen: and therefore they are to be treated with arguments proper to move their wills, by the instrument of Understanding specially, being persons of perfect faculties, and apt to be moved by the ways of health and of a man. It is an argument of infirmity, that in some cases it is necessary to make pretences; but those pretences are not made legitimate, unless it be by the infirmity of the interessed man with whom we do comply. My infirmity cannot make it lawful to make colours and images of things: But the infirmity of him with whom I deal may be such, that he can be defended or instructed no other way. But sinners that offend God by choice must have their choice corrected, and their understandings instructed, or else their evil is not cured, nor their state amended.

3. For it is here very observable, that in entercourses of this nature we are to regard a double duty: the matter of Justice, and the rights of Charity; that is, that good be done by lawful instruments: for it is certain it is not lawful to abuse a man's understanding, with a purpose to gain him six pence; it is not fit to do evil for a good end; or to abuse one man, to preserve or do advantage to another. And therefore it is not sufficient that I intend to do good to my neighbour; for I may not therefore tell a lie and abuse his credulity, because his Understanding hath a right as certain as his Will hath or as his Money; and his right to Truth is no more to be cozened and defrauded than his right unto his Money. And therefore such artificial entercourses are no ways to be permitted, but to such persons over whose understandings we have power and authority. *Plato* said it was lawful for Kings and Governours to dissemble, because there is great necessity for them so to do: but it was but crudely said, so nakedly to deliver the doctrine: For in such things which the people cannot understand, and yet ought to obey, there is a liberty to use them as we use children, who are of no other condition or capacities than children; but in all things where they can and ought to chuse, because their understanding is only a servant to God, no man hath power to abuse their credulity and reason, to preserve their estates and peace. But because Children and Mad people and diseased are such whose understandings are in minority and under Tuition, they are to be governed by their proper instruments and proportions: Τὸ γὰρ ἀγαθὸν κρεῖττόν ἐστι τῆς ἀληθείας, said *Proclus*; *A good turn is to be preferred before a true saying:* it is only true to such persons who cannot value truth, and prefer an intellectual before a material interest. It is better for children to have warm cloaths than a true Proposition, and therefore in all sences they and their like may be so treated: But other persons, who have distinct capacities, have an injury done them by being abused into advantages; and although those advantages make them recompence, yet he that is tied to make a man recompence hath done him injury and committed a sin, by which he was obliged to restitution; and therefore the man ought not to be cozened for his own good.

4. And

4. And now upon the grounds of this discourse we may more easily determine concerning saving the life of a man by telling a lie in Judgment. Δεῖ με συμπεράπλειν τοῖς φίλοις ἀλλὰ μέχει θεῶν, said *Pericles* of *Athens*, when his friend desired him to swear on his side; *I will assist my friend, so far as I may not dishonour God.* And to lie in Judgment is directly against the being of Government, the honour of Tribunals, and the commandment of God; and therefore by no accident can be hallowed; it is καθ' αὐτὸ φαῦλον καὶ ψεκδὲς, as *Aristotle* said of a Lie, it is *a thing evil in it self*; that is it is evil in the whole kind, ever since it came to be forbidden by God. And therefore all those instances of crafty and delusive answers which are recorded in Scripture, were extrajudicial, and had not this load upon them, to be deceiving of authority in those things where they had right to command or inquire, and either were *before* or *besides* the Commandment, not at all *against it*. And since the Law of *Moses* forbad *lying in judgment* only, by that Law we are to judge of those actions in the Old Testament which were committed after its publication: and because in the Sermons of the Prophets, and especially in the new Testament, Christ hath superadded or enlarged the law of *ingenuity* and hearty *simplicity*, we are to leave the Old Scripture-precedents upon the ground of their own permissions, and finish our duty by the Rules of our Religion; which hath so restrained our words, that they must always be just, and always charitable; and there is no leave given to prevaricate, but to such persons, where there can be no obligation, persons that have no right, such with whom no contract can be made, such as children and fools and infirm persons, whose faculties are hindred or depraved. I remember that *Secundus* extremely commends *Arria* for deluding her Husband's fears concerning the death of his beloved boy: She wiped her eyes, and came in confidently; and sate by her Husband's bed-side; and when she could no longer forbear to weep, her Husband's sickness was excuse enough to legitimate that sorrow, or else she could retire; but so long she forbore to confess the boy's death, till *Cecinna Pætus* had so far recovered, that he could go forth to see the boy, and need not fear with sorrow to return to his disease. It was indeed a great kindness and rare prudence, as their affairs and laws were ordered: but we have better means to cure our sick; our Religion can charm the passion, and enable the spirit to entertain and master a sorrow. And when we have such rare supplies out of the store-houses of Reason and Religion, we have less reason to use these arts and little devices, which are arguments of an infirmity as great as is the Charity: and therefore we are to keep our selves strictly to the foregoing measures. *Let every man speak the truth to his neighbour, putting away lying, for we are members one of another:* and, *be as harmless as Doves*, saith our Blessed Saviour in my Text: which contain the whole duty concerning the matter of truth and sincerity. In both which places, Truth and Simplicity are founded upon Justice and Charity: and therefore where-ever a Lie is in any sence against Justice, and wrongs any man of a thing, his Judgment and his Reason, his right, or his liberty, it is expressly forbidden in the Christian Religion. What cases we can truly suppose to be besides these, the Law forbids not, and therefore it is lawful to say that to my self which I believe not, for what innocent purpose I please, and to all those over whose understanding I have, or ought to have right.

Ephes. 4. 25.

These cases are intricate enough, and therefore I shall return plainly to press the doctrine of Simplicity which ought to be so sacred, that a man ought to do nothing indirectly which it is not lawful to own; to receive no advantage by the sin of another, which I should account dishonest if the action were my own; for whatsoever disputes may be concerning the lawfulness of pretending craftily in some rare and contingent cases, yet it is on all hands condemned, that my craft should do injury to my brother. I remember that when some greedy and indigent people forged a Will of *Lucius Minutius Basilius*, and joined *M. Crassus*, and *Q. Hortensius* in the inheritance, that their power for their own interest might secure the others share; they suspecting the thing to be a forgery, yet being not Principals and actors in the contrivance, *alieni facinoris munusculum non repudiaverunt*, refused not to receive a present made them by anothers crime; but so they entered upon a moiety of the estate, and the biggest share of the dishonour. We must not be crafty to another's injury so much as by giving countenance to the wrong; for Tortoises and the Estrich hatch their Eggs with their looks only; and some have designs which a dissembling face, or an acted gesture can produce: but as a man may commit adultery with his eye, so with his eye also he may tell a lie, and steal with one finger, and do injury collaterally, and yet design it with a direct intuition upon which he looks with his face over his shoulder: and by whatsoever instrument my neighbour may be abused, by the same instrument I sin if I

do

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do design it antecedently, or fall upon it together with something else, or rejoice in it when it is done.

7. One thing more I am to adde, that it is not lawful to tell a Lie in jest. It was a Vertue noted in *Aristides* and *Epaminondas*, that they would not lie, ἐν παιδιᾳ τοῦ γέλωτος, *not in sport*. And as Christian Simplicity forbids all lying in matter of interest and serious rights: so there is an appendix to this Precept, forbidding to lie in mirth; for *of every idle word a man shall speak, he shall give account in the day of Judgment*. And such are the *jestings* which S. *Paul* reckons amongst *things uncomely*. But among these, Fables, Apologues, Parables, or Figures of Rhetorick, and any artificial instrument of instruction or innocent pleasure are not to be reckoned. But he that without any end of Charity or institution shall tell lies only to become ridiculous in himself, or mock another, hath set something upon his Doomsday-book, which must be taken off by water or by fire, that is, by Repentance or a Judgment.

Nothing is easier than Simplicity and Ingenuity: it is open and ready without trouble and artificial cares, fit for communities and the proper vertue of men, the necessary appendage of useful speech, without which language were given to men as nails and teeth to Lions, for nothing but to do mischief; it is a rare instrument of institution, and a certain token of courage, the companion of goodness and a noble mind, the preserver of friendship, the band of society, the security of Merchants, and the blessing of trade; it prevents infinite of quarrels, and appeals to Judges, and suffers none of the evils of jealousie. Men by Simplicity converse as do the Angels, they do their own work, and secure their proper interest, and serve the publick, and do glory to God: But Hypocrites and Liars and Dissemblers spread darkness over the face of affairs and make men, like the blind, to walk softly and timorously: and crafty men, like the close air, suck that which is open, and devour its portion, and destroy its liberty: and it is the guise of Devils, and the dishonour of the Soul, and the canker of Society, and the enemy of Justice, and Truth, and Peace, of Wealth and Honour, of Courage and Merchandise. He is a good man with whom a blind man may safely converse, *dignus quicum in tenebris mices*, to whom in respect of his fair treatings the darkness and light are both alike: But he that bears light upon the face, with a dark heart, is like him that *transforms* himself into *an Angel of light* when he means to do most mischief. Remember this only; That false colours laid upon the face besmear the skin and durty it, but they neither make a beauty nor mend it.

Apocal. 22. 15.

For without shall be dogs, and sorcerers, and whoremongers, and murtherers, and idolaters, and whosoever loveth and maketh a lie.

SER-

SERMON XXV.

THE MIRACLES OF THE DIVINE MERCY.

PSALM 86. 5.

For thou, Lord, art good, and ready to forgive, and plenteous in mercy to all them that call upon thee.

MAN having deſtroyed that which God delighted in, that is, the beauty of his Soul, fell into an evil portion, and being ſeized upon by the Divine juſtice grew miſerable, and condemned to an incurable ſorrow. Poor *Adam*, being baniſhed and undone, went and lived a ſad life in the mountains of *India*, and turned his face and his prayers towards Paradiſe; thither he ſent his ſighs, to that place he directed his devotions, there was his heart now where his felicity ſometimes had been: but he knew not how to return thither, for God was his enemy, and by many of his Attributes oppoſed himſelf againſt him. God's *Power* was armed againſt him; and poor man, whom a flie or a fiſh could kill, was aſſaulted and beaten with a Sword of fire in the hand of a Cherubim. God's eye watched him, his *Omniſcience* was man's accuſer, his *Severity* was the Judge, his *Juſtice* the Executioner. It was a mighty calamity that man was to undergo, when he that made him armed himſelf againſt his creature, which would have died or turned to nothing, if he had but withdrawn the Miracles and the Almightineſs of his power: If God had taken his arm from under him, man had periſhed. But it was therefore a greater evil when God laid his arm upon him and againſt him, and ſeemed to ſupport him, that he might be longer killing him. In the midſt of theſe ſadneſſes God remembred his own creature, and pitied it, and by his *Mercy* reſcued him from *the hand of his Power*, and *the ſword of his Juſtice*, and *the guilt of his Puniſhment*, and *the diſorder of his Sin*, and placed him in that order of good things where he ought to have ſtood. It was *Mercy* that preſerved the nobleſt of God's creatures here below; he who ſtood condemned and undone under all the other Attributes of God, was only ſaved and reſcued by his *Mercy*: that it may be evident that *God's mercy is above all his works*, and above *all ours*, greater than the Creation, and greater than our Sins. As is his *Majeſty*, ſo is his *Mercy*, that is, without meaſures and without rules, ſitting in Heaven and filling all the world, calling for a duty that he may give a bleſſing, making man that he may ſave him, puniſhing him that he may preſerve him. And God's *Juſtice* bowed down to his *Mercy*, and all his *Power* paſſed into *Mercy*, and his *Omniſcience* converted into *care* and *watchfulneſs*, into *Providence* and *obſervation* for man's avail; and Heaven gave its influence for man, and rained ſhowrs for our food and drink; and the Attributes and acts of God *ſate at the foot of Mercy*, and *all that mercy deſcended upon the head of man*. For ſo the light of the world in the morning of the Creation was ſpread abroad like a curtain, and dwelt no-where, but filled the *Expanſum* with a diſſemination great as the unfoldings of the air's looſer garment, or the wilder fringes of the fire, without knots, or order, or combination; but God gathered the beams in his hand, and united them into a globe of fire, and all the

light

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light of the world became the body of the Sun; and he lent ſome to his weaker ſiſter that walks in the night, and guides a traveller, and teaches him to diſtinguiſh a houſe from a river, or a rock from a plain field. So is the Mercy of God, a vaſt *Expanſum* and a huge Ocean; from eternal ages it dwelt round about the Throne of God, and it filled all that infinite diſtance and ſpace that hath no meaſures but the will of God: until God deſiring to communicate that excellency and make it relative, *created Angels*, that he might have perſons capable of huge gifts; *and man*, who he knew would need forgiveneſs. For ſo the Angels, our elder Brothers, dwelt for ever in the houſe of their Father, and never brake his Commandments; but we, the younger, like prodigals, forſook our Father's houſe, and went into a ſtrange countrey, and followed ſtranger courſes, and ſpent the portion of our nature, and forfeited all our title to the family, and came to need another portion. For, ever ſince the Fall of *Adam*, who, like an unfortunate man, ſpent all that a wretched man could need, or a happy man could have, *our life is Repentance*, and *Forgiveneſs is all our portion*; and though Angels were objects of God's *Bounty*, yet man only is (in proper ſpeaking) the object of his *Mercy*: And the mercy which dwelt in an infinite circle, became confin'd to a little ring, and dwelt here below, and here ſhall dwell below, till it hath carried all God's portion up to Heaven, where it ſhall raign and glory upon our crowned heads for ever and ever.

But for him that conſiders God's Mercies, and dwells a while in that depth, it is hard not to talk wildly, and without art and order of diſcourſings. Saint *Peter* talked he knew not what when he entered into a cloud with *Jeſus* upon mount *Tabor*, though it paſſed over him like the little Curtains that ride upon the North-wind, and paſs between the Sun and us. And when we converſe with a light greater than the Sun, and taſte a ſweetneſs more delicious than the dew of Heaven, and in our thoughts entertain the raviſhments and harmony of that attonement which reconciles God to man, and man to felicity, it will be more eaſily pardoned, if we ſhould be like perſons that admire much, and ſay but little: and indeed we can beſt confeſs the glories of the Lord by dazeled eyes, and a ſtammering tongue, and a heart overcharged with the miracles of this infinity. For ſo thoſe little drops that *run over*, though they be not much in themſelves, yet they tell that the veſſel was full, and could expreſs the greatneſs of the ſhowr no otherwiſe but by ſpilling, and inartificial expreſſions and runnings over. But becauſe I have undertaken to tell the drops of the Ocean, and to ſpan the meaſures of Eternity, I muſt do it by the great lines of revelation and experience, and tell concerning God's Mercy as we do concerning God himſelf, that he is that great Fountain of which we all drink, and the great rock of which we all eat, and on which we all dwell, and under whoſe ſhadow we all are refreſhed. God's Mercy is all this; and we can only draw the great lines of it, and reckon the Conſtellations of our Hemiſphere inſtead of telling the number of the Stars, we only can reckon what we feel and what we live by: And though there be in every one of theſe lines of life enough to engage us for ever to do God ſervice, and to give him praiſes; yet it is certain there are very many Mercies of God *upon us*, and *towards us*, and *concerning us*, which we neither feel nor ſee, nor underſtand as yet; but yet we are bleſſed by them, and are preſerved and ſecure, and we ſhall then know them when we come to give God thanks in the Feſtivities of an eternal Sabbath. But that I may confine my diſcourſe into order, ſince the ſubject of it cannot, I conſider,

1. That Mercy, being an emanation of the Divine goodneſs upon us, ſuppoſes us and found us miſerable. In this account concerning the Mercies of God I muſt not reckon the miracles and graces of the Creation, or any thing of the Nature of man, nor tell how great an endearment God paſſed upon us that he made us Men, capable of Felicity, apted with rare inſtruments of Diſcourſe and Reaſon, Paſſions and Deſires, notices of Senſe and reflexions upon that Senſe; that we have not the deformity of a Crocodile, nor the motion of a Worm, nor the hunger of a Wolf, nor the wildneſs of a Tigre, nor the birth of Vipers, nor the life of Flies, nor the death of Serpents.

Our excellent Bodies and uſeful faculties, the upright Motion and the tenacious Hand, the fair Appetites and proportioned Satisfactions, our Speech and our Perceptions, our acts of Life, the rare invention of Letters, and the uſe of Writing, and ſpeaking at diſtance, the intervals of Reſt and Labour, (either of which, if they were perpetual, would be intolerable) the Needs of Nature and the proviſions of Providence, Sleep and Buſineſs, refreſhments of the Body and entertainments of the Soul; theſe are to be reckoned as acts of Bounty rather than Mercy: God gave us theſe when he made us, and before we needed Mercy; theſe were portions of our Nature, or provided

provided to ſupply our conſequent Neceſſities: but when we forfeited all God's favour by our ſins, then that they were continued or reſtored to us became a Mercy; and therefore ought to be reckoned upon this new account. For it was a rare mercy that we were ſuffered to live at all, or that the anger of God did permit to us one bleſſing, that he did puniſh us ſo gently: But when the *Rack* is changed into an *Ax*, and the *Ax* into an *Impriſonment*, and the *Impriſonment* changed into an *Enlargement*, and the *Enlargement* into an *Entertainment* in the family, and this *Entertainment* paſſes on to an *Adoption*; theſe are ſteps of a mighty favour, and perfect redemption from our ſin: and the returning back our own goods is a *Gift*, and a perfect Donative ſweetned by the apprehenſions of the calamity from whence every leſſer puniſhment began to free us. And thus it was that God puniſhed us, and viſited the ſin of *Adam* upon his poſterity. He threatned we ſhould die, and ſo we did, but not ſo as we deſerved: We waited for death, and ſtood ſentenced, and are daily ſummoned by ſickneſſes and uneaſineſs; and every day is a new Reprieve, and brings a new favour, certain as the revolution of the Sun upon that day; and at laſt, when we muſt die by the irreverſible decree, that *death* is changed into *a ſleep*, and that *ſleep* is *in the boſome of Chriſt*, and there dwells all *peace* and *ſecurity*, and it ſhall paſs forth into *glories* and *felicities*. We looked for *a judge*, and behold *a Saviour*; we feared *an Accuſer*, and behold *an Advocate*; we ſate down in ſorrow, and riſe in joy: We leaned upon Rhubarb and Aloes, and our aprons were made of the ſharp leaves of *Indian* Fig-trees, and ſo we fed, and ſo were clothed; but the Rhubarb proved medicinal, and the rough leaf of the tree brought its fruit wrapped up in its foldings: and round about our dwellings was planted a hedge of Thorns and bundles of Thiſtles, the *Aconite*, and the *Briony*; the *Night ſhade*, and the *Poppy*; and at the root of theſe grew the healing *Plantain*, which riſing up into a tallneſs, by the friendly invitation of heavenly influence, turn'd about *the tree of the Croſs*, and cured the wounds of the Thorns, and the curſe of the Thiſtles, and the malediction of man, and the wrath of God. *Si ſic iraſcitur, quomodo convivatur?* If God be thus kind when he is angry, what is he when he feaſts us with careſſes of his more tender Kindneſs? All that God reſtored to us after the forfeiture of *Adam* grew to be a double Kindneſs; for it became the expreſſion of a bounty which knew not how to repent, a graciouſneſs that was not to be altered, though we were; and that was it which we needed. That's the firſt general: All the *Bounties* of the creation became *Mercies* to us, when God continued them to us and reſtored them after they were forfeit.

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2. But as a Circle begins every where, and ends no-where, ſo do the Mercies of God: after all this huge progreſs, now it began anew, *God is good and gracious*, and *God is ready to forgive*. Now that he had once more made us capable of Mercies, God had what he deſired, and what he could rejoice in, ſomething upon which he might pour forth his Mercies. And, by the way, this I ſhall obſerve, (for I cannot but ſpeak without art, when I ſpeak of that which hath no meaſure) God made us capable of one ſort of his Mercies, and we made our ſelves capable of another. *God is good and gracious*, that is, deſirous to give great gifts: and of this God made us receptive, firſt, by giving us natural poſſibilities, that is, by giving thoſe gifts, he made us capable of more; and next, by reſtoring us to his favour, that he might not by our provocations be hindred from raining down his mercies. But *God is* alſo *ready to forgive*: and of this kind of mercy we made our ſelves capable, even by not deſerving it. Our ſin made way for his grace, and our infirmities called upon his pity; and becauſe we ſinned, we became miſerable, and becauſe we were miſerable, we became pitiable; and this opened the other treaſure of his Mercy; that becauſe our *ſin abounds*, his *grace may ſuperabound*. In this method we muſt confine our thoughts;

2.

1. Giving. } *Thou, Lord, art good,* } *plenteous in mercy to all them that call*
2. Forgiving. } *and ready to forgive,* } *upon thee.*

3. God's Mercies or the Mercies of his *giving*, came firſt upon us by mending of our Nature: For the ignorance we fell into is inſtructed, and better learned in ſpiritual notices than *Adam's* morning-knowledge in Paradiſe; our Appetites are made ſubordinate to the ſpirit, and the liberty of our wills is improved, having *the liberty of the ſons of God*; and Chriſt hath done us more grace and advantage than we loſt in *Adam*: and as man loſt *Paradiſe*, and got *Heaven*: ſo he loſt the *integrity* of the *firſt*, and got the *perfection* of the *ſecond Adam*: his *living ſoul* is changed into *a quickning ſpirit*; our diſcerning faculties are filled with the ſpirit of faith, and our paſſions and deſires are entertained with Hope, and our Election is ſanctified with Charity, and our firſt life of a temporal poſſeſſion is paſſed into a better, a life of ſpiritual

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expectations; and though our first Parent was forbidden it, yet we live of the fruits of *the tree of life*. But I instance in two great things in which humane nature is greatly advanced and passed on to greater perfections. The first is, That besides Body and Soul, which was the sum total of *Adam*'s constitution, God hath superadded to us a third principle, the beginner of a better life, I mean *the Spirit*: so that now man hath a spiritual and celestial nature breathed into him, and the Old man, that is, the old constitution, is the least part, and in its proper operation is dead, or dying, but the New man is that which gives denomination, life, motion, and proper actions to a Christian; and that is *renewed in us day by day*. But secondly, Humane nature is so highly exalted and mended by that Mercy which God sent immediately upon the fall of *Adam*, the promise of Christ, that when he did come and actuate the purposes of this mission, and ascended up into Heaven, he carried humane nature above the seats of Angels, to the place whither *Lucifer the son of the morning* aspir'd to ascend, but in his attempt fell into Hell. For (so said the Prophet) *The son of the morning said, I will ascend into Heaven, and sit in the sides of the North*, that is, the throne of *Jesus* seated in the East, called the sides or obliquity of the North. And as the seating of his Humane nature in that glorious seat brought to him all adoration, and the Majesty of God, and the greatest of his exaltation: So it was so great an advancement to us, that all the Angels of Heaven take notice of it, and feel a change in the appendage of their condition; not that they are lessened, but that we, who in nature are less than Angels, have *a relative dignity greater*, and *an equal honour* of being fellow-servants. This mystery is plain in Scripture, and the real effect of it we read in both the Testaments. When *Manoah* the father of *Sampson* saw an Angel, he worshipped him; and in the Old Testament it was esteemed lawful; for they were the Lieutenants of God, sent with the impresses of his Majesty, and took in his name the homage from us, who then were so much their inferiours. But when the man Christ *Jesus* was exalted, and made the Lord of all the Angels, then they became our fellow-servants, and might not receive worship from any of the servants of *Jesus*, especially from Prophets and Martyrs, and those that are ministers of *the testimony of Jesus*. And therefore when an Angel appeared to Saint *John*, and he, according to the custom of the *Jews*, fell down and worshipped him, as not yet knowing, or not considering any thing to the contrary; the Angel reproved him, saying, *See thou do it not; I am thy fellow-servant, and of thy brethren the Prophets, and of them which keep the sayings of this book: worship God*; or as S. *Cyprian* read it, *worship Jesus*. *God* and *man* are now only capable of worship; but no Angel: God, essentially; Man, in the person of Christ, and in the exaltation of our great Redeemer: but Angels not so high, and therefore not capable of any religious worship. And this dignity of man S. *Gregory* explicates fully: *Quid est quod ante Redemptoris adventum adorantur ab hominibus [Angeli] & tacent, postmodum verò adorari refugiunt?* Why did the Angels of old receive worshippings, and were silent; but in the New Testament decline it, and fear to accept it? *Nisi quòd Naturam nostram, quam prius despexerant, postquam hanc super se assumptam aspiciunt, prostratam sibi videri pertimescunt; nec jam sub se velut infirmam contemnere ausi sunt, quam super se*, viz. *in cœli Rege venerantur*. The reason is, Because they seeing our Nature, which they did so lightly value, raised up above them, they fear to see it humbled under them; neither do they any more despise the weakness which themselves worship in the King of Heaven. The same also is the sence of the Gloss of S. *Ambrose*, *Ansbertus*, *Haymo*, *Rupertus*, and others of old; and *Ribera*, *Salmeron*, and *Lewis* of *Granada* of late: which being so plainly consonant to the words of the Angel, and consigned by the testimony of such men, I the rather note, that those who worship Angels, and make religious addresses to them may see what privilege themselves lose, and how they part with the honour of Christ, who in his nature relative to us is *exalted far above all thrones and principalities and dominions*. I need not add lustre to this: It is like the Sun, the biggest body of light, and nothing can describe it so well as its own beams: and there is not in nature or the advantages of honour any thing greater than that we have the issues of that Mercy which makes us fellow-servants with Angels, too much honoured to pay them a Religious worship, whose Lord is a man, and he that is *their King* is *our Brother*.

Vide Serm. II.

Judges 13.

Revel. 22. 9.

De bono Patientiæ.

Homil. 8. in Evangel.

4. To this, for the likeness of the matter, I add, that the Divine Mercy hath so prosecuted us with the enlargement of his favours, that we are not only fellow-ministers and servants with the Angels, and in our nature in the person of Christ exalted above them; but we also shall be their Judges. And if this be not an honour above that of *Joseph* or *Mordecai*, an honour beyond all the measures of a man, then there is in

Honour

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Honour no degrees, no priority or diſtances, or characters of fame and nobleneſs. Chriſt is the great Judge of all the world, his Humane nature ſhall then triumph over evil men and evil ſpirits; then ſhall the Devils, thoſe Angels that fell from their firſt originals, be brought *in their chains* from their *dark* priſons, and once be allowed to ſee the light, that light that ſhall confound them; while all *that follow the Lamb*, and that are *accounted worthy of that Reſurrection*, ſhall be aſſeſſors in the Judgment. *Know ye not* (ſaith S. *Paul*) *that ye ſhall judge Angels?* And *Tertullian* ſpeaking concerning Devils and accurſed ſpirits [*De cultu fœminarum*] ſaith, *Hi ſunt Angeli quos judicaturi ſumus, hi ſunt Angeli quibus in lavacro renunciavimus*; thoſe Angels which we renounced in Baptiſm, thoſe we ſhall judge in the day of the Lord's Glory, in the great day of Recompences. And that the honour may be yet greater, the ſame day of Sentence that condemns the evil Angels ſhall alſo reward the good, and increaſe their glory: which becauſe they derive from their Lord and ours, from their King and our elder Brother, *the King of glories*, whoſe glorious hands ſhall put the crown upon all our heads, we who ſhall be ſervants of that Judgment, and ſome way or other aſſiſt in it, have a part of that Honour, to be Judges of all Angels, and of all the world. The effect of theſe things ought to be this, that we do not by baſe actions diſhonour that Nature that ſits upon the throne of God, that reigns over Angels, that ſhall ſit in Judgment upon all the world. It is a great undecency that the ſon of a King ſhould bear water upon his head, and dreſs Vineyards among the ſlaves; or to ſee a wiſe man, and the guide of his Country, drink drunk among the meaneſt of his ſervants: but when *members of Chriſt* ſhall be made *members of an harlot*, and that which rides above a rain-bow ſtoops to an imperious whoriſh woman; when the ſoul that is ſiſter to the Lord of Angels ſhall degenerate into the fooliſhneſs or rage of a beaſt, being drowned with the blood of the grape, or made mad with paſſion, or ridiculous with weaker follies; we ſhall but ſtrip our ſelves of that robe of honour with which Chriſt hath inveſted and adorned our Nature; and carry that portion of Humanity which is our own, and which God hath honoured in ſome capacities above Angels into a portion of an eternal ſhame, and become leſs in all ſences, and equally diſgraced with Devils. The ſhame and ſting of this change ſhall be, that we turned the glories of the Divine Mercy into the baſeneſs of Ingratitude, and the amazement of ſuffering the Divine vengeance. But I paſs on.

1 Cor. 6. 3.

5. The next order of Divine Mercies that I ſhall remark, is alſo an improvement of our Nature, or an appendage to it: For, whereas our conſtitution is weak, our Souls apt to diminution and impedite faculties, our bodies to mutilation and imperfection, to blindneſs and crookedneſs, to ſtammering and ſorrows, to baldneſs and deformity, to evil conditions and accidents of body, and to paſſions and ſadneſs of ſpirit; God hath in his infinite mercy provided for every condition rare ſuppletories of comfort and uſefulneſs, to make recompence, and ſometimes with an over-running proportion, for thoſe natural defects, which were apt to make our perſons otherwiſe contemptible, and our conditions intolerable. God gives to blind men better Memories. For upon this account it is that *Ruffinus* makes mention of *Didymus* of *Alexandria*, who, being blind, was bleſſed with a rare attention and ſingular memory, and by prayer, and hearing, and diſcourſing, came to be one of the moſt excellent Divines of that whole age. And it was more remarkable in *Nicaſius Mechlinienſis*, who, being blockiſh at his book, in his firſt childhood fell into accidental Blindneſs, and from thence continually grew to ſo quick an apprehenſion and ſo tenacious a memory, that he became the wonder of his contemporaries, and was choſen Rector of the College at *Mechlin*, and was made Licentiate of Theology at *Lovain*, and Doctor of both the Laws at *Colein*, living and dying in great reputation for his rare parts and excellent Learning. At the ſame rate alſo God deals with men in other inſtances: Want of children he recompences with freedom from care; and whatſoever evil happens to the body is therefore moſt commonly ſingle and unaccompanied, becauſe God accepts that evil as a puniſhment of the ſin of the Man, or the inſtrument of his Vertue or his ſecurity, and it is reckoned as a ſufficient Antidote. God hath laid a ſevere law upon all Women, that *in ſorrow they ſhall bring forth children*: yet God hath ſo attemper'd that ſorrow, that they think themſelves more accurſed if they want that ſorrow; and they have reaſon to rejoice in that ſtate, the trouble of which is alleviated by a promiſe, that *they ſhall be ſaved in bearing children*. He that wants one eye hath the force and vigorouſneſs of both united in that which is left him: and when-ever any man is afflicted with Sorrow, his Reaſon and his Religion, himſelf and all his friends, perſons that are civil and perſons that are obliged, run in to comfort him; and he may, if he will obſerve wiſely, find ſo many

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circumstances of ease and remission, so many designs of providence and studied favours, such contrivances of collateral advantage and certain reserves of substantial and proper comfort, that in the whole sum of affairs it often happens, that *a single cross is a double blessing*, and that even in a temporal sence *it is better to go to the house of mourning than of joys* and *festival* egressions. Is not the affliction of Poverty better than the prosperity of a great and tempting Fortune? Does not wisdom dwell in a mean estate and low spirit; retired thoughts, and under a sad roof? And is it not generally true, that Sickness it self is appayed with Religion and holy thoughts, with pious resolutions and penitential Prayers, with returns to God and to sober counsels? And if this be true, that God sends sorrow to cure Sin, and affliction be the hand-maid to Grace: it is also certain, that every sad contingency in nature is doubly recompensed with the advantages of Religion, besides those intervening refreshments which support the Spirit, and refresh its instruments. I shall need to instance but once more in this particular.

God hath sent no greater evil into the world than that *in the sweat of our brows shall we eat our bread*; and in the difficulty and agony, in the sorrows and contention of our Souls, we shall *work out our salvation*. But see how in the first of these God hath out-done his own anger, and defeated the purposes of his *wrath*, by the inundation of his *mercy*; for this labour and sweat of our brows is so far from being a curse, that without it our very bread would not be so great a blessing. Is it not Labour that makes the Garlick and the Pulse, the Sycamore and the Cresses, the Cheese of the Goats and the Butter of the Sheep, to be savoury and pleasant as the Flesh of the Roe-buck, or the Milk of the Kine, the marrow of Oxen or the thighs of Birds? If it were not for Labour, men neither could eat so much, nor relish so pleasantly, nor sleep so soundly, nor be so healthful nor so useful, so strong nor so patient, so noble nor so untempted. And as God hath made us beholden to Labour for the purchase of many good things, so the thing it self owes to Labour many degrees of its worth and value. And therefore I need not reckon, that, besides these advantages, the mercies of God have found out proper and natural remedies for Labour; Nights to cure the sweat of the Day, Sleep to ease our Watchfulness, Rest to alleviate our Burthens, and daies of Religion to procure our Rest: and things are so ordered, that Labour is become a Duty, and an act of many Vertues, and is not so apt to turn into a sin as its contrary; and is therefore necessary, not only because we need it for making provisions for our life, but even to ease the labour of our Rest; there being no greater tediousness of spirit in the world than want of employment, and an unactive life: and the lazy man is not only unprofitable, but also accursed, and he groans under the load of his time; which yet passes over the active man light, as a dream or the feathers of a bird; while the disimployed is a disease, and like a long sleepless night to himself, and a load unto his Countrey. And therefore although in this particular, God hath been so merciful in this infliction that from the sharpness of the curse a very great part of mankind are freed, and there are myriads of people, good and bad, who do not *eat their bread in the sweat of their brows*; yet this is but an over-running and an excess of the Divine Mercy; God did more for us than we did absolutely need; for he hath so disposed of the circumstances of this curse, that man's affections are so reconciled to it that *they desire it*, and *are delighted in it*; and so the anger of God is ended in Loving kindness, and the drop of water is lost in the full chalice of the Wine, and the Curse is gone out into a multiplied Blessing.

But then for the other part of the severe law and laborious imposition, that we must work out our Spiritual interest with the labours of our spirit, seems to most men to be so intolerable, that rather than pass under it they quit their hopes of Heaven, and pass into the portion of Devils. And what can there be to alleviate this sorrow, that a man shall be perpetually sollicited with an impure Tempter, and shall carry a flame within him, and all the world is on fire round about him, and every thing brings fuel to the flame, and full tables are a snare, and empty tables are collateral servants to a Lust, and help to blow the fire and kindle the heap of prepared Temptations; and yet a man must not at all taste of the forbidden fruit, and he must not desire what he cannot chuse but desire, and he must not enjoy whatsoever he does violently covet, and must never satisfie his appetite in the most violent importunities, but must therefore deny himself, because to do so is extremely troublesome? This seems to be an art of torture, and a device to punish man with the spirit of agony, and a restless vexation. But this also hath in it a great ingredient of mercy, or rather is nothing else but a heap of mercy in its intire constitution. For if it were not for this, we had nothing

nothing of our own to preſent to God, nothing proportionable to the great rewards of Heaven, but either all men, or no man muſt go thither; for nothing can diſtinguiſh man from man in order to beatitude, but *Choice* and *Election*, and nothing can ennoble the *Choice* but *Love*, and nothing can exerciſe *Love* but *Difficulty*, and nothing can make that *Difficulty* but the *Contradiction of our appetite*, and the croſſing of our natural affections. And therefore when-ever any of you are tempted violently, or grow weary in your ſpirits with reſiſting the petulancy of temptation; you may be cured, if you will pleaſe but to remember and rejoice that now you have ſomething of your own to give to God, ſomething that he will be pleaſed to accept, ſomething that he hath given thee that thou maiſt give it him: for our money and our time, our days of feaſting, and our days of ſorrow, our diſcourſe and our acts of praiſe, our prayers and our ſongs, our vows and our offerings, our worſhippings and proteſtations, and whatſoever elſe can be accounted in the ſum of our Religion, are only accepted according as they bear along with them portions of our will, and choice of love, and appendant difficulty.

Lætius eſt quoties magno tibi conſtat honeſtum.

So that whoever can complain that he ſerves God with pains and mortifications, he is troubled becauſe there is a diſtinction of things ſuch as we call Vertue and Vice, Reward and Puniſhment; and if we will not ſuffer God to diſtinguiſh the firſt, he will certainly confound the latter; and his portion ſhall be blackneſs without variety, and puniſhment ſhall be his reward.

6. As an appendage to this inſtance of *divine Mercy*, we are to account that, not only in nature, but in contingency and emergent events of Providence, God makes compenſation to us for all the evils of chance and hoſtilities of accident, and *brings good out of evil*; which is that ſolemn triumph which Mercy makes over Juſtice, when it rides upon a cloud, and crowns its darkneſs with a robe of glorious light. God indeed ſuffered *Joſeph* to be ſold a bond-ſlave into *Egypt*; but then it was that God intended to crown and reward his chaſtity: for by that means he brought him to a fair condition of dwelling, and there gave him a noble trial; he had a brave contention, and he was a conqueror. Then God ſent him to priſon; but ſtill that was *Mercy*, it was to make way to bring him to *Pharaoh*'s Court. And God brought famine upon *Canaan*, and troubled all the Souls of *Jacob*'s family: and there was a plot laid for another Mercy; this was to bring them to ſee and partake of *Joſeph*'s glory. And then God brought a great evil upon their poſterity, and they groaned under Taſk-maſters: but this God changed into *the Miracles of his Mercy*, and ſuffered them to be afflicted that he might do ten Miracles for their ſakes, and proclaim to all the world how dear they were to God. And was not the greateſt good to mankind brought forth from the greateſt Treaſon that ever was committed, the Redemption of the world from the fact of *Judas*; God loving to defeat the malice of man and the arts of the Devil by rare emergencies and ſtrategems of mercy? It is a ſad calamity to ſee a Kingdom ſpoiled, and a Church afflicted; the Prieſts ſlain with the ſword, and the blood of Nobles mingled with cheaper ſand; Religion made a cauſe of trouble, and the beſt men moſt cruelly perſecuted; Government confounded, and Laws aſhamed; Judges decreeing cauſes in fear and covetouſneſs, and the Miniſters of holy things ſetting themſelves againſt all that is Sacred, and ſetting fire upon the fields, and turning in *little foxes* on purpoſe to *deſtroy the vineyards*. And what ſhall make recompence for this heap of ſorrows, whenever God ſhall ſend ſuch ſwords of fire? Even *the mercies of God*, which then will be made publick, when we ſhall hear ſuch afflicted people ſing, *In convertendo captivitatem Sion*, with the voice of joy and feſtival Euchariſt, *among ſuch as keep holy-day*; and when Peace ſhall become ſweeter, and dwell the longer. And in the mean time it ſerves Religion, and the affliction ſhall try the children of God, and God ſhall crown them, and men ſhall grow wiſer and more holy, and leave their petty intereſts and take ſanctuary in holy living, and be taught Temperance by their want, and Patience by their ſuffering, and Charity by their perſecution, and ſhall better underſtand the duty of their relations; and at laſt the ſecret worm that lay at the root of the plant ſhall be drawn forth, and quite extinguiſhed. For ſo have I known a luxuriant Vine ſwell into irregular twigs and bold excreſcencies, and ſpend it ſelf in leaves and little rings, and afford but trifling cluſters to the wine-preſs, and a faint return to his heart which longed to be refreſhed with a full Vintage: But when the Lord of the Vine had cauſed the dreſſers to cut the wilder plant, and

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made it bleed, it grew temperate in its vain expence of uſeleſs leaves, and knotted into fair and juicy bunches, and made accounts of that loſs of blood by the return of fruit. So is an afflicted Province cured of its ſurfeits, and puniſhed for its ſins, and bleeds for its long Riot, and is left ungoverned for its Diſobedience, and chaſtiſed for its wantonneſs; and when the Sword hath let forth the corrupted blood, and the fire hath purged the reſt, then it enters into the double joys of reſtitution, and gives God thanks for his rod, and confeſſes the mercies of the Lord in making the ſmoke to be changed into fire, and the cloud into a perfume, the ſword into a ſtaff, and his anger into mercy.

Had not *David* ſuffered more, if he had ſuffered leſs; and had he not been miſerable, unleſs he had been afflicted? He underſtood it well, when he ſaid, *It is good for me that I have been afflicted.* He that was rival to *Craſſus* when he ſtood Candidate to command the Legions in the *Parthian* War, was much troubled that he miſſed the dignity; but he ſaw himſelf bleſſed that he ſcaped the death, and the diſhonour of the overthrow, by that time the ſad news arrived at *Rome.* The Gentleman at *Marſeilles* curſed his ſtars that he was abſent when the Ship ſet ſail to ſea, having long waited for a wind and miſſed it; but he gave thanks to the Providence that bleſt him with the croſs, when he knew that the Ship periſhed in the Voyage, and all the men were drowned. And even thoſe virgins and barren women in *Jeruſalem* that longed to become glad mothers, and for want of children would not be comforted, yet, when *Titus* ſacked the City, found the words of *Jeſus* true, *Bleſſed is the womb that never bare, and the paps that never gave ſuck.* And the world being governed with a rare variety, and changes of accidents and providence; that which is a misfortune in the particular, in the whole order of things becomes a bleſſing bigger than we hoped for then when we were angry with God for hindring us to periſh in pleaſant ways, or when he was contriving to pour upon thy head a mighty bleſſing. Do not think the Judge condemns you when he chides you, nor think to read thy own final ſentence by the firſt half of his words. *Stand ſtill,* and ſee how it will be in the whole event of things: let God ſpeak his mind out; for it may be this ſad beginning is but an art to bring in, or to make thee to eſteem, and entertain, and underſtand the bleſſing.

They that love to talk of the Mercies of the Lord, and to recount his good things, cannot but have obſerved that God delights to be called by ſuch Appellatives which relate to miſerable and afflicted perſons: He is *the Father of the fatherleſs,* and an *Avenger of the widow's cauſe*; *He ſtandeth at the right hand of the poor, to ſave his ſoul from unrighteous Judges*; and *he is with us in tribulation.* And upon this ground let us account whether *Mercy* be not the greater ingredient in that death and deprivation, when I loſe a man, and get God to be my Father; and when my weak arm of fleſh is cut from my ſhoulder, and God makes me to lean upon him, and becomes my Patron and my Guide, my Advocate and Defender. And if in our greateſt miſery God's mercy is ſo conſpicuous, what can we ſuppoſe him to be in the endearment of his Loving-kindneſs? if his evil be ſo tranſparent, well may we know that upon his face dwells glory, and from his eyes light and perpetual comforts run in channels larger than the returns of the Sea, when it is driven and forced faſter into its natural courſe by the violence of a tempeſt from the North. The ſum is this: God intends every accident ſhould miniſter to Vertue, and every Vertue is the mother and the nurſe of joy, and both of them daughters of the Divine goodneſs: and therefore if our ſorrows do not paſs into comforts, it is beſides God's intention; it is becauſe we will not comply with the act of that Mercy which would ſave us by all means and all varieties, by health and by ſickneſs, by the life and by the death of our deareſt friends, by what we chuſe and by what we fear; that as God's Providence rules over all chances of things and all deſigns of men, ſo his Mercy may rule over all his Providence.

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PART II.

7. GOD having by theſe means ſecured us from the evils of Nature and contingencies, and repreſented himſelf to be our Father, which is the great *endearment* and *tie*, and *expreſſion* of *a natural*, *unalterable* and *eſſential kindneſs*; he next makes proviſions for us to ſupply all thoſe Neceſſities which himſelf hath made. For even *to make Neceſſities* was a great circumſtance of the Mercy; and all the reliſhes of Wine, and the ſavourineſs of Meat, the Sweet and the Fat, the Pleaſure and the Satisfaction, the reſtitution of Spirits, and the ſtrengthing of the Heart, are not owing to the Liver of the Vine or the *Kidneys of Wheat*, to the blood of the Grape or the ſtrength of the Corn, but to the appetite or the neceſſity: And therefore it is, that he that ſits at a full Table, and does not recreate his ſtomach with faſting, and let his digeſtion reſt, and place himſelf in the advantages of nature's intervals: he loſes the bleſſing of his daily bread, and leans upon his table as a ſick man upon his bed, or the lion in the graſs, which he cannot feed on: but he that wants it, and ſits down when Nature gives the ſign, rejoyces in the health of his hunger, and the taſte of his meat, and the ſtrengthning of his ſpirit, and gives God thanks, while his bones and his fleſh rejoyce in the proviſions of nature and the bleſſing of God. Are not the imperfections of infancy and the decays of old age the evils of our nature, becauſe reſpectively they want deſire, and they want guſt and reliſh, and reflections upon their acts of ſenſe? and *when deſire fails*, preſently *the mourners go about the ſtreets*. But then, that thoſe deſires are ſo provided for by nature and art, by ordinary and extraordinary, by foreſight and contingency, according to neceſſity and up unto conveniency, until we arrive at abundance, is a chain of mercies larger than the Bow in the clouds, and richer than the trees of *Eden*, which were permitted to feed our miſerable Father. Is not all the Earth our Orchard and our Granary, our Vineyard and our Garden of pleaſure? and the face of the Sea is our traffick, and the bowels of the Sea is our *Vivarium*, a place for fiſh to feed us, and to ſerve ſome other collateral appendant needs; and all the face of Heaven is a repoſitory for influences and breath, fruitful ſhowers and fair refreſhments. And when God made proviſion for his other creatures, he gave it of one kind, and with variety no greater than the changes of day and night, one devouring the other, or ſitting down with his draught of blood, or walking upon his portion of graſs: But man hath all the food of beaſts, and all the beaſts themſelves that are fit for food, and *the food of Angels*, and *the dew of heaven*, and *the fatneſs of the earth*; and every part of his body hath a proviſion made for it: and the ſmoothneſs of the Olive and the juice of the Vine refreſh the heart and make the face chearful, and ſerve the ends of joy and the feſtivity of man; and are not only to cure hunger or to allay thirſt, but to appeaſe a paſſion and allay a ſorrow. It is an infinite variety of meat with which God furniſhes out the table of mankind. And in the covering our ſin, and cloathing our nakedneſs, God paſſed from Fig-leaves to the Skins of beaſts, from Aprons to long Robes, from Leather to Wooll, and from thence to the warmth of Furrs, and the coolneſs of Silks; he hath dreſſed not only our needs, but hath fitted the ſeveral portions of the year, and made us to go dreſſed like our Mother, leaving off the Winter Sables when the florid Spring appears, and as ſoon as the Tulip fades we put on the robe of Summer, and then ſhear our Sheep for Winter: and God uſes us as *Joſeph* did his brother *Benjamin*; we have many changes of raiment, and our meſs is five times bigger than the proviſion made for our brothers of the Creation. But the Providence and Mercies of God are to be eſtimated alſo according as theſe proviſions are diſpenſed to every ſingle perſon. For that I may not remark the bounties of God running over the tables of the rich, God hath alſo made proviſions for the pooreſt perſon; ſo that if they can but rule their deſires, they ſhall have their tables furniſhed. And this ſecured and provided for by one promiſe and two duties, by our *own Labour* and *our Brother's Charity*: and our faith in this affair is confirmed by all our own, and by all the expe-

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perience of other men. Are not all the men and the women in the world provided for, and fed and cloathed till they die? and was it not always ſo from the firſt morning of the creatures? and that a man is ſtarved to death is a violence and a rare contingency, happening almoſt as ſeldome as for a man to have but one eye: and if our being provided for be as certain as for a man to have two eyes, we have reaſon to adore the wiſdome and admire the mercies of our Almighty Father. But theſe things are evident. Is it not a great thing that God hath made ſuch ſtrange proviſions for our health? ſuch infinite differences of Plants, and hath diſcovered the ſecrets of their nature by mere chance, or by inſpiration? Either of which is the miracle of Providence, ſecret to us, but ordered by certain and regular decrees of Heaven. It was a huge diligence and care of the Divine Mercy that diſcovered to man the ſecrets of Spagirick medicines, of Stones, of Spirits, and the reſults of ſeven or eight Decoctions, and the ſtrange effects of accidental mixtures, which the art of man could not ſuſpect, being bound up in the ſecret ſanctuary of hidden cauſes and ſecret natures, and being laid open by the concourſe of twenty or thirty little accidents, all which were ordered by God as certainly as are the firſt Principles of Nature, or the deſcent of ſons from the Fathers in the moſt noble Families.

But that which I ſhall obſerve in this whole affair, is, That there are both for the proviſion of our tables and the relief of our ſickneſſes, ſo many miracles of Providence, that they give plain demonſtration what relation we bear to Heaven: and the poor man need not be troubled that he is to expect his daily portion after the Sun is up; for he hath found to this day he was not deceived: and then he may rejoice, becauſe he ſees by an effective probation, that in Heaven a decree was made, every day to ſend him proviſions of meat and drink. And that is a mighty mercy when the circles of Heaven are bowed down to wrap us in a boſom of care and nouriſhment, and the wiſdome of God is daily buſied to ſerve his Mercy, as his Mercy ſerves our neceſſities. Does not God plant remedies there where the Diſeaſes are moſt popular? and every Country is beſt provided againſt its own evils. Is not the Rhubarb found where the Sun moſt corrupts the Liver; and the Scabious by the ſhore of the Sea, that God might cure as ſoon as he wounds? and the inhabitants may ſee their remedy againſt the Leproſie and the Scurvy before they feel their ſickneſs. And then to this we may add Natures commons and open fields, the ſhores of Rivers and the ſtrand of the Sea, the unconfined air, the wilderneſs that hath no hedge; and that in theſe every man may hunt and fowl and fiſh reſpectively; and that God ſends ſome Miracles and extraordinary bleſſings ſo for the publick good that he will not endure they ſhould be incloſed and made ſeveral. Thus he is pleaſed to diſpenſe the *Manna* of *Calabria*, the Medicinal waters of *Germany*, the Muſcles at *Sluice* at this day, and the *Egyptian* Beans in the Mariſhes of *Albania*, and the Salt at *Troas* of old; which God, to defeat the Covetouſneſs of man, and to ſpread his mercy over the face of the indigent, as the Sun ſcatters his beams over the boſome of the whole earth, did ſo order, that as long as every man was permitted to partake, the boſome of Heaven was open, but when man gathered them into ſingle handfuls and made them impropriate, God gathered his hand into his boſome, and bound the Heavens with ribs of braſs, and the earth with decrees of iron, and the bleſſing reverted to him that gave it, ſince they might not receive it to whom it was ſent. And in general, this is the excellency of his Mercy, that all our needs are certainly ſupplied and ſecured by a Promiſe which God cannot break: but he that cannot break the laws of his own Promiſes, can break the Laws of Nature that he may perform his promiſe, and he will do a Miracle rather than forſake thee in thy needs: ſo that our ſecurity and the relative mercy is bound upon us by all the power and the truth of God.

8. 8. But becauſe ſuch is the bounty of God, that he hath provided a better life for the inheritance of man, if God is ſo merciful in making fair proviſions for our leſs noble part in order to the tranſition toward our Country, we may expect that the mercies of God have rare arts to ſecure to us his deſigned bounty in order to our inheritance, to that which ought to be our portion for ever. And here I conſider, that it is an infinite Mercy of the Almighty Father of Mercies, that he hath appointed to us ſuch a Religion that leads us to a huge Felicity through pleaſant ways. For the Felicity that is deſigned to us is ſo above our preſent capacities and conceptions, that while we are ſo ignorant, as not to underſtand it, we are alſo ſo fooliſh, as not to deſire it with paſſions great enough to perform the little conditions of its purchaſe. God therefore knowing how great an intereſt it is, and how apt we would be to neglect it, hath found out ſuch conditions of acquiring it, which are eaſes and ſatisfaction to our preſent

ſent appetites. God hath bound our Salvation upon us by the endearment of Temporal proſperities; and becauſe we love this world ſo well, God hath ſo ordered it, that even this world may ſecure the other. And of this, God in old time made open profeſſion: for when he had ſecretly deſigned to bring his people to a glorious immortality in another world, he told them nothing of that, it being a thing bigger than the capacity of their thoughts, or of their Theology; but told them that which would tempt them moſt, and endear obedience; *If you will obey, ye ſhall eat the good things of the land*; Ye ſhall poſſeſs a rich country, ye ſhall triumph over your Enemies, ye ſhall have numerous Families, bleſſed Children, rich Granaries, over-running Wine-preſſes. For God knew the cognation of moſt of them was ſo dear between their affections and the good things of this world, that if they did not obey in hope of that they did need, and fancy, and love, and ſee, and feel; it was not to be expected they ſhould quit their affections for a ſecret in another world, whither before they come they muſt die, and loſe all deſire and all capacities of enjoyment. But this deſign of God, which was bare-faced in the days of the Law, is now in the Goſpel inter-woven ſecretly (but yet plain enough to be diſcovered by an eye of Faith and Reaſon) into every Vertue; and temporal advantage is a great ingredient in the conſtitution of every Chriſtian Grace. For ſo the richeſt Tiſſue dazles the beholders eye when the Sun reflects upon the metal, the ſilver and the gold weaved into fantaſtick imagery, or a wealthy plainneſs; but the rich wire and ſhining filaments are wrought upon cheaper ſilk, the ſpoil of worms and flies: So is the imbroidery of our Vertue. The Glories of the ſpirit dwell upon the face and veſtment, upon the fringes and the borders, and there we ſee the Beril and the Onyx, the Jaſper and the Sardonyx, order and perfection, love, and peace, and joy, mortification of the Paſſions and raviſhment of the Will, adherencies to God and imitation of Chriſt, reception and entertainment of the Holy Ghoſt, and longings after Heaven, Humility and Chaſtity, Temperance and Sobriety; theſe make the frame of the garment, the cloaths of the Soul, that it may *not be found naked in the day of the Lord's viſitation*: But through theſe rich materials a thread of ſilk is drawn, ſome compliance with worms and weaker creatures, ſomething that ſhall pleaſe our bowels, and make the lower man to rejoice; they are wrought upon ſecular content and material ſatisfactions: and now we cannot be happy unleſs we be pious, and the Religion of a Chriſtian is the greateſt ſecurity, and the moſt certain inſtrument of making a man *rich* and *pleaſing*, and *healthful*, and *wiſe*, and *beloved*, in the whole world. I ſhall now remark only two or three inſtances; for the main body of this truth I have other-where repreſented. Life of H. Jeſus, Part. 3. Diſc. 14.

1. The whole Religion of a Chriſtian as it relates to others is nothing but Juſtice and Mercy, certain parents of peace and benefit: and upon this ſuppoſition what evil can come to a juſt and a merciful, to a neceſſary and uſeful perſon? For the firſt permiſſion of evil was upon the ſtock of Injuſtice. He that kills may be killed, and he that does injury may be miſchieved; he that invades another man's right muſt venture the loſs of his own; and when I put my brother to his defence, he may chance drive the evil ſo far from himſelf, that it may reach me. Laws and Judges, private and publick Judicatures, Wars and Tribunals, Axes and Wheels were made, not for the righteous, but for the unjuſt; and all that whole order of things and perſons would be uſeleſs, if men did do as they would willingly ſuffer.

2. And becauſe there is no evil that can befal a juſt man, unleſs it comes by *injury* and *violence*, our Religion hath alſo made as good proviſions againſt that too, as the nature of the thing will ſuffer. For by Patience we are reconciled to the ſufferance, and by Hope and Faith we ſee a certain conſequent reward; and by praying for the perſecuting man we are cured of all the evil of the mind, the envy and the fretfulneſs that uſes to gall the troubled and reſiſting man: and when we turn all the Paſſion into Charity, and God turns all the Suffering into Reward, there remains nothing that is very formidable. So that our Religion obliges us to ſuch duties which prevent all evils that happen juſtly to men, (and in our Religion no man can ſuffer as a malefactor, if he follows the Religion truly:) and for the evils that are unavoidable and come by violence, the Graces of this Diſcipline turn them into Vertues and Rewards, and make them that in their event they are deſirable, and in the ſuffering they are very tolerable.

3. But then when we conſider that the Religion of a Chriſtian conſiſts in doing good to all men, that it is made up of Mercies and Friendſhips, of friendly conventions and aſſemblies of Saints, that all are to *do publick works for neceſſary uſes*, that is, to be able to be beneficial to the publick, and not to be burthenſome to any, where it can be avoided;

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avoided; what can be wiſhed to men in relation to others, and what can be more beneficial to themſelves, than that they be ſuch whom other men will value for their intereſt, ſuch whom the publick does need, ſuch whom Princes and Nobles ought to eſteem, and all men can make uſe of according to their ſeveral conditions; that they are ſo well provided for, that unleſs a perſecution diſables them, they cannot only maintain themſelves, but oblige others to their Charity? This is a temporal good which all wiſe men reckon as part of that felicity which recompences all the labours of their day, and ſweetens the ſleep of their night, and places them in that circle of neighbourhood and amity, where men are moſt valued and moſt ſecure.

4. To this we may add this material conſideration: That all thoſe Graces which oblige us to do good to others are nothing elſe but certain inſtruments of doing advantage to our ſelves. It is a huge nobleneſs of Charity to give Alms, not only to our brother, but for him. It is the Chriſtian ſacrifice, like that of *Job*, who made oblations for his Sons when they feaſted each other, fearing leſt they had ſinned againſt God: and if I give Alms, and faſt and pray in behalf of my Prince or my Patron, my friend or my children, I do a combination of holy actions, which are of all things that I can do the moſt effectual interceſſion for him whom I ſo recommend. But then obſerve the art of this, and what a plot is laid by the Divine Mercy to ſecure bleſſing to our ſelves. That I am a perſon fit to interceed and pray for him, muſt ſuppoſe me a gracious perſon, one whom God rather will accept; ſo that before I be fit to pray and interpoſe for him, I muſt firſt become dear to God, and my Charity can do him no good for whoſe intereſt I gave it, but by making me firſt acceptable to God, that ſo he may the rather hear me; and when I faſt, it is firſt an act of Repentance for my ſelf, before it can be an inſtrument of impetration for him. And thus I do my brother a ſingle benefit by doing my ſelf a double one. And it is alſo ſo ordered, that when I pray for a perſon for whom God will not hear me, yet then he will hear me for my ſelf, though I ſay nothing in my own behalf: and our prayers are like *Jonathan*'s arrows; If they fall ſhort, yet they return my friend or my friendſhip to me; or if they go home, they ſecure him whom they pray for, and I have not only the comfort of rejoycing with him, but the honour and the reward of procuring him a joy. And certain it is, that the charitable prayer of another can never want what it asks, or, in ſtead of it, a greater bleſſing. The good man that ſaw his poor brother troubled becauſe he had nothing to preſent for an offering at the Holy Communion, (when all knew themſelves obliged to do kindneſs for Chriſts poor members, with which themſelves were incorporated with ſo myſterious an union) and gave him money that he might preſent for the good of his Soul, as other Chriſtians did, had not only the reward of Alms, but of Religion too; and that Offering was well husbanded, for it did benefit to two Souls. For as I ſin when I make another ſin; ſo if I help to do a good, I am ſharer in the gains of that talent, and he ſhall not have the leſs, but I ſhall be rewarded upon his ſtock. And this was it which *David* rejoiced in, *Particeps ſum omnium timentium te*; *I am a partner, a companion of all them that fear thee*, I ſhare in their profits. If I do but rejoyce at every grace of God which I ſee in my brother, I ſhall be rewarded for that grace; and we need not envy the excellency of another; it becomes mine as well as his: and if I do rejoyce, I ſhall have cauſe to rejoyce. So excellent, ſo full, ſo artificial is the Mercy of God, in making and ſeeking and finding all occaſions to do us good.

5. The very Charity and Love and Mercy that is commanded in our Religion is in it ſelf a great excellency, not only in order to Heaven, but to the comforts of the earth too, and ſuch without which a man is not capable of a bleſſing or a comfort; and he that ſent Charity and Friendſhips into the world, intended Charity to be as relative as Juſtice, and to do its effect both upon the loving and the beloved perſon. It is a reward and a bleſſing to a kind Father, when his children do well, and every degree of prudent love which he bears to them is an endearment of his joy; and he that loves them not, but looks upon them as burthens of neceſſity, and loads to his fortune, loſes thoſe many rejoycings and the pleaſures of kindneſs which they feaſt withal who love to divide their fortunes amongſt them, becauſe they have already divided large and equal portions of their heart. I have inſtanced in this relation; but it is true in all the excellency of Friendſhip: and every man rejoyces twice when he hath a partner of his joy. A friend ſhares my ſorrow, and makes it but a moiety; but he ſwells my joy, and makes it double. For ſo two channels divide the River, and leſſen it into Rivulets, and make it foordable, and apt to be drunk up at the firſt revels of the *Sirian* Star; but two torches do not divide, but increaſe the flame: and though my tears

tears are the ſooner dried up when they run upon my friends cheeks in the furrows of compaſſion; yet when my flame hath kindled his lamp, we unite the glories and make them radiant like the golden Candleſticks that burn before the throne of God, becauſe they ſhine by numbers, by unions, and confederations of light and joy.

And now upon this account which is already ſo great, I need not reckon concerning the collateral iſſues and little ſtreams of comfort which God hath made to iſſue from that Religion to which God hath obliged us; ſuch as are *mutual comforts*, *viſiting ſick people*, *inſtructing the ignorant*, and ſo becoming better *inſtructed* and *fortified* and *comforted* our ſelves by the inſtruments of our brother's eaſe and advantages; the glories of *converting Souls*, of *reſcuing a ſinner from hell*, of a miſerable man from the grave, *the honour and nobleneſs of being a good man*, the noble confidence and the bravery of Innocence, the eaſe of Patience, the quiet of Contentedneſs, the reſt of Peacefulneſs, the worthineſs of Forgiving others, the greatneſs of ſpirit that is in deſpiſing Riches, and the ſweetneſs of ſpirit that is in Meekneſs and Humility: theſe are Chriſtian *Graces* in every ſence; favours of God, and iſſues of his bounty and his mercy. But all that I ſhall now obſerve farther concerning them is this, That God hath made theſe neceſſary; he hath obliged us to have them under pain of damnation; he hath made it ſo ſure to us to become happy even in this world, that if we will not, he hath threatned to deſtroy us; which is not a deſire or aptneſs to do us an evil, but an art to make it impoſſible that we ſhould. For God hath ſo ordered it, that we cannot periſh, unleſs we deſire it our ſelves; and unleſs we will do our ſelves a miſchief on purpoſe to get Hell, we are ſecured of Heaven; and there is not in the nature of things any way that can more infallibly do the work of felicity upon creatures that can chuſe, than to make that which they ſhould naturally chuſe be ſpiritually their duty: and then he will make them happy hereafter, if they will ſuffer him to make them happy here. But hard by ſtand another throng of Mercies that muſt be conſidered by us, and God muſt be glorified in them; for they are ſuch as are intended to preſerve to us all this Felicity.

9. God, that he might ſecure our duty and our preſent and conſequent felicity, hath tied us with golden chains, and bound us not only with the bracelets of Love and the deliciouſneſs of Hope, but with the ruder cords of Fear and Reverence, even with all the innumerable parts of a *reſtraining grace*. For it is a huge aggravation of humane calamity to conſider, that after a man hath been inſtructed in the love and advantages of his Religion, and knows it to be the way of honour and felicity, and that to prevaricate his holy Sanctions is certain death and diſgrace to eternal Ages; yet that ſome men ſhall deſpiſe their Religion, others ſhall be very wary of its Laws, and call the Commandments a burthen, and too many with a perfect choice ſhall delight in death and the ways that lead thither; and they chuſe money infinitely, and to rule over their brother by all means, and to be revenged extremely, and to prevail by wrong, and to do all that they can, and pleaſe themſelves in all that they deſire, and love it fondly, and be reſtleſs in all things but where they periſh. If God ſhould not interpoſe by the arts of a miraculous and merciful grace, and put a bridle in the mouth of our Luſts, and chaſtiſe the Sea of our follies by ſome heaps of Sand or the walls of a rock, we ſhould periſh in the deluge of ſin univerſally, as the old World did in that ſtorm of Divine anger, *the Floud of waters*. But thus God ſuffers but few Adulteries in the world, in reſpect of what would be if all men that deſire to be Adulterers had power and opportunity: and yet ſome men and very many women are by modeſty and natural ſhamefacedneſs chaſtiſed in their too forward appetites, or the Laws of man, or publick reputation, or the undecency and unhandſome circumſtances of ſin, check the deſire, and make it that it cannot arrive at act. For ſo have I ſeen a buſie flame ſitting upon a ſullen coal turn its point to all the angles and portions of its neighbourhood, and reach at a heap of prepared ſtraw, which like a bold temptation called it to a reſtleſs motion and activity; but either it was at too big a diſtance, or a gentle breath from Heaven diverted the ſphere and the ray of the fire to the other ſide, and ſo prevented the violence of the burning, till the flame expired in a weak conſumption, and died turning into ſmoke and the coolneſs of death and the harmleſneſs of a Cynder. And when a man's deſires are winged with ſails and a luſty wind of paſſion, and paſs on in a ſmooth channel of opportunity, God oftentimes hinders the Luſt and the impatient deſire from paſſing on to its port and entring into action by a ſudden thought, by a little remembrance of a word, by a fancy, by a ſudden diſability, by unreaſonable and unlikely fears, by the ſudden intervening of company, by the very wearineſs of the paſſion, by curioſity, by want of health, by the too great violence

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lence of the deſire, burſting it ſelf with its fulneſs into diſſolution and a remiſs eaſineſs, by a ſentence of Scripture, by the reverence of a good man, or elſe by the proper interventions of the Spirit of Grace chaſtiſing the crime, and repreſenting its *appendant* miſchiefs, and its *conſtituent* diſorder and irregularity: and after all this, the very anguiſh and trouble of being defeated in the purpoſe hath rolled it ſelf into ſo much uneaſineſs and unquiet collections, that the man is grown aſhamed and vexed into more ſober counſels.

And the mercy of God is not leſs than infinite in ſeparating men from the occaſions of their ſin, from the neighbourhood and temptation. For if the *Hyæna* and a Dog ſhould be thruſt into the ſame Kennel, one of them would ſoon find a grave, and it may be both of them their death. So infallible is the ruine of moſt men, if they be ſhewed a temptation: Nitre and Reſin, Naphtha and Bitumen, Sulphur and Pitch are their conſtitution; and the fire paſſes upon them infinitely, and there is none to ſecure them. But God, by removing our ſins far from us, *as far as the Eaſt is from the Weſt*, not only putting away the guilt, but ſetting the occaſion far from us, extremely far, ſo far that ſometimes we *cannot ſin*, and many times *not eaſily*, hath magnified his mercy, by giving us ſafety in all thoſe meaſures in which we are untempted. It would be the matter of new diſcourſes, if I ſhould conſider concerning the variety of God's grace; his preventing and accompanying, his inviting and corroborating grace; his aſſiſting us to will, his enabling us to do; his ſending Angels to watch us, to remove us from evil company, to drive us with ſwords of fire from forbidden inſtances, to carry us by unobſerved opportunities into holy company, to miniſter occaſions of holy diſcourſes, to make him by ſome means or other neceſſary to do a holy action, to make us in love with Vertue, becauſe they have mingled that Vertue with a juſt and a fair intereſt, to ſome men by making Religion that thing they live upon, to others the means of their reputation and the ſecurities of their honour, and thouſands of ways more, which every prudent man that watches the ways of God cannot but have obſerved. But I muſt alſo obſerve other great conjugations of Mercy; for he that is to paſs through an infinite, muſt not dwell upon every little line of life.

10. 10. The next order of Mercies is ſuch which is of ſo pure and unmingled conſtitution, that it hath at firſt no regard to the capacities and diſpoſitions of the receivers, and afterwards, when it hath, it relates only to ſuch conditions which it ſelf creates and produces in the ſuſcipient; I mean the Mercies of the *Divine Predeſtination*. For was it not an infinite mercy that God ſhould predeſtinate all mankind to Salvation by *Jeſus* Chriſt, even when he had no other reaſon to move him to do it, but becauſe man was miſerable, and needed his pity? But I ſhall inſtance only in the intermedial part of this myſterious Mercy. Why ſhould God cauſe us to be born of Chriſtian parents, and not to be circumciſed by the impure hands of a Turkiſh Prieſt? What diſtinguiſhed me from another, that my Father was ſevere in his diſcipline, and careful to *bring me up in the nurture and admonition of the Lord*, and I was not expoſed to the careleſneſs of an irreligious Guardian, and taught to ſteal and lie, and to make ſport with my infant vices and beginnings of iniquity? Who was it that diſcerned our perſons from the lot of dying Chryſoms, whoſe portion muſt be among thoſe who never glorified God with a free obedience? What had you done of good, or towards it, that you were not condemned to that ſtupid ignorance which makes the Souls of moſt men to be little higher than Beaſts, and who underſtand nothing of Religion and noble Principles, of Parables and wiſe ſayings of old men? And not only in our Cradles, but in our Schools and our Colleges, in our Friendſhips and in our Marriages, in our Enmities and in all our converſation, in our Vertues and in our vices, where all things in us were equal, or elſe we were the inferiour, there is none of us but have felt the mercies of many differences. Or it may be my brother and I were intemperate, and drunk, and quarrelſome, and he kill'd a man; but God did not ſuffer me to do ſo: He fell down and died with a little diſorder; I was a beaſt, and yet was permitted to live, and not yet to die in my ſins: He did amiſs once, and was ſurpriſed in that diſadvantage; I ſin daily, and am ſtill invited to Repentance: He would fain have lived and amended; I neglect the grace, but am allowed the time. And when God ſends the Angel of his wrath to execute his anger upon a ſinful people, we are encompaſſed with funerals, and yet the Angel hath not ſmitten us: what or who makes the difference? We ſhall then ſee when, in the ſeparations of Eternity, *we ſitting in glory* ſhall ſee ſome of the partners of our ſins carried into deſpair and the portions of the left hand, and roaring in the ſeats of the Reprobate; we ſhall then perceive that it is

even

even that Mercy which hath no cauſe but it ſelf, no meaſure of its emanation but our miſery, no natural limit but Eternity, no beginning but God, no object but man, no reaſon but an eſſential and an unalterable goodneſs, no variety but our neceſſity and capacity, no change but new inſtances of its own nature, no ending or repentance but our abſolute and obſtinate refuſal to entertain it.

11. Laſtly, All the Mercies of God are concentred in that which is all the Felicity of man: and God is ſo great a lover of Souls, that he provides ſecurities and fair conditions for them, even againſt all our reaſon and hopes, our expectations and weak diſcourſings. The particulars I ſhall remark are theſe: 1. God's Mercy prevails over the malice and ignorances, the weakneſſes and follies of men; ſo that in the conventions and aſſemblies of Hereticks, (as the word is uſually underſtood, for erring and miſtaken people) although their Doctrines are ſuch, that, if men ſhould live according to their proper and natural conſequences, they would live impiouſly, yet in every one of theſe there are perſons ſo innocently and invincibly miſtaken, and who mean nothing but Truth, while in the ſimplicity of their heart they talk nothing but Error, that in the defiance and contradiction of their own Doctrines they live according to its contradictory. He that believes Contrition alone with Confeſſion to a Prieſt is enough to expiate ten thouſand ſins, is furniſhed with an excuſe eaſie enough to quit himſelf from the troubles of a holy life; and he that hath a great many cheap ways of buying off his Penances for a little money, even for the greateſt ſins, is taught a way not to fear the doing of an act for which he muſt repent; ſince Repentance is a duty ſo *ſoon*, ſo *certainly*, and ſo *eaſily* performed. But theſe are notorious Doctrines of the *Roman* Church: and yet God ſo loves the Souls of his creatures, that many men who truſt to theſe doctrines in their diſcourſes, dare not rely upon them in their lives. But while they talk as if they did not need to live ſtrictly, many of them live ſo ſtrictly as if they did not believe ſo fooliſhly. He that tells that, antecedently, God hath to all humane choice decreed men to Heaven or to Hell, takes away from men all care of the Way, becauſe they believe that he that infallibly decreed that End hath unalterably appointed the Means, and ſome men that talk thus wildly live ſoberly, and are overwrought in their underſtanding by ſome ſecret art of God, that man may not periſh in his ignorance, but be aſſiſted in his choice, and ſaved by the Divine mercies. And there is no ſect of men but are furniſhed with antidotes and little excuſes to cure the venom of their Doctrine: and therefore although the adherent and conſtituent poiſon is notorious, and therefore to be declined; yet becauſe it is collaterally cured and overpowered by the torrent and wiſdom of God's Mercies, the men are to be taken into the Quire, that we may all join, giving God praiſe for the operation of his hands. 2. I ſaid formerly, that there are many ſecret and undiſcerned Mercies by which men live, and of which men can give no account till they come to give God thanks at their publication: and of this ſort is that mercy which God reſerves for the Souls of many millions of men and women concerning whom we have no hopes, if we account concerning them by the uſual proportions of revelation and Chriſtian commandments; and yet we are taught to hope ſome ſtrange good things concerning them by the analogy and general rules of the Divine Mercy. For what ſhall become of ignorant Chriſtians, people that live in Wilderneſſes and places more deſart than a primitive Hermitage? people, that are baptized, and taught to go to Church, it may be once a year? people that can get no more knowledge, they know not where to have it, nor how to deſire it? and yet that an eternity of pains ſhall be conſequent to ſuch an ignorance, is unlike the Mercy of God: and yet that they ſhould be in any diſpoſition towards an eternity of intellectual joys, is no-where ſet down in the leaves of revelation: And when the *Jews* grew rebellious, or a ſilly woman of the daughters of *Abraham* was tempted, and ſinned, and puniſhed with death, we uſually talk as if that death paſſed on to a worſe; but yet we may arreſt our thoughts upon the Divine Mercies, and conſider that it is reaſonable to expect from the Divine Goodneſs, that no greater forfeiture be taken upon a Law than was expreſſed in its ſanction and publication. He that makes a Law, and binds it with the penalty of ſtripes, we ſay he intends not to afflict the diſobedient with ſcorpions and axes; and it had been hugely neceſſary that God had ſcar'd the *Jews* from their ſins by threatning the pains of Hell to them that diſobeyed, if he intended to inflict it: for although many men would have ventured the future, ſince they are not affrighted with the preſent and viſible evil; yet ſome perſons would have had more Philoſophical and Spiritual apprehenſions than others, and have been infallibly cured in all their temptations with the fear of an eternal pain: and however whether they had or no, yet ſince it cannot be

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understood how it consists with the Divine Justice to exact a pain bigger than he threatned, greater than he gave warning of, we are sure it is a great way off from God's Mercy to do so. He that usually imposes less, and is loth to inflict any, and very often forgives it all, is hugely distant from exacting an eternal punishment, when the most that he threatned and gave notice of was but a temporal. The effect of this consideration I would have to be this: That we may publickly worship this mercy of God which is kept in secret, and that we be not too forward in sentencing all Heathens, and prevaricating *Jews* to the eternal pains of Hell; but to hope that they have a portion in the secrets of the Divine Mercy, where also, unless many of us have some little portions deposited, our condition will be very uncertain, and sometimes most miserable. God knows best how intolerably accursed a thing it is to perish in the eternal flames of Hell, and therefore he is not easie to inflict it: and if the joys of Heaven be too great to be expected upon too easie terms, certainly the pains of the damned are infinitely too big to pass lightly upon persons who cannot help themselves, and who, if they were helped with clearer revelations, would have avoided them. But as in these things we must not pry into the secrets of the Divine Oeconomy, being sure, whether it be so or no, it is most just even as it is; so we may expect to see the glories of the Divine Mercy made publick in unexpected instances at the great day of Manifestation. And indeed our dead many times go forth from our hands very strangely and carelesly, without Prayers, without Sacraments, without consideration, without counsel, and without comfort: and to dress the Souls of our dear people at so sad a parting is an employment we therefore omit, not always because we are negligent, but because the work is sad, and allays the affections of the world with those melancholick circumstances; but if God did not in his mercies make secret and equivalent provisions for them, and take care of his redeemed ones, we might unhappily meet them in a sad eternity, and without remedy weep together, and groan for ever. But *God hath provided better things for them, that they without us*, that is, without our assistances, *shall be made perfect.*

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PART III.

THere are very many more orders and Conjugations of Mercies: but because the numbers of them naturally tend to their own greatness, that is, to have no measure, I must reckon but a few more and them also without order: for that they do descend upon us we see and feel, but by what order of things or causes, is as undiscerned as the head of *Nilus*, or a sudden remembrance of a long neglected and forgotten Proposition.

1. But upon this account it is that good men have observed, that the providence of God is so great a provider for holy living, and does so certainly minister to Religion, that nature and chance, the order of the world and the influences of Heaven, are taught to serve the ends of *the Spirit of God* and *the spirit of a man.* I do not speak of the Miracles that God hath in the several periods of the world wrought for the establishing his Laws, and confirming his Promises, and securing our Obedience; though that was all the way the over-flowings and miracles of *Mercy* as well as *Power:* but that which I consider is, that besides the extraordinary emanations of the Divine Power upon the first and most solemn occasions of an Institution and the first beginnings of a Religion, (such as were the wonders God did in *Egypt* and in the wilderness, preparatory to the sanction of that Law and *the first Covenant*) and the miracles wrought by Christ and his Apostles for the founding and the building up the Religion of the Gospel and *the new Covenant*; God does also do things wonderful and miraculous for the promoting the ordinary and less solemn actions of our Piety, and to assist and accompany them in a constant and regular succession. It was a strange variety of natural efficacies, that Manna should stink in twenty four hours if gathered upon

upon Wedneſday and Thurſday, and that it ſhould laſt till forty eight hours if gathered upon the Even of the Sabbath; and that it ſhould laſt many hundreds of years when placed in the Sanctuary by the miniſtery of the high Prieſt. But ſo it was in the *Jews* Religion: and Manna pleaſed every palate, and it filled all appetites, and the ſame meaſure was a different proportion, it was much and it was little; as if Nature that it might ſerve Religion had been taught ſome meaſures of infinity, which is every where and no where, filling all things and circumſcribed with nothing, meaſured by one Omer, and doing the work of two; like the Crowns of Kings, fitting the brows of *Nimrod* and the moſt mighty Warriour, and yet not too large for the temples of an infant Prince. And not only is it thus in Nature, but in contingencies and acts depending upon the choice of men. For God having commanded the Sons of *Iſrael* to go up to *Jeruſalem* to worſhip thrice every year, and to leave their borders to be guarded by women and children and ſick perſons, in the neighbourhood of diligent and ſpiteful enemies; yet God ſo diſpoſed of their hearts and opportunities, that they never entred the Land when the people were at their ſolemnity, until they deſecrated their Rites, by doing at their Paſsover the greateſt ſin and treaſon in the world. Till at *Eaſter* they *crucified the Lord of life* and glory, they were ſecure in *Jeruſalem* and in their borders: but when they had deſtroyed Religion by this act, God took away their ſecurity, and *Titus* beſieged the City at the feaſt of *Eaſter*, that the more might periſh in the deluge of the Divine indignation.

To this obſervation the *Jews* add, That in *Jeruſalem* no man ever had a fall that came thither to worſhip; That at their ſolemn Feſtivals there was reception in the Town for all the inhabitants of the Land: concerning which although I cannot affirm any thing, yet this is certain, that no godly perſon among all the tribes of *Iſrael* was ever *a beggar*, but all the variety of humane chances were over-ruled to the purpoſes of Providence, and Providence was meaſured by the ends of the Religion, and the Religion which promiſed them plenty performed the promiſe, till the Nation and Religion too began to decline, that it might give place to a better Miniſtery and a more excellent diſpenſation of the things of the world.

But when Chriſtian Religion was *planted, and had taken root, and had filled all lands*, then all the nature of things, *the whole Creation* became ſervant to the Kingdom of Grace; and *the head of the Religion* is alſo the Head of the creatures, and miniſters all the things of the world in order to the Spirit of Grace: and now *Angels are miniſtring ſpirits, ſent forth to miniſter for the good of them that fear the Lord*; and all the violences of men and things of nature and choice are forced into ſubjection and loweſt miniſteries, and to co-operate as with an united deſign to verifie all the Promiſes of the Goſpel, and to ſecure and advantage all *the children of the Kingdom*: and now he that is made poor by chance or Perſecution, is made rich by Religion, and he that *hath nothing, yet poſſeſſes all things*; and *ſorrow* it ſelf is the greateſt *comfort*, not only becauſe it miniſters to Vertue, but becauſe *it ſelf is one*, as in the caſe of Repentance; and *death* miniſters to *life*, and *bondage* is *freedom*, and *loſs* is *gain*, and our *enemies* are our *friends*, and every thing turns into Religion, and Religion turns into felicity and all manner of advantages. But that I may not need to enumerate any more particulars in this obſervation: Certain it is, that Angels of light and darkneſs, all the influences of Heaven and the fruits and productions of the Earth, the Stars and the Elements, the ſecret things that lie in the bowels of the Sea and the Entrails of the Earth, the ſingle Effects of all efficients and the conjunction of all cauſes, all events foreſeen and all rare contingencies, every thing of chance and every thing of choice, is ſo much a ſervant to Him whoſe greateſt deſire and great intereſt is by all means to ſave our Souls, that we are thereby made ſure, that all the whole Creation ſhall be made to bend in all the flexures of its nature and accidents, that it may miniſter to Religion, to the good of the Catholick Church, and every perſon within its boſom, who are the body of him that rules over all the world, and commands them as he chuſes.

2. But that which is next to this, and not much unlike the deſign of this wonderful Mercy, is, that all the actions of Religion, though mingled with circumſtances of differing, and ſometimes of contradictory, relations, are ſo concentred in God their proper centre, and conducted in ſuch certain and pure channels of *reaſon* and *rule*, that no one duty does contradict another; and it can never be neceſſary for any man in any caſe to ſin. They that bound themſelves by an Oath to kill *Paul* were not environed with the ſad neceſſities of Murther on one ſide, and Vow-breach on the o-

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ther, ſo that if they did murther him they were man-ſlayers, if they did not they were perjured; for God had made proviſion for this caſe, that no unlawful Oath ſhould paſs an obligation. He that hath given his faith in unlawful confederation againſt his Prince, is not girded with a fatal neceſſity of breach of truſt on one ſide, or breach of Allegeance on the other; for in this alſo God hath ſecured the caſe of Conſcience, by forbidding any man to make an unlawful Promiſe; and upon a ſtronger degree of the ſame reaſon, by forbidding him to keep it in caſe he hath made it. He that doubts whether it be lawful to keep the Sunday holy, muſt not do it, during that doubt, becauſe *whatſoever is not of faith is ſin.* But yet God's mercy hath taken care to break this ſnare in ſunder, ſo that he may neither ſin againſt the Commandment, nor againſt his Conſcience: for he is bound to lay aſide his Errour, and be better inſtructed; till when, the ſcene of his ſin lies in ſomething that hath influence upon his underſtanding, not in the omiſſion of the fact. *No man can ſerve two maſters*, but therefore *he muſt hate the one, and cleave to the other.* But then if we conſider what infinite contradiction there is in ſin, and that the great Long-ſuffering of God is expreſſed in this, that God *ſuffered the contradiction of ſinners*; we ſhall feel the Mercy of God in the Peace of our Conſciences and the Unity of Religion, ſo long as we do the work of God. It is a huge affront to a Covetous man, that he is the farther off from fulneſs by having great heaps and vaſt revenues; and that his thirſt increaſes by having that which ſhould quench it; and that the more he ſhall need to be ſatisfied, the leſs he ſhall dare to do it; and that he ſhall refuſe to drink becauſe he is dry; that he dies if he taſtes, and languiſhes if he does not; and at the ſame time he is full and empty, burſting with a plethory and conſumed with hunger, drowned with Rivers of Oil and Wine, and yet dry as the *Arabian* ſands. But then the contradiction is multiplied, and the labyrinths more amazed, when Prodigality waits upon another curſe, and Covetouſneſs heaps up that Prodigality may ſcatter abroad, then diſtractions are infinite, and a man hath two Devils to ſerve of contradictory deſigns, and both of them exacting obedience more unreaſonably than the *Ægyptians* task-maſters; then there is no reſt, no end of labours, no ſatisfaction of purpoſes, no method of things, but they begin where they ſhould end, and begin again; and never paſs forth to content, or reaſon, or quietneſs, or poſſeſſion. But the duty of a Chriſtian is eaſie in a Perſecution, it is clear under a Tyranny, it is evident in deſpite of Hereſie, it is one in the midſt of Schiſm, it is determined amongſt infinite Diſputes; being like a Rock in the Sea, which is beaten with the tide, and waſhed with retiring waters, and encompaſſed with miſts, and appears in ſeveral figures, but it always dips its foot in the ſame bottom, and remains the ſame in calms and ſtorms, and ſurvives the revolution of ten thouſand tides, and there ſhall dwell till time and tides ſhall be no more. So is our duty, uniform and conſtant, open and notorious, variouſly repreſented, but in the ſame manner exacted: and in the intereſt of our Souls God hath not expoſed us to uncertainty, or the variety of any thing that can change; and it is by the grace and mercy of God put into the power of every Chriſtian to do that which God through *Jeſus* Chriſt will accept to Salvation: and neither men nor Devils ſhall hinder it, unleſs we liſt our ſelves.

3. After all this, we may ſit down and reckon up great ſums and conjugations of his gracious gifts, and tell the minutes of eternity by the number of the Divine Mercies. God hath given *his Laws* to rule us, *his Word* to inſtruct us, *his Spirit* to guide us, *his Angels* to protect us, *his Miniſters* to exhort us: he *revealed* all our duty, and he hath *concealed* whatſoever can hinder us; he hath *affrighted* our follies with fear of death, and engaged our watchfulneſs by its ſecret coming; he hath exerciſed our Faith by keeping private the ſtate of Souls departed, and yet hath confirmed our Faith by a promiſe of a Reſurrection, and entertained our Hope by ſome general ſignifications of the ſtate of interval. His Mercies make contemptible means inſtrumental to great purpoſes, and a ſmall herb the remedy of the greateſt diſeaſes. He impedes the Devil's rage, and infatuates his counſels; he diverts his malice, and defeats his purpoſes; he binds him in the chain of darkneſs, and gives him no power over the children of light; he ſuffers him to walk in ſolitary places, and yet fetters him that he cannot diſturb the ſleep of a child; he hath given him mighty power, and yet a young maiden that reſiſts him ſhall make him flee away; he hath given him a vaſt knowledge, and yet an ignorant man can confute him with the twelve Articles of his Creed; he gave him power over the winds, and made him Prince of the air, and yet the breath of a holy Prayer can drive him as far as the utmoſt Sea; and he hath ſo reſtrained him, that

that (except it be by faith) we know not whether there be any Devil, yea or no: for we never heard his noiſes, nor have ſeen his affrighting ſhapes. This is that great Principle of all the Felicity we hope for, and of all the means thither, and of all the skill and all the ſtrengths we have to uſe thoſe means. He hath made great variety of conditions, and yet hath made all neceſſary, and all mutual helpers; and by ſome inſtruments and in ſome reſpects they are all equal in order to felicity, to content, and final and intermedial ſatisfactions. He gave us part of our reward in hand, that he might inable us to work for more: he taught the world Arts for uſe, Arts for entertainment of all our Faculties and all our diſpoſitions: he gives eternal gifts for temporal ſervices, and gives us whatſoever we want *for asking*, and commands us to ask, and threatens us if we will not ask, and puniſhes us for refuſing to be happy. This is that glorious Attribute that hath made *order* and *health*, *harmony* and *hope*, *reſtitutions* and *variety*, the joys of direct poſſeſſion, and the joys, the artificial joys of contrariety and compariſon. He comforts the poor, and he brings down the rich, that they may be ſafe, in their humility and ſorrow, from the tranſportations of an unhappy and uninſtructed Proſperity. He gives neceſſaries to all, and ſcatters the extraordinary proviſions ſo, that every Nation may traffick in charity, and commute for pleaſures. He was the *Lord of Hoſts*, and he is ſtill what he was; but he loves to be called *the God of Peace*; becauſe he was terrible in that, but he is delighted in this. His Mercy is his glory, and his glory is the light of Heaven. His Mercy is the life of the Creation, and it fills all the earth; and his Mercy is a Sea too, and it fills all the abyſſes of the Deep: it hath given us promiſes for ſupply of whatſoever we need, and relieves us in all our fears, and in all the evils that we ſuffer. His mercies are more than we can tell, and they are more than we can feel: for all the world in the abyſſe of the Divine Mercies is like a man diving into the bottom of the Sea, over whoſe head the waters run inſenſibly and unperceived, and yet the weight is vaſt, and the ſum of them is unmeaſurable; and the man is not preſſed with the burthen, nor confounded with numbers: and no obſervation is able to recount, no ſenſe ſufficient to perceive, no memory large enough to retain, no underſtanding great enough to apprehend this infinity; but we muſt *admire*, and *love*, and *worſhip*, and *magnifie* this Mercy for ever and ever; that we may dwell in what we feel, and be comprehended by that which is equal to God, and the parent of all Felicity.

And yet this is but the one half. The Mercies of *giving* I have now told of; but thoſe of *forgiving* are greater, though not more. [*He is ready to forgive.*] And upon this ſtock thrives the intereſt of our great hope, the hopes of a bleſſed Immortality. For if the mercies of giving have not made our expectation big enough to entertain the confidences of Heaven: yet when we think of the graciouſneſs and readineſs of *forgiving*, we may with more readineſs hope to eſcape Hell, and then we cannot but be bleſſed by an eternal conſequence. We have but ſmall opinion of the Divine Mercy, if we dare not believe concerning it, that it is *deſirous*, and *able*, and *watchful*, and *paſſionate*, to keep us, or reſcue us reſpectively from ſuch a condemnation, *the pain* of which is inſupportable, and *the duration* is eternal, and *the extenſion* is miſery upon all our faculties, and *the intenſion* is great beyond patience, or natural or ſupernatural abilities, and *the ſtate* is a ſtate of darkneſs and deſpair, of confuſion and amazement, of curſing and roaring, anguiſh of ſpirit and gnaſhing of teeth, miſery univerſal, perfect and irremediable. From this it is which God's Mercies would ſo fain preſerve us. This is a ſtate that God provides for his enemies, not for them that love him; that endeavour to obey, though they do it but in weakneſs; that weep truly for their ſins, though but with a ſhowr no bigger than the drops of pity; that wait for his coming with a holy and pure flame, though their lamps are no brighter than a poor man's candle, though their ſtrengths are no greater than a contrite reed or a ſtrained arm, and their fires have no more warmth than the ſmoak of kindling flax. If our *Faith be pure*, and our *Love unfeigned*, if the degrees of it be great, God will accept it into glory; if it be little, he will accept it into grace and make it bigger. For that is the firſt inſtance of God's readineſs to forgive: he will upon any terms that are not unreaſonable, and that do not ſuppoſe a remanent affection to ſin, keep us from the intolerable pains of Hell. And indeed if we conſider the conſtitution of the conditions which God requires, we ſhall ſoon perceive God intends Heaven to us a meer gift, and that the duties on our parts are but little entertainments and exerciſes of our affections and our love, that the Devil might not ſeize upon that portion which to eternal ages ſhall be the inſtrument of our Happineſs. For in all the parts of our duty, it may be there is but one inſtance in which we are to do violence to our na-

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tural and first desires. For those men have very ill natures, to whom Vertue is so contrary that they are inclined naturally to *Lust*, to *Drunkenness* and *Anger*, to *Pride* and *Covetousness*, to *Unthankfulness*, and *Disobedience*. Most men that are tempted with Lust could easily enough entertain the sobrieties of other counsels, as of Temperance, and Justice, or Religion, if it would indulge to them but that one passion of Lust; and persons that are greedy of Money are not fond of Amorous vanities, nor care they to sit long at the Wine: and one Vice destroys another: and when one Vice is consequent to another, it is by way of punishment and dereliction of the man, unless where Vices have cognation, and seem but like several degrees of one another. And it is evil custom and superinduced habits that make artificial appetites in most men to most sins: But many times their natural temper vexes them into uneasie dispositions, and aptnesses only to some one unhandsome sort of action. That one thing therefore is it in which God demands of thee *mortification* and *self-denial*.

Certain it is, there are very many men in the world that would fain commute their severity in all other instances for a licence in their one appetite; they would not refuse long Prayers after a drunken meeting, or great *Alms* together with one great *Lust*. But then consider how easie it is for them to go Heaven. God demands of them, for his sake and their own, to crucifie but one natural Lust, or one evil habit, (for all the rest they are easie enough to do themselves) and God will give them Heaven, where the joy is more than one. And I said it is but one mortification God requires of most men; for if those persons would extirp but that one thing in which they are principally tempted, it is not easily imaginable that any less evil to which the temptation is trifling should interpose between them and their great interest. If *Saul* had not spared *Agag*, the people could not have expected mercy: and our little and inferiour appetites, that rather come to us by intimation and consequent adherences than by direct violence, must not dwell with him who hath crossed the violence of his distempered nature in a beloved instance. Since therefore this is the state of most men, and God in effect demands of them but one thing, and in exchange for that will give them all good things; it gives demonstration of his huge easiness to redeem us from that intolerable evil that is equally consequent to the indulging to one or to twenty sinful habits.

2. God's readiness to pardon appears in this, that he pardons before we ask; for he that bids us ask for pardon, hath in design and purpose done the thing already: for, What is wanting on his part, *in whose only power* it is to give pardon, and *in whose desire* it is that we should be pardoned, and *who commands* us to lay hold upon the offer? He hath done all that belongs to God, that is, all that concerns the Pardon; there it lies ready, it is recorded in the book of life, it wants nothing but being exemplified and taken forth, and the Holy Spirit stands ready to consign and pass the privy signet, that we may exhibit it to Devils and evil men when they tempt us to despair or sin.

3. Nay, God is so ready in his Mercy, that he did pardon us even before he redeemed us. For, What is the secret of the mysterie, that the eternal Son of God should take upon him our nature, and die our death, and suffer for our sins, and do our work, and enable us to do our own? He that did this, is God; he who *thought it no robbery to be equal with God*, he came to satisfie himself, to pay to himself the price for his own creature. And when he did this for us that he might pardon us, was he at that instant angry with us? was this an effect of his anger or of his love, that God sent his Son to work our Pardon and Salvation? Indeed we were angry with God, at enmity with the Prince of life; but he was reconciled to us so far, as that he then did the greatest thing in the world for us: For nothing could be greater than that *God, the Son of God*, should die for us. Here was reconciliation before pardon: and God, that came to die for us, did love us first before he came. This was hasty love. But it went farther yet.

4. God pardoned us before we sinned; and when he foresaw our sin, even mine and yours, he sent his Son to die for us: our Pardon was wrought and effected by Christ's death above 1600 years ago; and for the sins of to morrow, and the infirmities of the next day, Christ is already *dead*, already *risen from the dead*, and does now *make intercession* and atonement. And this is not only a favour to us who were

were born in the due time of the Goſpel, but to all mankind ſince *Adam*: For God, who is infinitely patient in his Juſtice, was not at all patient in his Mercy; he forbears to ſtrike and puniſh us, but he would not forbear to provide cure for us and remedy. For, as if God could not ſtay from redeeming us, he promiſed the *Redeemer* to *Adam* in the beginning of the world's ſin; and Chriſt was *the Lamb ſlain from the beginning the of world*; and the Covenant of the Goſpel, though it was not made with man, yet it was from the beginning performed by God as to his part, as to the miniſtration of Pardon; the ſeed of the woman was ſet up againſt the Dragon as ſoon as ever the Tempter had won his firſt battel: and though God laid his hand, and drew a veil of types and ſecrecy before the manifeſtation of his Mercies; yet he did the work of Redemption, and ſaved us by the Covenant of Faith, and the Righteouſneſs of Believing, and the mercies of Repentance, the graces of Pardon, and the blood of the ſlain Lamb, even from the Fall of *Adam* to this very day, and will do till Chriſt's ſecond Coming.

Adam fell by his folly, and did not perform *the Covenant of one little work*, a work of a ſingle abſtinence; but he was reſtored by Faith in the ſeed of the woman. And of this *Righteouſneſs Noah* was a *Preacher*: And *by Faith Enoch was tranſlated*, and *by Faith* a remnant was ſaved at the Flood: and to *Abraham, this was imputed for Righteouſneſs*, and to all the Patriarchs, and to all the righteous Judges, and holy Prophets, and Saints of the Old Teſtament, even while they were obliged (ſo far as the words of their Covenant were expreſſed) to the *Law of works*: their Pardon was ſealed and kept within the vail within the curtains of the Sanctuary; and they ſaw it not then, but they feel it ever ſince. And this was a great excellency of the Divine Mercy unto them. God had mercy on all mankind before Chriſt's manifeſtation, even beyond the mercies of their Covenant; and they were ſaved as we are, by *the ſeed of the woman*, by *God incarnate*, by *the Lamb ſlain from the beginning of the world*: not by Works, for we all failed of them; that is, not by an exact Obedience; but *by Faith working by Love*, by ſincere, hearty endeavours, and believing God, and relying upon his infinite mercy, revealed in part, and now fully manifeſt by the great inſtrument and means of that mercy, *Jeſus* Chriſt. So that here is pardon before we asked it, Pardon before Chriſts coming, Pardon before Redemption, and pardon before we ſinned. What greater readineſs to forgive us can be imagined? Yes, there is one degree more yet; and that will prevent a miſtake in this.

5. For God ſo pardoned us once, that we ſhould need no more Pardon: he pardons us *by turning every one of us away from our iniquities*. That's the purpoſe of Chriſt; that he might ſafely pardon us before we ſinned, and we might not ſin upon the confidence of Pardon. He pardoned us not only upon condition we would ſin no more, but he took away our ſin, cured our curſed inclinations, inſtructed our Underſtanding, rectified our Will, fortified us againſt Temptation; and now every man whom he pardons he alſo ſanctifies, and *he is born of God*, and he *muſt not, will not, cannot ſin*, ſo long as *the ſeed of God remains with him*, ſo long as his Pardon continues. This is the conſummation of Pardon. For if God had ſo pardoned us, as only to take away our evils which are paſt, we ſhould have needed a ſecond Saviour, and a Redeemer for every month, and new pardons perpetually. But our Bleſſed Redeemer hath taken away our ſin, not only the guilt of our old, but our inclinations to new ſins: he makes us like himſelf; and commands us to live ſo, that we ſhall not need a ſecond Pardon, that is, a ſecond ſtate of Pardon: for we are but once baptized into Chriſt's Death, and that death was but one, and our Redemption but one, and our Covenant the ſame; and as long as we continue within the Covenant, we are ſtill within the power and comprehenſions of the firſt Pardon.

6. And yet there is a neceſſity of having one degree of Pardon more beyond all this. For although we do not abjure our Covenant, and renounce Chriſt, and extinguiſh the Spirit; yet we reſiſt him, and we grieve him, and we go off from the holineſs of the Covenant, and return again, and very often ſtep aſide, and need this great Pardon to be perpetually applied and renewed: and to this purpoſe, that we may not have a poſſible need without a certain remedy, the Holy *Jeſus, the Author and finiſher of our Faith* and Pardon, ſits in Heaven in a perpetual advocation for us, that this pardon once wrought may be for ever applied to every emergent need and every tumor of pride, and every broken heart, and every diſturbed conſcience, and upon every true and ſincere return of a hearty Repentance. And now upon this title

no

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no more degrees can be added: it is already greater, and was before all our needs, than the old covenant, and beyond the Revelations, and did in *Adam*'s youth antedate the Gospel, turning the *publick miseries* by *secret grace* into *eternal glories*. But now upon other circumstances it is remarkable and excellent, and swells like an hydropick cloud when it is fed with the breath of the morning tide, till it fills the bosome of Heaven, and descends in dews and gentle showrs, to water and refresh the earth.

7. God is so ready to forgive, that himself works our dispositions towards it, and either must in some degree pardon us before we are capable of Pardon, by his grace making way for his mercy, or else we can never hope for pardon. For unless God by his preventing grace should first work the first part of our Pardon, even without any dispositions of our own to receive it, we could not desire a Pardon, nor hope for it, nor work towards it, nor ask it, nor receive it. This giving of *preventing grace* is a mercy of Forgiveness, contrary to that severity by which some desperate persons are *given over to a reprobate sense*; that is a leaving of men to themselves, so that they cannot pray effectually, nor desire holily, nor repent truly, nor receive any of those mercies which God designed so plenteously, and the Son of God purchased so dearly for us. When God sends a plague of War upon a land, in all the accounts of Religion and expectations of reason, the way to obtain our Peace is, to leave our sins for which the War was sent upon us, as the messenger of wrath: and without this, we are like to perish in the judgment. But then consider what a sad condition we are in: War mends but few, but spoils multitudes; it legitimates rapine, and authorizes murther; and these crimes must be ministred to by their lesser relatives, by covetousness, and anger, and pride, and revenge, and heats of blood, and wilder liberty, and all the evil that can be supposed to come from, or run to, such cursed causes of mischief. But then if the punishment increases the sin, by what instrument can the punishment be removed? How shall we be pardoned and eased, when our remedies are converted into causes of the sickness, and our Antidotes are poison? Here there is a plain necessity of God's *preventing grace*; and *if there be but a necessity of it, that is enough to ascertain us we shall have it*: But unless God should begin to pardon us first, for nothing, and against our own dispositions, we see there is no help in us nor for us. If we be not smitten, we are undone; if we are smitten, we perish: And, as young *Demarchus* said of his Love, when he was made master of his wish, *Salvus sum, quia pereo; si non peream, planè inteream*; we may say of some of God's judgments, We perish when we are safe, because our sins are not smitten; and if they be, then we are worse undone: because we grow worse for being miserable; but we can be relieved only by a free mercy. For *Pardon is the way to pardon*: and when God gives us our penny, then we can work for another; and a gift is the way to a grace, and all that we can do towards it, is but to take it in God's method. And this must needs be a great forwardness of Forgiveness, when God's mercy gives *the Pardon*, and *the way* to find it, and *the hand* to receive it, and *the eye* to search it, and *the heart* to desire it; being busie and effective as *Elijah*'s fire, which, intending to convert the sacrifice into its own more spiritual nature of flames and purified substances, stood in the neighbourhood of the fuel, and called forth its enemies, and licked up the hindring moisture, and the water of the trenches, and made the Altar send forth a phantastick smoke before the Sacrifice was enkindled. So is the preventing grace of God: it does all the work of our Souls, and makes its own way, and invites it self, and prepares its own lodging, and makes its own entertainment; it gives us precepts, and makes us able to keep them; it enables our faculties, and excites our desires; it provokes us to pray, and sanctifies our heart in prayer, and makes our prayer go forth to act, and the act does make the desire valid, and the desire does make the act certain and persevering; and both of them are the works of God. For more is received into the Soul from without the Soul, than does proceed from within the Soul: It is more for the Soul to be moved and disposed, than to work when that is done: as the passage from death to life is greater than from life to action, especially since the action is owing to that cause that put in the first principle of life.

These are the great degrees of God's forwardness and *readiness to forgive*, for the expression of which no language is sufficient, but God's own words describing Mercy in all those dimensions which can signifie to us its greatness and infinity. His Mercy *is great*, his mercies *are many*, his mercy *reacheth unto the heavens*, it *fills heaven and earth*, it is *above all his works*, it *endureth for ever*. *God pitieth us as a father doth his children*; nay, he is our Father, and the same also is *the Father of mercies*,

cies, and the God of all comfort; ſo that Mercy and we have the ſame relation: and well it may be ſo, for we live and die together; for as to man only God ſhews the Mercy of forgiveneſs, ſo if God takes away his Mercy, man ſhall be no more; no more capable of felicity, or of any thing that is perfective of his condition or his perſon. But as God preſerves man by his mercy, ſo his Mercy hath all its operations upon man, and returns to its own centre and incircumſcription and infinity, unleſs it iſſues forth upon us. And therefore beſides the former great lines of the Mercy of Forgiveneſs, there is another chain, which but to produce, and tell its links, is to open a cabinet of Jewels, where every Stone is as bright as a Star, and every Star is great as the Sun, and ſhines for ever, unleſs we ſhut our eyes, or draw the veil of obſtinate and final ſins.

1. God is long-ſuffering, that is, long before he be angry; and yet *God is provoked every day*, by the Obſtinacy of the *Jews*, and the Folly of the Heathens, and the Rudeneſs and Infidelity of the *Mahumetans*, and the Negligence and Vices of Chriſtians: and he that *can behold no impurity*, is received in all places with perfumes of muſhroms, and *garments ſpotted with the fleſh*, and ſtained Souls, and the actions and iſſues of misbelief, and an evil Conſcience, and with accurſed ſins that he hates, upon pretence of Religion which he loves; and he is made a party againſt himſelf by our voluntary miſtakes; and men continue ten years, and 20, and 30, and 50, in a courſe of ſinning, and they grow old with the vices of their youth; and yet God forbears to kill them, and to conſign them over to an eternity of horrid pains, ſtill expecting they ſhould repent and be ſaved.

2. Beſides this Long-ſufferance and forbearing with an unwearied patience, God alſo excuſes a ſinner oftentimes, and takes a little thing for an excuſe, ſo far as to move him to intermedial favours firſt, and from thence to a final pardon. He paſſes by the ſins of our youth with an huge eaſineſs to pardon, if he be entreated and reconciled by the effective Repentance of a vigorous manhood. He takes Ignorance for an excuſe; and in every degree of its being inevitable or innocent in its proper cauſe, it is alſo inculpable and innocent in its proper effects, though in their own natures criminal. *But I found mercy of the Lord, becauſe I did it in ignorance*, ſaith S. *Paul*. He pities our infirmities, and ſtrikes off much of the account upon that ſtock: the violence of a Temptation and reſtleſneſs of its motion, the perpetuity of its ſollicitation, the wearineſs of a man's ſpirit, the ſtate of Sickneſs, the neceſſity of ſecular affairs, the publick cuſtoms of a people, have all of them a power of pleading and prevailing towards ſome degrees of pardon and diminution before the throne of God.

3. When God perceives himſelf forced to ſtrike, yet then he takes off his hand, and repents him of the evil: It is as if it were againſt him, that any of his creatures ſhould fall under the ſtrokes of an exterminating fury.

4. When he is forced to proceed, he yet makes an end before he hath half done: and is as glad of a pretence to pardon us, or to ſtrike leſs, as if he himſelf had the deliverance, and not we. When *Ahab* had but humbled himſelf at the word of the Lord, God was glad of it, and went with the meſſage to the Prophet *himſelf*, ſaying, *Seeſt thou not how Ahab humbles himſelf?* What was the event of it? *I will not bring the evil in his days*, but in his Sons days the evil ſhall come upon his Houſe.

5. God forgets our ſin, and puts it out of his remembrance; that is, he makes it as though it had never been, he makes Penitence to be as pure as innocence to all the effects of pardon and glory: the memory of the ſins ſhall not be upon record, to be uſed to any after-act of diſadvantage; and never ſhall return, unleſs we force them out of their ſecret places by ingratitude and a new ſtate of ſinning.

6. God ſometimes gives a Pardon beyond all his revelations and declared will, and provides ſuppletories of Repentances, even then when he cuts a man off from the time of Repentance, accepting a temporal death in ſtead of an eternal; that although the Divine anger might interrupt the growing of the fruits, yet in ſome caſes and to ſome perſons, the death and the very cutting off ſhall go no farther, but be in ſtead of explicite and long Repentances. Thus it happened to *Uzzah*, who was ſmitten for his zeal, and died in ſeverity for prevaricating the letter, by earneſtneſs of ſpirit to ſerve the whole Religion.

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gion. Thus it was alſo in the caſe of the *Corinthians*, that died a temporal death for their undecent circumſtances in receiving the holy Sacrament: St. *Paul* who uſed it for an argument to threaten them into reverence, went no farther, nor preſſed the argument to a ſadder iſſue, than to die temporally.

But theſe ſuppletories are but ſeldom, and they are alſo great troubles, and ever without comfort, and diſpenſed irregularly, and that not in the caſe of habitual ſins, that we know of, or very great ſins, but in ſingle actions, or inſtances of a leſs malignity; and they are not to be relied upon, becauſe there is no rule concerning them: but when they do happen, they magnifie the infiniteneſs of God's mercy, which is commenſurate to all our needs, and is not to be circumſcribed by the limits of his own revelations.

7. God pardons the greateſt ſinners, and hath left them upon record: and there is no inſtance in the Scripture of the Divine Forgiveneſs, but in ſuch inſtances, the miſery of which was a fit inſtrument to ſpeak aloud the glories of God's mercies, and gentleneſs, and readineſs to forgive. Such were, S. *Paul* a perſecutor, and S. *Peter* that forſwore his Maſter, *Mary Magdalene* with ſeven Devils, the Thief upon the Croſs, *Manaſſes* an Idolater, *David* a Murtherer and Adulterer, the *Corinthian* for Inceſt, the Children of *Iſrael* for ten times rebelling againſt the Lord in the wilderneſs, with murmuring, and Infidelity, and Rebellion, and Schiſm, and a Golden calf, and open Diſobedience: And above all, I ſhall inſtance in the *Phariſees* among the *Jews*, who had ſinned againſt the Holy Ghoſt, as our Bleſſed Saviour intimates, and tells the particular, *viz.* in ſaying that the Spirit of God by which Chriſt did work, was an evil ſpirit; and afterward they crucified Chriſt; ſo that two of the Perſons of the moſt holy Trinity were openly and ſolemnly defied, and God had ſent out a decree that they ſhould be cut off: yet, forty years time (after all this) was left for their Repentance, and they were called upon by arguments more perſwaſive and more excellent, in that 40 years, than all the Nation had heard from their Prophets, even from *Samuel* to *Zacharias*. And *Jonas* thought he had reaſon on his ſide to refuſe to go to threaten *Nineve*; he knew Gods tenderneſs in deſtroying his creatures, and that he ſhould be thought to be but a falſe Prophet; and ſo it came to paſs according to his belief. *Jo-*

Jonah 4. 2. *nah prayed unto the Lord and ſaid, I pray thee, Lord, was not this my ſaying when I was yet in my countrey? Therefore I fled; for I knew thou wert a gracious God and merciful, ſlow to anger, and of great kindneſs, and repenteſt thee of the evil.* He told before-hand what the event would be, and he had reaſon to know it; God proclaimed it in a cloud before the face of all *Iſrael*, and made it to be his name: *Mi-*

Exod. 36. 4. *ſerator & miſericors Deus; the Lord, the Lord God, merciful and gracious*, &c.

You ſee the largeneſs of this treaſure; But we can ſee no end, for we have not yet looked upon the rare arts of Converſion; nor that God leaves the natural habit of Vertues, even after the acceptation is interrupted; nor his working extraregular Miracles, beſides the ſufficiency of *Moſes and the Prophets* and the New Teſtament; and thouſands more, which we cannot conſider now.

But this we can: When God ſent an Angel to pour plagues upon the earth, there were in their hands *Phialæ aureæ, golden Phials:* for the death of men *is precious* and *coſtly*, and it is an expence that God delights not in: but they were *Phials*, that is, ſuch veſſels as out of them no great evil could come at once; but it comes out with difficulty, ſobbing and troubled as it paſſes forth; it comes through a narrow neck, and the parts of it croud at the port to get forth, and are ſtifled by each others neighbourhood, and all ſtrive to get out, but few can paſs; as if God did nothing but threaten, and draw his judgments to the mouth of the *Phial*, with a full body, and there made it ſtop it ſelf.

The reſult of this conſideration is, That as we fear the Divine Judgements, ſo that we adore and love his Goodneſs, and let the golden chains of the Divine Mercy tye us to a noble proſecution of our duty and the intereſt of Religion. For he is the worſt of men whom Kindneſs cannot ſoften, nor endearment oblige, whom gratitude cannot tye faſter than the bands of life and death. He is an ill natur'd ſinner, if he will not comply with the ſweetneſſes of Heaven, and be civil to his Angel-guardian, or obſervant of his *Patron God*, who made him, and feeds him, and keeps all his faculties, and takes

takes care of him, and endures his follies, and waits on him more tenderly than a Nurſe, more diligently than a Client, who hath greater care of him than his father, and whoſe bowels yearn over him with more compaſſion than a Mother; who is bountiful beyond our need, and merciful beyond our hopes, and makes capacities in us to receive more. *Fear* is ſtronger than *Death*, and *Love* is more prevalent than *Fear*, and *Kindneſs* is the greateſt endearment of *Love*; and yet to an ingenuous perſon *Gratitude* is greater than all theſe, and obliges to a ſolemn duty, when *Love* fails, and *Fear* is dull and unactive, and *Death* it ſelf is deſpiſed. But the man who is hardned againſt Kindneſs, and whoſe duty is not made alive with Gratitude, muſt be uſed like a ſlave, and driven like an Ox, and inticed with goads and whips; but muſt never enter into the inheritance of Sons. Let us take heed; for Mercy is like a Rainbow, which God ſet in the clouds to remember mankind: it ſhines here as long as it is not hindred; but we muſt never look for it after it is night, and it ſhines not in the other world. If we refuſe Mercy here, we ſhall have juſtice to eternity.

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THE END.

A

SUPPLEMENT

TO THE

ΕΝΙΑΥΤΟΣ.

IMPRIMATUR,

Tho. Tomkyns, *RRimo in Christo Patri ac Domino Dno* Gilberto *Divinâ Providentiâ Archi-Episcopo* Cantuariensi *à Sacris Domesticis.*

ΔΕΚΑΣ ΕΜΒΟΛΙΜΑΙΟΣ,

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BEING

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WITH

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II. His Advice to the Clergy of his Dioceſs.

LONDON,

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THE
RIGHTEOUSNESS EVANGELICAL
DESCRIB'D.

THE

CHRISTIANS CONQUEST
Over the Body of Sin.

FIDES FORMATA,
OR
FAITH working by LOVE.

IN

THREE SERMONS
Preached at
CHRIST-CHURCH,
DUBLIN.

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The Sixth Edition Corrected.

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TO THE

MOST NOBLE

AND

VERTUOUS PRINCESSE

THE LADY

Dutcheſs of Ormond

HER GRACE.

Madam,



Preſent your Grace here with a Teſtimony of my Obedience, *and of your own Zeal for the good of Souls. You were in your great Charity, not only pleaſed to pardon the weakneſs of this Diſcourſe, but to hope it might ſerve as a memorial to thoſe that need it, of the great* neceſſity of living Vertuouſly, *and by the meaſures of* Chriſtianity. *Madam, you are too great and too good to have any ambition for the things of this* World; *but I cannot but obſerve that in your deſigns for the* other World, *you, by your Charity and Zeal, adopt your ſelf into the portion of thoſe Eccleſiaſticks, who humbly hope, and truly labour for the* reward *that is promiſed to thoſe wiſe perſons who* convert *ſouls, if our Prayers and your Deſires that every one ſhould be profited in their eternal concerns, caſt in a Symbol towards this great work, and will give you a title to that great reward: But, Madam, when I received your Commands for diſperſing ſome Copies of this Sermon, I perceived it was too little to be preſented to your Eminence; and if it were accompanied with* ſomething elſe *of the like nature, it might with more profit advance that end which your Grace ſo piouſly deſigned; and therefore I have taken this opportunity to ſatisfie the deſire of ſome very* Honourable *and*

very

very Reverend *Perſonages, who required that the two follow-*ing Sermons *ſhould alſo be made fit for the uſe of thoſe who hoped to receive profit by them. I humbly lay them all at your Graces Feet, begging of God, that even as many may receive advantages by the peruſing of them, as either your Grace will deſire, or he that preached them did intend. And if your Grace will accept of this* firſt Teſtimony *of my concurrence with all the* World *that know you, in paying thoſe great regards, which your Piety ſo highly merits, I will endeavour hereafter in ſome greater inſtance to purſue the intentions of Your zeal of ſouls, and by ſuch a ſervice endeavour to do more benefit to others, and by it, as by that which is moſt acceptable to your Grace, endear the Obedience and ſervices of,*

Madam,

Your Graces moſt Humble

and Obedient Servant,

Jer. Down.

THE

SERM. I.

THE RIGHTEOUSNESS EVANGELICAL DESCRIB'D.

SERMON I.

MATTH. 5. 20.

For I ſay unto you, that except your Righteouſneſs exceed the Righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the Kingdom of Heaven.

REwards and Puniſhments are the beſt Sanction of Laws; and although the Guardians of Laws ſtrike ſometimes with the ſofteſt part of the hand in their Executions of ſad ſentences, yet in the Sanction they make no abatements, but ſo proportion the Duty to the Reward, and the Puniſhment to the Crime, that by theſe we can beſt tell what Value the Lawgiver puts upon the Obedience. *Joſhuah* put a great rate upon the taking of *Kiriath-Sepher*, when the Reward of the Service was his Daughter and a Dower. But when the Young men ventured to fetch *David* the waters of *Bethlehem*, they had nothing but the praiſe of their Boldneſs, becauſe their Service was no more than the ſatisfaction of a Curioſity. But as Law-givers by their Rewards declare the Value of the Obedience, ſo do ſubjects alſo by the *grandeur* of what they expect, ſet a value on the Law and the Law-giver, and do their Services accordingly.

And therefore the Law of *Moſes*, whoſe endearment was nothing but temporal goods and tranſient evils, could never make the comers thereunto perfect: but the ἐπεισαγωγὴ κρείττονος ἐλπίδος, the *Superinduction of a better Hope* hath endeared a more perfect Obedience. When Chriſt brought *Life and Immortality to light through the Goſpel*, and hath promiſed to us things greater than all our explicite Deſires, bigger than the thoughts of our heart, then ἐγγίζομεν τῷ Θεῷ, ſaith the Apoſtle, *then we draw near to God*; and by theſe we are enabled to do all that God requires, and then he requires all that we can do; more Love, and more Obedience than he did of thoſe who for want of theſe Helps, and theſe Revelations, and theſe Promiſes, which we have, but they had not, were but imperfect perſons, and could do but little more than humane Services. Chriſt hath taught us more, and given us more and promiſed to us more than ever was in the world known or believed before him; and by the ſtrengths and confidence of theſe, thruſts us forward in a holy and wiſe Oeconomy, and plainly declares that we muſt ſerve him by the meaſures of a new Love, do him Honour by wiſe and material Glorifications, be united to God by a new nature, and made alive by a new Birth, and fulfil all Righteouſneſs; to be humble and meek as Chriſt, to be merciful as our heavenly Father is, to be pure as God is pure, to be partakers of the Divine Nature, to be wholly renewed in the frame and temper of our mind, to become people of a new heart, a direct new Creation, new Principles, and a new being, to do better than all the world before us ever did, to love God more perfectly, to deſpiſe the World more generouſly, to contend for the faith more earneſtly; for all this is but a proper and a juſt conſequent of the great

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Promiſes which our Bleſſed Law-giver came to publiſh and effect for all the world of Believers and Diſciples.

The matter which is here requir'd is certainly very great; for it is to be more righteous than the Scribes and Phariſees; more holy than the Doctors of the Law, than the Leaders of the Synagogue, than the wiſe Princes of the *Sanhedrim*; more righteous than ſome that were Prophets and High Prieſts, than ſome that kept the Ordinances of the Law without blame; men that lay in Sackcloth, and faſted much, and prayed more, and made Religion and the Study of the Law the work of their lives: This was very much; but Chriſtians muſt do more.

Nunc te marmoreum pro tempore fecimus; at tu,
Si fœtura gregem ſuppleverit, aureus eſto.

They did well, and we muſt do better; their houſes were Marble, but our roofs muſt be guilded and fuller of Glory. * But as the matter is very great, ſo the neceſſity of it is the greateſt in the world. It muſt be ſo, or it will be much worſe: unleſs it be thus, we ſhall never ſee the glorious Face of God. Here it concerns us to be wiſe and fearful; for the matter is not a queſtion of an Oaken Garland, or a Circle of Bays, and a yellow Ribband: it is not a queſtion of Money or Land, nor of the vainer rewards of popular noiſes, and the undiſcerning ſuffrages of the people, who are contingent Judges of good and evil: but it is the great ſtake of Life Eternal. We cannot be Chriſtians, unleſs we be righteous by the new meaſures: the Righteouſneſs of the Kingdom is now the only way to enter into it; for the Sentence is fix'd, and the Judgment is decretory, and the Judge infallible, and the Decree irreverſible: *For I ſay unto you*, ſaid Chriſt, *unleſs your Righteouſneſs exceed the Righteouſneſs of the Scribes and Phariſees, ye ſhall in no wiſe enter into the Kingdom of Heaven.*

Here then we have two things to conſider. 1. What was the righteouſneſs of the Scribes and Phariſees. 2. How far that is to be exceeded by the Righteouſneſs of Chriſtians.

1. Concerning the firſt. I will not be ſo nice in the Obſervation of theſe words, as to take notice that Chriſt does not name the *Sadducees*, but the *Scribes* and *Phariſees*, though there may be ſomething in it: the *Sadducees* were called *Cataim* from *Cara*, to read; for they thought it Religion to ſpend one third part of their day in reading their Scriptures, whoſe fulneſs they ſo admired, they would admit of no ſuppletory Traditions: But the *Phariſees* were called *Thanaim*, that is, δευτερώται, they added to the word of God words of their own, as the Church of *Rome* does at this day; they and theſe fell into an equal fate; while they *taught for Doctrines the Commandments of men*, they prevaricated the Righteouſneſs of God: What the Church of *Rome* to evil purpoſes hath done in this particular, may be demonſtrated in due time and place; but what falſe and corrupt gloſſes under the ſpecious Title of the Tradition of their Fathers, the *Phariſees* had introduc'd, our Bleſſed Saviour reproves, and are now to be repreſented as the ἀντιπαράδειγμα, that you may ſee that Righteouſneſs beyond which all they muſt go that intend that Heaven ſhould be their Journeys end.

1. The Phariſees obeyed the Commandments in the Letter, not in the Spirit: They minded what God ſpake, but not what he intended: They were buſie in the outward work of the hand, but incurious of the affections and choice of the heart. Ὑμεῖς πάντα σαρκικῶς νενοήκατε, ſaid *Juſtin Martyr* to *Tryphon* the Jew, Ye underſtand all things carnally; that is, they reſted ἐν πλάσματι εὐσεβείας, as *Nazianzen* calls it, in the outward work of Piety, which not only *Juſtin Martyr*, but S. *Paul* calls *Carnality*, not meaning a carnal Appetite, but a carnal ſervice. Their error was plainly this; they never diſtinguiſhed Duties natural from Duties relative; that is, whether it were commanded for it ſelf, or in order to ſomething that was better; whether it were a principal Grace, or an inſtrumental Action: So God was ſerved in the Letter, they did not much inquire into his Purpoſe: And therefore they were curious to waſh their hands, but cared not to purifie their hearts; They would give Alms, but hate him that received it; They would go to the Temple, but did not revere the Glory of God that dwelt there between the Cherubins; They would faſt, but not mortifie their Luſts; They would ſay good Prayers, but not labour for the Grace they prayed for. This was juſt as if a man ſhould run on his Maſters errand, and do no buſineſs when he came there. They might eaſily have thought that by the

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the Soul only a man approaches to God, and draws the body after it; but that no waſhing or corporal Services could unite them and the *Shechina* together, no ſuch thing could make them like to God, who is the Prince of Spirits. * They did as the Dunces in *Pythagoras* School, who when their Maſter had ſaid, *Fabis abſtineto*, by which he intended *they ſhould not ambitiouſly ſeek for Magiſtracy*, they thought themſelves good *Pythagoreans* if they *did not eat Beans*; and they would be ſure to put their Right foot firſt into the ſhooe, and their Left foot into the water, and ſuppoſed they had done enough; though if they had not been Fools they would have underſtood their Maſters meaning to have been, that *they ſhould put more affections to labour and travel, and leſs to their pleaſure and recreation*; and ſo it was with the *Phariſee*: For as the *Chaldees* taught their Morality by myſtick words, and the *Ægyptians* by Hieroglyphicks, and the *Greeks* by Fables; ſo did God by Rites and Ceremonies external, leading them by the Hand to the Purities of the Heart, and by the Services of the Body to the Obedience of the Spirit; which becauſe they would not underſtand, they thought they had done enough in the obſervation of the Letter.

2. In moral Duties where God expreſs'd Himſelf more plainly, they made no Commentary of kindneſs; but regarded the Prohibition ſo nakedly, and diveſted of all Antecedents, Conſequents, Similitudes, and Proportions, that if they ſtood clear of that hated name which was ſet down in *Moſes* Tables, they gave themſelves liberty in many inſtances of the ſame kindred and alliance: If they abſtained from murder, they thought it very well, though they made no ſcruple of murdering their Brothers Fame; they would not cut his throat, but they would call him Fool, or invent lies in ſecret, and publiſh his diſgrace openly; they would not daſh out his brains, but they would be extremely and unreaſonably angry with him; they would not ſteal their brothers money, but they would oppreſs him in crafty and cruel bargains. The Commandment forbad them to commit Adultery, but becauſe Fornication was not named, they made no ſcruple of that; and being commanded to Honour their Father and their Mother, they would give them good words and fair obſervances; but becauſe it was not named that they ſhould maintain them in their need, they thought they did well enough to pretend *Corban*, and let their Father ſtarve.

3. The *Scribes* and *Phariſees* placed their Righteouſneſs in Negatives; they would not commit what was forbidden, but they car'd but little for the included poſitive, and the omiſſions of good Actions did not much trouble them; they would not hurt their brother in a forbidden inſtance, but neither would they do him good according to the intention of the Commandment: It was a great innocence if they did not rob the poor, then they were righteous men; but they thought themſelves not much concern'd to acquire that god-like excellency, a *Philanthropy* and love to all mankind: Whoſoever blaſphem'd God was to be put to death; but he that did not glorifie God as he ought, they were unconcern'd for him, and let him alone: He that ſpake againſt *Moſes* was to die without mercy; but againſt the ambitious and the covetous, againſt the proud man and the unmerciful, they made no proviſions.

Virtus eſt vitium fugere, & ſapientia prima
Stultitiâ caruiſſe.

They accounted themſelves good not for doing good, but for doing no evil; that was the ſumm of their Theology.

4. They had one thing more as bad as all this: They broke *Moſes* Tables into pieces, and gathering up the fragments took to themſelves what part of Duty they pleaſed, and let the reſt alone: for it was a Proverb among the Jews, *Qui operam dat præcepto, liber eſt à præcepto*; that is, If he chuſes one poſitive Commandment for his buſineſs, he may be leſs careful in any of the reſt. Indeed they ſaid alſo, *Qui multiplicat Legem, multiplicat Vitam*; He that multiplies the Law increaſes Life; that is, if he did attend to more good things, it was ſo much the better; but the other was well enough: but as for Univerſal Obedience, that was not the meaſure of their righteouſneſs; for they taught that God would put our good works and bad into the ballance, and according to the heavier ſcale give a portion in the world to come; ſo that ſome evil they would allow to themſelves and their Diſciples, always provided it was leſs than the good they did. They would devour Widows houſes, and make it up by long Prayers: They would love their Nation, and hate their Prince;

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offer Sacrifice, and curſe *Cæſar* in their heart; advance Judaiſm, and deſtroy Humanity.

Laſtly, St. *Auſtin* ſumm'd up the difference between the Phariſaical and Evangelical Righteouſneſs in two words; *Brevis differentia inter Legem & Evangelium; timor & amor.* They ſerv'd the God of their Fathers in the ſpirit of Fear, and we worſhip the Father of our Lord *Jeſus* in the Spirit of Love, and by the Spirit of Adoption. And as this ſlaviſh principle of theirs was the cauſe of all their former Imperfections, ſo it finally and chiefly expreſs'd it ſelf in theſe two particulars. 1. They would do all that they thought they lawfully could do. 2. They would do nothing but what was expreſly commanded.

Sed Belzebulis callida commenta Chriſtus deſtruit.

This was the Righteouſneſs of the *Scribes* and *Phariſees*, and their Diſciples the Jews: which becauſe our Bleſſed Saviour reproves, not only as imperfect then, but as criminal now, calling us on to a new Righteouſneſs, the Righteouſneſs of God, to the Law of the ſpirit of Life, to the Kingdom of God and the proper Righteouſneſs thereof, it concerns us in the next place to look after the meaſures of this, ever remembring that it is infinitely neceſſary that we ſhould do ſo; and men do not generally know, or not conſider what it is to be a Chriſtian; they underſtand not what the Chriſtian Law forbiddeth or commandeth. But as for this in my Text, it is indeed our great meaſure: but it is not a queſtion of good and better, but of Good and Evil, Life and Death, Salvation and Damnation; for unleſs our Righteouſneſs be weighed by new Weights, we ſhall be found too light, when God comes to weigh the Actions of all the World: and unleſs we be more righteous than they, we *ſhall in no wiſe*, that is, upon no other terms in the world, *enter into the Kingdom of Heaven.*

Now concerning this, we ſhall do very much amiſs, if we take our meaſures by the Manners and Practices of the many who call themſelves Chriſtians; for there are, as *Nazianzen* expreſſes it, the οἱ τότε καὶ νῦν φαρισαῖοι, the old and the new *Phariſees.* I wiſh it were no worſe amongſt us; and that all Chriſtians were indeed Righteous as they were; *eſt aliquid prodire tenus*; it would not be juſt nothing. But I am ſure that to bid defiance to the Laws of Chriſt, to laugh at Religion, to make a merriment at the debauchery and damnation of our Brother, is a ſtate of evil worſe than that of the *Scribes* and *Phariſees*: and yet even among ſuch men how impatient would they be, and hou unreaſonable would they think you to be, if you they ſhould tell them, that there is no preſent hopes or poſſibility that in this ſtate are in they can be ſaved!

Omnes videmur nobis eſſe belluli
Et feſtivi, ſaperde cum ſimus σαπρόι.

But the world is too full of Chriſtians whoſe Righteouſneſs is very little, and their Iniquities very great; and now adays, a Chriſtian is a man that comes to Church on Sundays, and on the week following will do ſhameful things;

Paſſim corvos ſequitur, teſtâque lutoque
Securus quo pes ferat, atque ex tempore vivit,

being according to the Jewiſh proverbial reproof, as ſo many *Mephiboſheths*: *diſcipuli ſapientum qui inceſſu pudefaciunt præceptorem ſuum*; their Maſter teaches them to go uprightly; but they ſtill ſhow their lame leg, and ſhame their Maſter; as if a man might be a Chriſtian, and yet be the vileſt perſon in the world, doing ſuch things for which the Laws of men have provided ſmart and ſhame, and the Laws of God have threatned the intolerable pains of an inſufferable and never ending damnation. Example here cannot be our rule unleſs men were much better, and as long as men live at the rate they do, it will be to little purpoſe to talk of exceeding the Righteouſneſs of the *Scribes* and *Phariſees*: but becauſe it muſt be much better with us all, or it will be very much worſe with us at the latter end, I ſhall leave complaining and go to the Rule, and deſcribe the neceſſary and unavoidable meaſures of the Righteouſneſs Evangelical, without which we can never be ſaved.

1. Therefore when it is ſaid our *Righteouſneſs muſt exceed that of the Scribes and Phariſees*, Let us firſt take notice by way of præcognition, that it muſt at leaſt be ſo much: we muſt keep the Letter of the whole Moral Law; we muſt do all that lies before us, all that is in our hand: and therefore ὀργιάζεσθαι, which ſignifies to be

be Religious, the Grammarians derive ἀπὸ τῆ χείρας ὀρέγεσθαι, from reaching forth the hand: the outward work muſt be done; and it is not enough to ſay, *My heart is right, but my hand went aſide. Prudentius* ſaith, that S. *Peter* wept ſo bitterly, becauſe he did not confeſs Chriſt openly, whom he loved ſecretly.

Flevit negator denique
Ex ore prolapſum nefas,
Cum mens maneret innocens,
Animuſque ſervârit fidem.

A right heart alone will not do it; or rather the heart is not right when the hand is wrong. *If a man ſtrikes his Neighbour, and ſays, Am not I in jeſt? It is folly and ſhame to him,* ſaid *Solomon.* For once for all; Let us remember this, that Chriſtianity is the moſt profitable, the moſt uſeful, and the moſt bountiful inſtitution in the whole world, and the beſt definition I can give of it is this; It is *the Wiſdom of God brought down among us to do good to men*; and therefore we muſt not do leſs than the *Phariſees*, who did the outward work; at leaſt let us be ſure to do all the work that is laid before us in the Commandments. And it is ſtrange that this ſhould be needful to be preſs'd amongſt Chriſtians whoſe Religion requires ſo very much more. But ſo it is, upon a pretence that we muſt ſerve God with the mind, ſome are ſuch fools as to think that it is enough to have a good meaning. *Iniquum perpol verbum eſt, bene vult, niſi qui bene facit.* And becauſe we muſt ſerve God in the Spirit, therefore they will not ſerve God with their Bodies; and becauſe they are called upon to have the power and the life of Godlineſs, they abominate all external works as mere forms; and becauſe the true faſt is to abſtain from Sin, therefore they will not abſtain from meat and drink, even when they are commanded; which is juſt as if a *Phariſee* being taught the Circumciſion of the heart ſhould refuſe to circumciſe his Fleſh; and as if a Chriſtian, being inſtructed in the Excellencies of Spiritual communion, ſhould wholly neglect the Sacramental; that is, becauſe the Soul is the life of man, therefore it is fitting to die in a humour, and lay aſide the Body. * This is a taking away the ſubject of the Queſtion; for our inquiry is, How we ſhould keep the Commandments; how we are to do the work that lies before us, by what Principles, with what Intention, in what Degrees, after what manner, *ut bonum beneſiat*, that the good thing be done well. This therefore muſt be preſuppoſed; we muſt take care that even our Bodies bear a part in our ſpiritual ſervices. Our voice and tongue, our hands and our feet, and our very bowels muſt be ſervants of God, and do the work of the commandments.

This being ever ſuppoſed, our Queſtion is, how much more we muſt do; and the firſt meaſure is this; Whatſoever can be ſignified and miniſtred to by the Body, the Heart and the Spirit of a man muſt be the principal Actor. We muſt not give Alms without a charitable ſoul, nor ſuffer Martyrdom but in Love and in Obedience; and when we ſay our Prayers, we do but miſ-ſpend our time unleſs our mind aſcend up to God upon the wings of deſire.

Deſire is the life of prayer; and if you indeed deſire what you pray for, you will alſo labour for what you deſire; and if you find it otherwiſe with your ſelves, your coming to Church is but like the *Phariſees* going up to the Temple to pray. If your heart be not preſent, neither will God; and then there is a ſound of men and women between a pair of dead walls, from whence becauſe neither God nor your ſouls are preſent, you muſt needs go home without a Bleſſing.

But this meaſure of Evangelical Righteouſneſs is of principal remark in all the rites and ſolemnities of Religion; and intends to ſay this, that Chriſtian Religion is ſomething that is not ſeen, it is the hidden man of the heart; ἔστι τὶς Θεὸς ἔνδον, it is God that dwells within; and true Chriſtians are men, who, as the *Chaldee* Oracle ſaid, are πολὺν ἐσταλμένοι νῶν, clothed with a great deal of mind. And therefore thoſe words of the Prophet *Hoſea*, *Et loquar ad cor ejus, I will ſpeak unto their heart*; is a proverbial expreſſion ſignifying to ſpeak ſpiritual comforts, and in the myſtical ſenſe ſignifies εὐαγγελίζειν, to preach the Goſpel; where the Spirit is the Preacher, and the Heart is the Diſciple, and the Sermon is of Righteouſneſs and Peace, and Joy in the Holy Ghoſt. Our Service to God muſt not be in outward works and ſcenes of Religion, it muſt be ſomething by which we become like to God; the Divine Prerogative muſt extend beyond the outward man; nay, even beyond the mortification of Corporal vices; the Spirit of God muſt go *in trabis craſſitudinem*, and mollifie all our ſecret pride,

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and ingenerate in us a true humility, and a Chriſtian meekneſs of Spirit, and a Divine Charity. For in the Goſpel, when God enjoyns any external Rite or Ceremony, the outward work is always the leſs principal. For there is a bodily and a carnal part, an outſide and a Cabinet of Religion in Chriſtianity it ſelf. When we are baptized, the purpoſe of God is that we cleanſe our ſelves from all pollution of the Fleſh and Spirit, and then we are indeed καθαροὶ ὅλοι, clean all over. And when we communicate, the Commandment means that we ſhould be made one ſpirit with Chriſt, and ſhould live on him, believing his Word, praying for his Spirit, ſupported with his Hope, refreſhed by his Promiſes, recreated by his Comforts, and wholly and in all things conformable to his Life; that is the true Communion. The Sacraments are not made for ſinners until they do repent; they are the food of our Souls, but our Souls muſt be alive unto God, or elſe they cannot eat; It is good to *confeſs our ſins*, as S. *James* ſays, and to open our wounds to the Miniſters of Religion, but they abſolve none but ſuch as are truly penitent.

Solemn Prayers and the Sacraments, and the Aſſemblies of the Faithful, and faſting days, and acts of external worſhip, are the ſolemnities and rites of Religion; but the Religion of a Chriſtian is in the Heart and Spirit. And this is that by which *Clemens Alexandrinus* defined the Righteouſneſs of a Chriſtian, Δικαιοσύνη συμφωνία τῶν τῆ ψυχῆς μερῶν: all the parts and faculties that make up a man, muſt make up our Religion; but the heart is *Domus principalis*, it is the Court of the great King; and he is properly ſerved with interior graces and moral Vertues, with a humble and a good mind, with a bountiful heart, and a willing Soul, and theſe will command the eye, and give laws to the hand, and make the ſhoulders ſtoop; but *anima cujuſque eſt quiſque*; a mans ſoul is the man, and ſo is his Religion; and ſo you are bound to underſtand it.

True it is, God works in us his Graces by the Sacrament; but we muſt diſpoſe our ſelves to a reception of the Divine bleſſing by Moral inſtruments. The Soul is συνεργὸς τῷ Θεῷ, it muſt work together with God, and the body works together with the ſoul: But no external action can purifie the ſoul, becauſe its Nature and Operations being ſpiritual it can no more be changed by a Ceremony or an external ſolemnity, than an Angel can be careſſed with ſweet Meats, or a mans belly can be filled with muſick or long Orations. The ſum is this: No Chriſtian does his Duty to God but he that ſerves him with all his heart: And although it becomes us to fulfil all righteouſneſs, even the external alſo; yet that which makes us gracious in his Eyes is not the external, it is the love of the heart and the real change of the mind and obedience of the ſpirit; that's the firſt great meaſure of the Righteouſneſs Evangelical.

De legibus l. ſcirc.

2. The Righteouſneſs Evangelical muſt exceed that of the *Scribes* and *Phariſees* by extenſion of our Obedience to things of the ſame ſignification: *Leges non ex verbis, ſed ex mente intelligendas*, ſays the Law. There muſt be a commentary of kindneſs in the underſtanding the Laws of Chriſt. We muſt underſtand all Gods meaning; we muſt ſecure his ſervice, we muſt be far removed from the dangers of his diſpleaſure. And therefore our Righteouſneſs muſt be the purification and the perfection of the ſpirit. So that it will be nothing for us not to commit Adultery, unleſs our Eyes and Hands be chaſt, and the deſires be clean. A Chriſtian muſt not look upon a woman to luſt after her. He muſt hate ſin in all dimenſions, and in all inſtances, and in every angle of its reception. A Chriſtian muſt not ſin, and he muſt not be willing to ſin if he durſt. He muſt not be luſtful, and therefore he muſt not feed high, nor drink deep, for theſe make proviſions for luſt: and amongſt Chriſtians, great eatings and drinkings are acts of uncleanneſs as well as of intemperance, and what ever miniſters to ſin, and is the way of it, it partakes of its nature and its curſe.

For it is remarkable that in good and evil the caſe is greatly different. Mortification (*e.g.*) is a duty of Chriſtianity; but there is no Law concerning the Inſtruments of it. We are not commanded to roll our ſelves on thorns, as *S. Benedict* did; or to burn our fleſh, like *S. Martinian*; or to tumble in ſnows with *S. Francis*; or in pools of water with *S. Bernard*. A man may chew *Aloes*, or ly upon the ground, or wear ſackcloth if he have a mind to it, and if he finds it good in his circumſtances and to his purpoſes of mortification; but it may be he may do it alone by the Inſtrumentalities of Fear and Love; and ſo the thing be done, no ſpecial Inſtrument is under a command. * But although the Inſtruments of vertue are free, yet the Inſtruments and miniſteries of vice are not. Not only the ſin is forbidden,

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but all the ways that lead to it. The inſtruments of vertue are of themſelves indifferent, that is, not naturally, but good only for their relation ſake, and in order to their end. But the inſtruments of vice are of themſelves vitious; they are part of the ſin, they have a ſhare in the phantaſtick pleaſure, and they begin to eſtrange a mans heart from God, and are directly in the prohibition. For we are commanded to fly from temptation, to pray againſt it, *to abſtain from all appearances of evil*, to make a covenant with our eyes, to pluck them out if there be need. And if Chriſtians do not underſtand the commandments to this extenſion of ſignification, they will be innocent only by the meaſures of humane Laws, but not by the righteouſneſs of God.

3. Of the ſame conſideration it is alſo that we underſtand Chriſts Commandments to extend our Duty, not only to what is named, and what is not named of the ſame nature and deſign; but that we abſtain from all ſuch things as are like to ſins. * Of this nature there are many. All violences of Paſſion, Irregularities in Gaming, Prodigality of our time, Undecency of action, doing things unworthy of our Birth or our Profeſſion, aptneſs to go to Law; *Ambitus*, or a fierce proſecution even of honourable imployments; miſconſtruction of the words and actions of our brother; eaſineſs to believe evil of others, willingneſs to report the evil which we hear; curioſity of Dyet, peeviſhneſs toward ſervants, indiſcreet and importune ſtanding for place, and all exceſs in ornaments; for even this little inſtance is directly prohibited by the Chriſtian and Royal Law of Charity. For ἀγάπη ἡ περπερεύεται, ſaith S. *Paul*; the word is a word hard to be underſtood; we render it well enough; *Charity vaunteth not it ſelf*; and upon this S. *Baſil* ſays, that an Eccleſiaſtick perſon (and ſo every Chriſtian in his proportion) ought not to go in ſplendid and vain Ornaments; Πᾶν γὰρ ὃ μὴ διὰ χρείαν, ἀλλὰ διὰ καλλωπισμὸν παραλαμβάνεται, περπερείας ἔχει κατηγορίαν: Every thing that is not wiſely uſeful or proportioned to the ſtate of the Chriſtian, but miniſters only to vanity, is a part of this περπερεύεσθαι, it is a vaunting, which the Charity and the Grace of a Chriſtian does not well endure. * Theſe things are like to ſins, they are of a ſuſpicious nature, and not eaſily to be reconcil'd to the Righteouſneſs Evangelical. It is no wonder if Chriſtianity be nice and curious; it is the cleanneſs and the purification of the Soul, and Chriſt intends to preſent his Church to God ἄσπιλον ϗ ἀμώμητον, *without ſpot or wrinkle, or any ſuch thing.* N. B. *or any ſuch thing.* If there be any irregularity that is leſs than a wrinkle, the Evangelical Righteouſneſs does not allow it. * Theſe are ſuch things which if men will ſtand to defend, poſſibly a modeſt Reprover may be more aſhamed than an impudent Offender. * If I ſee a perſon apt to quarrel, to take every thing in an ill ſenſe, to reſent an error deeply, to reprove it bitterly, to remember it tenaciouſly, to repeat it frequently, to upbraid it unhandſomly, I think I have great reaſon to ſay, that this perſon does not do what becomes the ſweetneſs of a Chriſtian ſpirit. If it be replied, It is no where forbidden to chide an offending perſon, and that it cannot be a fault to underſtand when a thing is ſaid or done amiſs. I cannot return an anſwer, but by ſaying, That ſuppoſe nothing of it were a ſin, yet that every thing of it is ſo like a ſin, that it is the worſe for it; and that it were better not to do ſo; at leaſt I think ſo, and ſo ought you too, if you be curious of your eternal intereſt: a little more tenderneſs here would do well. I cannot ſay that this dreſs, or this garment, or this ſtanding for place is the direct ſin of pride; but I am ſure it looks like it in ſome perſons; at leaſt the letting it alone is much better, and is very like humility. And certain it is, that he is dull of hearing who underſtands not the voice of God, unleſs it be clamorous in an expreſs and a loud Commandment, proclaimed with Trumpets and Clarions upon mount *Sinai*; but a willing and an obedient ear underſtands the ſtill voice of Chriſt, and is ready to obey his meaning at half a word; and that is the Righteouſneſs Evangelical. It not only abſtains from ſins named, and ſins implied, but from the beginnings and inſtruments of ſin; and from whatſoever is like it. The Jews were ſo great haters of Swine upon pretenſions of the *Moſaick* rites, that they would not ſo much as name a Swine, but called it דבר אחר *Daber Acher*, another thing. And thus the Romans in their Auguries us'd *alterum* for *non bonum*. The ſimile of this S. *Paul* tranſlates to a Chriſtian duty. *Let not fornication be ſo much as named amongſt you*, ὡς πρέπον ἐν τοῖς ἁγίοις, *as is comely amongſt Chriſtians*, that is, come not near a foul thing; ſpeak not of it, let it be wholly baniſhed from all your converſation; for this niceneſs and curioſity of duty becometh Saints, and is an inſtance of the Righteouſneſs Evangelical.

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I have now done with the firſt ſort of meaſures of the Chriſtian Righteouſneſs; theſe which are the matter of our negative duty; theſe are the meaſures of our caution and our firſt innocence. But there are greater things behind, which although I muſt croud up into a narrow room, yet I muſt not wholly omit them: therefore,

4. The fourth thing I ſhall note to you is, that whereas the righteouſneſs of the *Phariſees* was but a fragment of the broken Tables of *Moſes*; the purſuance of ſome one Grace, *lacinia ſanctitatis*, a piece of the robe of Righteouſneſs; the Righteouſneſs Evangelical muſt be like Chriſts ſeamleſs Coat, all of a piece from the top to the bottom; it muſt inveſt the whole Soul: *Miſma*, *Dumah*, *Maſſah*, ſaid the Proverb of the Rabbins, It is this, and it is the other, and it muſt be all, it muſt be an Univerſal Righteouſneſs; not a little knot of holy actions ſcattered in our lives, and drawn into a ſum at the day of Judgment, but it muſt be a ſtate of Holineſs. It was ſaid of the *Paphlagonian* Pigeons διπλῆν ὁρᾶσθαι τὴ καρδίαν, every one of them had two hearts; but that in our myſtical Theology ſignifies a wicked man. So ſaid *Solomon*, *The perverſe or wicked man*, derachaim, *he is a man of two ways*; ἀνὴρ δίψυχος, ſo S. *James* expreſſes an unbeliever; a man that will and will not; ſomething he does for God, and ſomething for the world; he hath two minds, and in a good fit, in his well days he is full of Repentance, and overflows in piety; but the Paroxyſm will return in the day of temptation, and then he is gone infallibly. But know this, that in the Righteouſneſs Evangelical, one duty cannot be exchanged for another, and three vertues will not make amends for one remaining vice. He that oppreſſes the poor, cannot make amends by giving good Counſel; and if a Prieſt be Simonaical, he cannot be eſteemed righteous before God by preaching well, and taking care of his Charge. To be zealous for God and for Religion is good, but that will not legitimate cruelty to our Brother. It is not enough for a man to be a good Citizen, unleſs he be alſo a good man; but ſome men build their houſes with half a dozen croſs ſticks, and turf is the foundation, and ſtraw is the covering, and they think they dwell ſecurely: their Religion is made up of two or three vertues, and they think to commute with God, ſome good for ſome bad, πολλὰ μεμίγμενα πολλὰ ὑ αἰχεῖ, as if one deadly wound were not enough to deſtroy the moſt healthful conſtitution in the world. Deceive not your ſelves. It is all one on which hand we fall:

Prov. 28. 14.

-----Unum operantur
Et calor & frigus, ſic hoc, ſic illud adurit;
Sic tenebræ viſum, ſic ſol contrarius aufert.

The Moon may burn us by night as well as the Sun by day: and a man may be made blind by the light of the Sun as well as by the darkneſs of the evening, and any one great miſchief is enough to deſtroy one man. Some men are very meek and gentle naturally, and that they ſerve God withal; they purſue the vertue of their nature: that is, they tye a ſtone at the bottom of the well, and that's more than needs; the ſtone will ſtay there without that trouble; and this good inclination will of itſelf eaſily proceed to iſſue; and therefore our care and caution ſhould be more carefully employed in mortification of our natures, and acquiſt of ſuch vertues to which we are more refractory, and then cheriſh the other too, even as much as we pleaſe: but at the ſame time we are buſie in this, it may be we are ſecret Adulterers, and that will ſpoil our confidences in the goodneſs of the other inſtance: others are greatly bountiful to the poor, and love all mankind, and hurt no body but themſelves; but it is a thouſand pities to ſee ſuch loving good natur'd perſons to periſh infinitely by one crime, and to ſee ſuch excellent good things thrown away to pleaſe an uncontrolled and a ſtubborn luſt; but ſo do ſome eſcape out of a pit, and are taken in a trap at their going forth; and ſtepping aſide to avoid the hoar Froſt, fall into a Valley full of Snow. The Righteouſneſs Evangelical is another kind of thing: it is a holy Converſation, a God-like life, an Univerſal Obedience, a keeping nothing back from God, a Sanctification of the whole man, and keeps not the Body only, but the Soul and the Spirit unblameable to the coming of the Lord Jeſus.

5. And laſtly; The Phariſaical Righteouſneſs was the product of fear, and therefore what they muſt needs do, that they would do; but no more; But the Righteouſneſs Evangelical is produced by Love, it is managed by Choice, and cheriſhed by Delight and fair Experiences. Chriſtians are a willing people; *homines bonæ voluntatis*, men of good will; *arbores Domini*. So they are myſtically repreſented

ſented in Scripture; *the Trees of the Lord are full of sap*: among the Hebrews the Trees of the Lord did ſignifie ſuch trees as grew of themſelves, and all that are of Gods planting, are ſuch as have a vital principle within, and grow without conſtraint. Εὐθυπαθοῦσι τοῖς γεγραμμένοις νόμοις, καὶ τῷ βίῳ τοὺς νόμους ὑπερβαίνουσι, one ſaid it of Chriſtians; they obey the Laws, and by the goodneſs of their lives exceed the Laws; and certain it is, no man hath the Righteouſneſs Evangelical if he reſolves always to take all his liberty in every thing that is meerly lawful, or if he purpoſes to do no more than he muſt needs, that is, no more than he is juſt commanded. For the Reaſons are plain.

1. The Chriſtian that reſolves to do every thing that is Lawful, will many times run into danger and inconvenience: becauſe the utmoſt extremity of Lawful is ſo near to that which is Unlawful, that he will often paſs into Unlawful undiſcernably. Vertues and Vices have not in all their inſtances a great Land-mark ſet between them, like warlike Nations ſeparate by prodigious Walls, vaſt Seas, and portentous Hills; but they are oft-times like the bounds of a Pariſh; men are fain to cut a croſs upon the turf, and make little marks and annual perambulations for memorials: ſo it is in Lawful and Unlawful, by a little miſtake a man may be greatly ruined. He that drinks till his tongue is as full as a ſponge, and his ſpeech a little ſtammering and tripping, haſty and diſorderly, though he be not gone as far as drunkenneſs, yet he is gone beyond the ſeverity of a Chriſtian; and when he is juſt paſt into unlawful, if he diſputes too curiouſly, he will certainly deceive himſelf for want of a wiſer curioſity.

But 2. He that will do all that he thinks he may lawfully, had need have an infallible guide always by him, who ſhould without error be able to anſwer all caſes of Conſcience, which will happen every day in a life ſo careleſs and inſecure; for if he ſhould be miſtaken, his error is his crime, and not his excuſe. A man in this caſe had need be very ſure of his Propoſition; which becauſe he cannot be, in charity to himſelf, he will quickly find that he is bound to abſtain from all things that are uncertainly good, and from all diſputable evils, from things which although they may be in themſelves lawful, yet accidentally, and that from a thouſand cauſes may become unlawful. *Pavidus quippe & formidoloſus eſt Chriſtianus*, ſaith *Salvian*, —*atque in tantum peccare metuens, ut interdum & non timenda formidet.* A Chriſtian is afraid of every little thing: and he ſometimes greatly fears that he hath ſinned, even then when he hath no other reaſon to be afraid, but becauſe he would not do ſo for all the world.

3. He that reſolves to uſe all his liberty cannot be innocent, ſo long as there are in the world ſo many bold temptations, and preſumptuous actions, ſo many ſcandals, and ſo much ignorance in the things of God, ſo many things that are ſuſpicious, and ſo many things that are of evil report; ſo many ill cuſtoms and diſguiſes in the world, with which if we reſolve to comply in all that is ſuppoſed lawful, a man may be in the regions of death, before he perceive his head to ake; and inſtead of a ſtaff in his hand, may have a ſplinter in his Elbow.

4. Beſides all this he that thus ſtands on his terms with God, and ſo carefully husbands his duty, and thinks to make ſo good a market of obedience, that he will quit nothing which he thinks he may lawfully keep, ſhall never be exemplar in his life, and ſhall never grow in grace, and therefore ſhall never enter into glory. He therefore that will be righteous by the meaſures Evangelical, muſt conſider not only what is lawful, but what is expedient; not only what is barely ſafe, but what is worthy, that which may ſecure, and that which may do advantage to that concern that is the greateſt in the world.

And 2. The caſe is very like with them that reſolve to do no more good than is commanded them. For 1. It is infinitely unprofitable as to our eternal intereſt, becauſe no man does do all that is commanded at all times; and therefore he that will not ſometimes do more, beſides that he hath no love, no zeal of duty, no holy fires in his ſoul; beſides this, I ſay, he can never make any amends towards the reparation of his Conſcience. *Let him that ſtole ſteal no more*; that's well; but that's not well enough, for he muſt, if he can, make reſtitution of what he ſtole, or he ſhall never be pardoned; and ſo it is in all our entercourſe with God. To do what is commanded is the duty of the preſent; we are tyed to this in every preſent, in every period of our lives; but therefore if we never do any more than juſt the preſent duty, who ſhall ſupply the deficiencies, and fill up the gaps, and redeem what is paſt? This is a material conſideration in the Righteouſneſs Evangelical.

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But then 2. We muſt know that in keeping of Gods Commandments every degree of internal duty is under the Commandments; and therefore whatever we do, we muſt do it as well as we can. Now he that does his duty with the biggeſt affection he can, will alſo do all that he can; and he can never know that he hath done what is commanded, unleſs he does all that is in his power. For God hath put no limit but love and poſſibility, and therefore whoever ſays, Hither will I go and no further, This I will do and no more, Thus much will I ſerve God, but that ſhall be all; he hath the affections of a Slave, and the religion of a Phariſee, the craft of a Merchant, and the falſeneſs of a Broker; but he hath not the proper meaſures of the Righteouſneſs Evangelical. But ſo it happens in the mud and ſlime of the River *Borborus*, when the eye of the Sun hath long dwelt upon it, and produces Frogs and Mice which begin to move a little under a thin cover of its own parental matter, and if they can get looſe to live half a life, that is all; but the hinder parts, which are not formed before the ſetting of the Sun, ſtick faſt in their beds of mud, and the little moiety of a creature dies before it could be well ſaid to live: ſo it is with thoſe Chriſtians, who will do all that they think lawful, and will do no more than what they ſuppoſe neceſſary; they do but peep into the light of the Sun of righteouſneſs; they have the beginnings of life; but their hinder parts, their paſſions and affections, and the deſires of the lower man are ſtill unformed; and he that dwells in this ſtate is juſt ſo much of a Chriſtian as a Spunge is of a plant, and a muſhrom of a ſhrub: they may be as ſenſible as an oyſter, and diſcourſe at the rate of a child, but are greatly ſhort of the Righteouſneſs Evangelical.

I have now done with thoſe parts of the Chriſtian Righteouſneſs, which were not only an ὑπεροχὴ or exceſs, but an ἀντιστοιχείωσις to the Phariſaical: but becauſe I ought not to conceal any thing from you that muſt integrate our duty, and ſecure our title to the Kingdom of Heaven; there is this to be added, that this precept of our bleſſed Saviour is to be extended to the direct degrees of our duty. We muſt do more duties, and we muſt do them better. And in this, although we can have no poſitive meaſures, becauſe they are potentially infinite, yet therefore we ought to take the beſt, becauſe we are ſure the greateſt is not too big; and we are not ſure that God will accept a worſe, when we can do a better. Now although this is to be underſtood of the internal affection only; becauſe that muſt never be abated, but God is at all times to be loved and ſerved with all our heart, yet concerning the degrees of external duty, as Prayers and Alms, and the like, we are certainly tyed to a greater excellence in the degree, than was that of the *Scribes* and *Phariſees*. I am obliged to ſpeak one word for the determination of this inquiry, *viz.* to how much more of external duty Chriſtians are obliged, than was in the Righteouſneſs of the *Scribes* and *Phariſees*. In order to this, briefly thus.

I remember that *Salvian* ſpeaking of old men ſumming up their Repentances, and making amends for the ſins of their whole life, exhorts them to Alms and works of Piety. But inquiring how much they ſhould do towards the redeeming of their Souls, anſwers with a little Sarcaſm, but plainly enough to give a wiſe man an anſwer. "A man, ſays he, is not bound to give away all his goods, unleſs peradventure he "ows all to God; but in that caſe I cannot tell what to ſay; for then the caſe is al- "tered. A man is not bound to part with all his eſtate; that is, unleſs his ſins be "greater than his eſtate; but if they be, then he may conſider of it again, and con- "ſider better. And he need not part with it all, unleſs pardon be more precious to "him than his mony, and unleſs Heaven be worth it all, and unleſs he knows juſtly "how much leſs will do it. If he does, let him try his skill, and pay juſt ſo much "and no more than he ows to God: but if he does not know, let him be ſure to do "enough. His meaning is this: Not that a man is bound to give all he hath, and leave his children beggars; he is bound from that by another obligation. But as when we are tyed to pray continually, the meaning is, we ſhould conſecrate all our time by taking good portions out of all our time for that duty; the devouteſt perſon being like the waters of *Siloam*, a perpetual Spring, but not a perpetual Current; that is always in readineſs, but actually thruſting forth his waters at certain periods every day. So out of all our eſtate we muſt take for Religion and Repentance ſuch portions as the whole eſtate can allow; ſo much as will conſecrate the reſt; ſo much as is fit to bring when we pray for a great pardon, and deprecate a mighty anger, and turn aſide an intolerable fear, and will purchaſe an excellent peace, and will reconcile a ſinner. Now in this caſe a Chriſtian is to take his meaſures according to the rate of his contrition and his love, his Religion and his fear, his

S. Hier in comment. Iſai 8. Iſidor. l. 13. Orig. cap. 13.

his danger and his expectation, and let him measure his amends wisely; his sorrow pouring in, and his fear thrusting it down, and it were very well, if his love also would make it run over. For deceive not your selves, there is no other measure but this; So much good as a man does, or so much as he would do, if he could, so much of Religion and so much of repentance he hath, and no more: and a man cannot ordinarily know that he is in a saveable condition, but by the Testimony which a Divine Philanthropy and a good mind always gives, which is to omit no opportunity of doing good in our several proportions and possibilities.

There was an Alms which the Scribes and Pharisees were obliged by the Law to give, the tenth of every third years encrease; this they always paid, and this sort of Alms is called δικαιοσύνη, Righteousness or Justice; but the Alms which Christians ought to give is χάρις, and it is ἀγάπη, it is grace, and it is love, and it is abundance, and so the old Rabbins told: *Justitia propriè dicitur in iis quæ jure facimus; benignitas in iis quæ præter jus.* It is more than righteousness, it is bounty and benignity, for that's the Christian measure. And so it is in the other parts and instances of the Righteousness Evangelical. And therefore it is remarkable that the Saints in the Old Testament were called εὐθεῖς, right men, and the Book of *Genesis*, as we find it twice attested by S. *Hierome*, was called by the Ancient Hellenists, Βιβλ. εὐθέων, the Book of right or just men, the Book of *Abraham*, *Isaac*, and *Jacob*. But the word for Christians is χρηστοὶ, good men, harmless, and profitable. Men that are good, and men that do good. In pursuance of which it is further observed by learned men, that the word ἀρετὴ, or vertue, is not in the four Gospels; for the actions of Christs Disciples should not be in *gradu virtutis* only, vertuous and laudable, such as these *Aristotle* presses in his *Magna Moralia*; they must pass on to a further excellency than so: the same which he calls πράξεις τῶν ἡρώων; they must be sometimes, and as often as we can in *gradu heroico*, or, that I may use the Christian style, they must be actions of perfection. Righteousness was the συνώνυμον for Alms in the Old Testament, and τελειότης, or perfection was the word for Alms in the New; as appears by comparing the fifth of S. *Matthew*, and the sixth of S. *Luke* together; and that is the full state of this difference in the inquiries of the Righteousness Pharisaical and Evangelical.

Commen. in 12. Isai. & l. 6. in Ezek. c. 18.

I have many more things to say, but ye cannot hear them now, because the time is past. One thing indeed were fit to be spoken of, if I had any time left; but I can only name it, and desire your consideration to make it up. This great Rule that Christ gives us, does also, and that principally too, concern Churches and Commonwealths, as well as every single Christian. Christian Parliaments must exceed the Religion and Government of the *Sanhedrim*. Your Laws must be more holy, the condition of the Subjects be made more tolerable, the Laws of Christ must be strictly enforced, you must not suffer your great Master to be dishonoured, nor his Religion dismembred by Sects, or disgraced by impiety: you must give no impunity to vicious persons, and you must take care that no great example be greatly corrupted; you must make better provisions for your poor than they did, and take more care even of the external advantages of Christs Religion and his Ministers, than they did of the Priests and Levites; that is, in all things you must be more zealous to promote the Kingdom of Christ, than they were for the Ministeries of *Moses*.

The summ of all is this; The Righteousness Evangelical is the same with that which the Ancients called ἀποστολικὴν διάγειν πολίτειαν, to live an Apostolical life, that was the measure of Christians, the οἱ ἐναρέτως καὶ θεαρέστως βιῶντες, men that desired to please God; that is, as *Apostolius* most admirably describes it, men who are curious of their very eyes, temperate in their tongue, of a mortified body, and a humble spirit, pure in their intentions, masters of their passions. Men who when they are injured return honourable Words; when they are lessened in their estates, increase in their Charity; when they are abused, they yet are courteous and give intreaties; when they are hated, they pay love; men that are dull in contentions, and quick in loving kindnesses, swift as the feet of *Asahel*, and ready as the Chariots of *Amminadib*. True Christians are such as are crucified with Christ, and dead unto all sin; and finally place their whole love on God, and for his sake upon all mankind: this is the description of a Christian, and the true state of the Righteousness Evangelical; so that it was well said of *Athenagoras*, οὐδεὶς χριστιανὸς πονηρὸς, εἰ μὴ ὑποκρίνεται τὸν λόγον, no Christian is a wicked man, unless his life be a continual lie, unless he be false to God and

Ἔστι γὰρ αὐτῆ ὀφθαλμὸς ἀκέραια, γλώσσης ἐγκράτεια, σῶμα καὶ ταλαιπωρία, φρόνημα ταπεινὸν, ἐννοίας καθαρότης, ὀργῆς ἀφανισμὸς· ἀγγαρεύομεν καὶ πεζεύθημεν, ἀποστρεφόμεθα καὶ δικαζόμεθα, μισούμεθα καὶ ἀγαπῶμεν, διαζόμεθα καὶ ἀνεχόμεθα, βλασφημούμεθα καὶ παρακαλοῦμεν, νεκρούμεθα τῇ ἁμαρτίᾳ, συσταυρούμεθα τῷ Χριστῷ, ὅλην τὴν ἀγάπην μετὰ ἀνθρώπων ἔχομεν τὸν Κύριον.

Legat. pro Christianis.

SERM. I.

and his Religion. For the Righteouſneſs of the Goſpel is, in ſhort, nothing elſe but a tranſcript of the life of Chriſt; *De matthana nahaliel; de nahaliel Bamoth*, ſaid R. *Joſhua*; Chriſt is the image of God, and every Chriſtian is the image of Chriſt, whoſe example is imitable, but it is the beſt, and his laws are the moſt perfect, but the moſt eaſie, and the promiſes by which he invites our greater ſervices are moſt excellent, but moſt true; and the rewards ſhall be hereafter, but they ſhall abide for ever, and (that I may take notice of the laſt words of my Text) the threatnings to them that fall ſhort of this Righteouſneſs are moſt terrible, but moſt certainly ſhall come to paſs; *they ſhall never enter into the Kingdom of Heaven*; that is, their portion ſhall be ſhame and an eternal Priſon, ἀσφαλῶδες ῥεῦμα, a flood of brimſtone, and a cohabitation with Devils to eternal ages: and if this conſideration will not prevail, there is no place left for perſwaſion, and there is no uſe of reaſon; and the greateſt hopes and the greateſt fears can be no argument or ſanction of laws; and the greateſt good in the world is not conſiderable, and the greateſt evil is not formidable; but if they be, there is no more to be ſaid; if you would have your portion with Chriſt, you muſt be righteous by his meaſures; and theſe are they that I have told you of.

THE

THE
Chriſtians Conqueſt
Over the BODY of SIN.

SERMON II.

ROM. 7. 19.

For the good that I would, I do not: but the evil which I would not, that I do.

WHAT the Eunuch ſaid to *Philip*, when he read the Book of the Prophet *Iſaiah*; *Of whom ſpeaketh the Prophet this, of himſelf, or ſome other man?* The ſame queſtion I am to ask concerning the words of my Text: Does *S. Paul* mean this of himſelf, or of ſome other? It is hoped that he ſpeaks it of himſelf; and means that though his underſtanding is convinced that he ought to ſerve God; and that he hath ſome unperfect deſires to do ſo; yet the Law of God without is oppoſed by a Law of Sin within. We have a corrupted nature, and a body of infirmity, and our reaſon dwells in the dark, and we muſt go out of the world before we leave our ſin. For beſides that ſome ſins are eſteemed brave and honourable, and he is a baffled perſon that dares not kill his Brother like a Gentleman; our very Tables are made a ſnare, and our civilities are direct treaſons to the ſoul. You cannot entertain your friend but exceſs is the meaſure; and that you may be very kind to your Gueſt, you ſtep aſide and lay away the Chriſtian; your love cannot be expreſſed unleſs you do him an ill turn, and civilly invite him to a Fever. Juſtice is too often taught to bow to great intereſts, and men cannot live without flattery; and there are ſome Trades that miniſter to ſin, ſo that without a ſin we cannot maintain our Families; and if you mean to live, you muſt do as others do. Now ſo long as men ſee they are like to be undone by innocence, and that they can no way live but by compliance with the evil cuſtoms of the world, men conclude practically, becauſe they muſt live they muſt ſin; they muſt live handſomly, and therefore muſt do ſome things unhandſomly, and ſo upon the whole matter ſin is unavoidable. Fain they would, but cannot tell how to help it. But ſince it is no better, it is well it is no worſe. For it is *S. Paul*'s caſe, no worſe man; he would and he would not; he did and he did not; he was willing, but he was not able; and therefore the caſe is clear, that if a man ſtrives againſt ſin, and falls unwillingly, it ſhall not be imputed to him; he may be a regenerate man for all that. A man muſt indeed wrangle againſt ſin when it comes, and like a peeviſh lover reſiſt and conſent at the ſame time, and then all is well; for this not only conſiſts with, but is a ſign of the ſtate of Regeneration.

If this be true, God will be very ill ſerved. If it be not true, moſt men will have but ſmall hopes of being ſaved, becauſe this is the condition of moſt men. What then is to be done? Truth can do us no hurt, and therefore be willing to let this matter paſs under examination; for if it trouble us now, it will bring comfort hereafter. And therefore before I enter into the main enquiry, I ſhall by deſcribing the ſtate of the man of whom *S. Paul* ſpeaks here, tell you plainly, who it is that is in this ſtate of ſad things, and then do ye make your reſolutions according as you ſhall find it neceſſary for the ſaving of your ſouls; which I am ſure ought to be the end of all preaching.

SERM. II.

1. The man *S. Paul* speaks of is one that is *dead*, v. 9. one that was *deceived* and *slain*, v. 11. one in whom *sin was exceeding sinful*, v. 13. that is, highly imputed, greatly malicious, infinitely destructive: he is one who is *carnal, and sold under sin*, v. 14. he is one that sins against his *conscience* and his *reason*, v. 16. he is one in whom *sin dwells*, but the Spirit of God does not dwell; for *no good thing dwells in him*, v. 18. he is one who is *brought into captivity to the law of sin*, he is a servant of uncleanness, with his flesh and members serving the law of sin, v. 25. Now if this be a state of Regeneration, I wonder what is, or can be a state of Reprobation! for though this be the state of Nature, yet it cannot be the state of one redeemed by the Spirit of Christ; and therefore flatter not your selves any more, that it is enough for you to have good desires, and bad performances: never think that any sin can reign in you, and yet you be servants of God: that sin can dwell in you, and at the same time the Spirit of God can dwell in you too; or that life and death can abide together. The summ of affairs is this. *If ye live after the flesh, ye shall die*; *but if ye through the Spirit do mortifie the deeds of the body, ye shall live*, but not else upon any terms whatsoever.

Rom. 8. 13.

My Text is one of the hard places of *S. Paul*; which, as *S. Peter* says, *the ignorant and the unstable wrest to their own damnation*. But because in this case the danger is so imminent, and the deception would be so intolerable, S. *Paul* immediately after this Chapter (in which under his own person, as was usual with him to do, he describes the state of a natural man advanced no further than *Moses*'s Law, and not redeemed by the bloud of Christ, or inlightened by the Spirit of God, and taught by the wiser Lessons and Sermons of the Gospel) immediately spends the next Chapter in opposing the Evangelical state to the Legal, the Spiritual to the Carnal, the Christian to the Natural; and tells us plainly, he that is redeemed by the bloud of Christ, is redeemed from the power of sin: he that is Christ's freed man, is not a slave of sin, not captive to the Devil at his will: he that is in *the flesh cannot please God*, but every servant of Christ is freed from sin, and is a servant of righteousness, and redeemed from all his vain conversation: for this is the end of Christs coming, and cannot be in vain unless we make it so. He came to bless us by turning every one of us from our iniquities. Now concerning this, besides the evidence of the thing it self, that *S. Paul* does not speak these words of himself, but by a μεταχηματισμός, under his own borrowed person he describes the state of a carnal, unredeemed, unregenerate person, is expressly affirmed by *S. Irenæus* and *Origen*, by *Tertullian* and *S. Basil*, by *Theodoret* and *S. Chrysostom*, by *S. Jerom*, and sometimes by *S. Austin*, by *S. Ambrose* and S. *Cyril*, by *Macarius* and *Theophylact*; and is indeed that true sence and meaning of these words of S. *Paul*, which words none can abuse or misunderstand, but to the great prejudice of a holy life, and the Patronage of all iniquity.

But for the stating of this great case of Conscience, I shall first in short describe to you what are the proper causes which place men, and keep them in this state of a necessity of sinning; and 2. I shall prove the absolute necessity of coming out of this condition, and quitting all our sin. 3. In what degree this is to be effected. 4. By what Instruments this is to be done; and all these being practical, will of themselves be sufficient use to the Doctrines, and need no other applicatory but a plain exhortation.

1. What are the causes of this evil, by which we are first placed, and so long kept in a necessity of sinning, so that we cannot do what good we would, nor avoid the evil that we hate?

The first is the evil state of our Nature. And indeed he that considers the daily experiment of his own weak Nature, the ignorance and inconstancy of his soul, being like a sick mans legs, or the knees of Infants, reeling and unstable by disease or by infirmity, and the perpetual leaven and germinations, the thrustings forth, and swelling of his senses, running out like new wine into vapours and intoxicating activities, will readily confess, that though even in Nature there may be many good inclinations to many instances of the Divine Commandments; yet it can go no further than this *velleity*, this desiring to do good, but is not able. And it is upon this account that *Lactantius* brings in the Pagan or natural man complaining, *Volo equidem non peccare, sed vincor, indutus enim sum carne fragili & imbecillâ*. This is very true; and I add only this caution. There is not in the corruption of our nature so much as will save us harmless, or make us excusable if we sin against God. Natural corruption can make us criminal, but not innocent; for though by him

him that willingly abides in the ſtate of mere Nature, ſin cannot be avoided, yet no man is in that ſtate longer than he loves to be ſo; for the Grace of God came to reſcue us from this evil portion, and is always preſent to give us a new Nature, and create us over again: and therefore though ſin is made neceſſary to the Natural man by his impotency and fond loves, that is by his unregenerate Nature; yet in the whole conſtitution of affairs, God hath more than made it up by his Grace, if we will make uſe of it. *In pueris elucet ſpes plurimorum, quæ ubi emoritur ætate, manifeſtum eſt non defeciſſe naturam, ſed curam,* ſaid *Quintilian.* We cannot tell what we are, or what we think in our infancy; and when we can know our thoughts we can eaſily obſerve that we have learned evil things by evil examples, and the corrupt manners of an evil converſation: *Et ubi per ſocordiam vires, tempus, ingenium defluxêre, naturæ infirmitas accuſatur*; that indeed is too true; we grow lazy, and wanton, and we loſe our time, and abuſe our parts, and do ugly things, and lay the fault wholly upon our Natural infirmities; but we muſt remember that by this time it is a ſtate of Nature, a ſtate of fleſh and bloud, which cannot enter into Heaven. The natural man and the natural child are not the ſame thing in true Divinity. The Natural child indeed can do no good; but the Natural man cannot chuſe but do evil; but it is becauſe he will do ſo; he is not born in the ſecond Birth, and renewed in the Baptiſm of the Spirit. SERM. II.

2. We have brought our ſelves into an accidental neceſſity of ſinning by the evil principles which are ſuck'd in by great parts of mankind. We are taught ways of going to Heaven without forſaking our ſins; of repentance without reſtitution; of being in charity without hearty forgiveneſs, and without love; of believing our ſins to be pardoned before they are mortified; of truſting in Chriſts death without conformity to his life; of being in Gods favour upon the only account of being of ſuch an opinion; and that when we are once in, we can never be out. We are taught to believe that the events of things do not depend upon our crucifying our evil and corrupt affections, but upon eternal and unalterable Counſels; that the promiſes are not the rewards of obedience, but graces pertaining only to a few predeſtinates, and yet men are Saints for all that; and that the Laws of God are of the race of the Giants, not to be obſerved by any grace or by any induſtry: this is the Catechiſm of the ignorant and the prophane: but without all peradventure the contrary propoſitions are the way to make the world better: but certainly they that believe theſe things do not believe it neceſſary that we ſhould eſchew all evil: and no wonder then if when men upon theſe accounts ſlacken their induſtry and their care, they find ſin ſtill prevailing, ſtill dwelling within them, and ſtill unconquerable by ſo ſlight and diſheartened labours. For Ἰδιώτης πᾶς καὶ ἀπαίδευτος τρόπον τινὰ παῖς ἐστι: every fool and every ignorant perſon is a child ſtill; and it is no wonder that he who talks fooliſhly ſhould do childiſhly and weakly.

3. To our weak and corrupted nature, and our fooliſh diſcourſes, men do daily ſuperinduce evil habits and cuſtoms of ſinning. *Conſuetudo mala tanquam hamus infixus animæ,* ſaid the Father; an evil cuſtom is a hook in the ſoul, and draws it whither the Devil pleaſes. When it comes to the καρδία γεγυμνασμένη πλεονεξίαις, as Saint *Peter*'s word is, *a heart exerciſed with covetous practices,* then it is alſo ἀδύνης, it is weak and unable to do the good it fain would, or to avoid the evil which in a good fit it pretends to hate. This is ſo known I ſhall not inſiſt upon it; but add this only, that whereever a habit is contracted, it is all one what the inſtance be; it is as eaſie as delicious, as unalterable in vertue as in vice; for what helps Nature brings to a vicious habit, the ſame and much more the Spirit of God, by his power and by his comforts can do in a vertuous; and then we are well again. You ſee by this who are, and why they are in this evil condition. The evil natures, and the evil principles, and the evil manners of the world, theſe are the cauſes of our imperfect willings, and weaker actings in the things of God; and as long as men ſtay here, ſin will be unavoidable. For even meat it ſelf is loathſome to a ſick ſtomach; and it is impoſſible for him that is heart-ſick to eat the moſt wholſome diet; and yet he that ſhall ſay eating is impoſſible, will be beſt confuted by ſeeing all the healthful men in the world eat heartily every day.

2. But what then? Cannot ſin be avoided? Cannot a Chriſtian mortifie the deeds of the body? Cannot Chriſt redeem us, and cleanſe us from all our ſins? Cannot the works of the Devil be deſtroyed? That's the next particular to be inquired of; Whether or no it be not neceſſary, and therefore very poſſible for a ſervant of God to paſs from this evil ſtate of things, and not only hate evil, but avoid it alſo?

SERM. II.

He that saith he hath not sinned, is a liar; but what then? Because a man hath sinned, it does not follow he must do so always. *Hast thou sinned? do so no more* (said the wise *Ben Sirach*;) and so said Christ to the poor Paralytick, *Go and sin no more.* They were excellent words spoken by a holy Prophet, [*Let not the Sinner say he hath not sinned; for God shall burn coals of fire upon his head, that saith before the Lord God and his Glory, I have not sinned.*] Well! that case is confessed; *All men have sinned, and come short of the glory of God.* But is there no remedy for this? Must it always be so? and must sin for ever have the upper hand, and for ever baffle our resolutions, and all our fierce and earnest promises of amendment? God forbid. There was a time then to come, and, blessed be God, it hath been long come, [*Yet a little while* (saith that Prophet) *and Iniquity shall be taken out of the earth, and Righteousness shall reign among you.*] For, that's in the day of Christ's Kingdom, the manifestation of the Gospel. When Christ reigns in our hearts by his Spirit, *Dagon* and the Ark cannot stand together; we cannot serve Christ and *Belial.* And as in the state of Nature no good thing dwells within us; so when Christ rules in us, no evil thing can abide; *For every Plant that my heavenly Father hath not planted shall be rooted up,* and cast away into the fires of consumption or purification. But how shall this come to pass, since we all find our selves so infinitely weak and foolish? I shall tell you. *It is easier for a Camel to go through the eye of a Needle, than for a rich man to enter into the Kingdom of Heaven,* saith Christ. It is impossible to Nature; it is impossible to them that are given to vanity; it is impossible for them that delight in the evil snare: But Christ adds, *With Men this is impossible, but with God all things are possible.* What we cannot do for our selves, God can do for us, and with us. What Nature cannot do, the Grace of God can. So that the thing may be done, not indeed by our selves, but *gratia Dei mecum,* saith *S. Paul*; God and Man together can do it. But if it can be done any way that God has put into our powers, the consequent is this; No mans good will shall be taken in exchange for the real and actual mortification of his sins. He that sins, and would fain not sin, but sin is present with him whether he will or no, let him take heed; for the same is *the Law of sin,* and *the Law of Death* (saith the Apostle;) and that mans heart is not right with God. For it is impossible men should pray for deliverance, and not be heard; that they should labour, and not be prosperous; unless they pray amiss, and labour falsely. Let no man therefore please himself with talking of great things, with perpetual conversation in pious discourses, or with ineffective desires of serving God: He that does not practise as well as he talks, and do what he desires, and what he ought to do, confesses himself to sin greatly against his conscience; and it is a prodigious folly to think that he is a good man, because though he does sin, yet it was against his mind to do so. A mans conscience can never condemn him, if that be his excuse, to say that his conscience check'd him; and that will be but a sad Apology at the day of Judgment. Some men talk like Angels, and pray with fervour, and meditate with deep recesses, and speak to God with loving affections, and words of union, and adhere to him in silent devotion, and when they go abroad are as passionate as ever, peevish as a frighted Fly, vexing themselves with their own reflections: They are cruel in their Bargains, unmerciful to their Tenants, and proud as a Barbarian Prince: They are, for all their fine words, impatient of reproof, scornful to their Neighbours, lovers of money, supreme in their own thoughts, and submit to none; all their spiritual life they talk of, is nothing but spiritual fancy and illusion; they are still under the power of their passions, and their sin rules them imperiously, and carries them away infallibly. Let these men consider, There are some men think it impossible to do as much as they do: The common Swearer cannot leave that Vice, and talk well; and these men that talk thus well, think they cannot do as well as they talk; but both of them are equally under the power of their respective sins, and are equally deceived, and equally not the Servants of God. * This is true; but it is equally as true, That there is no necessity for all this; for it ought, and it may be otherwise if we please: For I pray be pleased to hear *S. Paul*; *Walk in the Spirit, and ye shall not fulfil the lusts of the flesh*; There's your remedy: *For the Spirit lusteth against the flesh, and the flesh against the Spirit*; there's the cause of it; ἵνα μὴ ποιῆτε, *so that ye may not, or cannot do the things ye would*; that's the blessed consequent and product of that cause: That is plainly, As there is a state of carnality, (of which *S. Paul* speaks in my Text) so that in that state a man cannot but obey the flesh; so there is also a state of spirituality, when sin is dead, and righteousness is alive; and in this state the flesh can no more prevail, than the

Gal. 5. 16.

Spirit

Spirit could do in the other. * Some men cannot chuſe but ſin; for *the carnal mind is not ſubject to God, neither indeed can be* (ſaith S. *Paul*;) but there are alſo ſome men that cannot endure any thing that is not good. It is a great pain for a temperate man to ſuffer the diſorders of Drunkenneſs; and the ſhames of Luſt are intolerable to a chaſte and modeſt perſon: This alſo is affirmed by S. *John*, *Whoſoever is born of God doth not commit ſin, for his ſeed remaineth in him.* So that you ſee it is poſſible for a good man not to commit the ſin to which he is tempted; but the Apoſtle ſays more, *He doth not commit ſin, neither indeed can he, becauſe he is born of God.* SERM. II. Rom.8.7. 1 John 3.9.

And this is agreeable to the words of our Bleſſed Saviour; *A corrupt tree cannot bring forth good fruit, and a good tree cannot bring forth evil fruit*; that is; As the child of Hell is carried to Sin *pleno impetu*, he does not check at it, he does it and is not troubled; ſo on the other ſide, a child of God is as fully convinc'd of righteouſneſs, and that which is unrighteous is as hateful to him as *Colocynths* to the taſte, or the ſharpeſt punctures to the pupil of the eye. We may ſee ſomething of this in common experiences. What man of ordinary prudence and reputation can be tempted to ſteal? or for what price would he be tempted to murder his friend? If we did hate all ſins as we hate theſe, would it not be as eaſie to be as innocent in other inſtances as moſt men are in theſe? and we ſhould have as few Drunkards as we have Thieves. In ſuch as theſe we do not complain in the words of my Text, *What I would not, that I do*; *and what I would I do not.* Does not every good man overcome all the power of great ſins? And can he by the Spirit of God and right Reaſon, by fear and hope conquer *Goliah*, and beat the Sons of the Giant; and can he not overcome the little children of *Gath*? Or is it harder to overcome a little ſin than a great one? Are not the temptations to little ſins very little? and yet are they greater and ſtronger than a mighty Grace? Could the poor Demoniack that liv'd in the Graves, by the power of the Devil break his iron chains in pieces? and cannot he who hath the Spirit of God diſſolve the chains of ſin? *Through Chriſt that ſtrengthens me, I can do all things*, ſaith S. *Paul*: *Satis ſibi copiarum cum Publio Decio, & nunquam nimium hoſtium fore*, ſaid one in *Livie*; which is beſt rendred by S. *Paul*, *If God be with us, who can be againſt us*? Nay, there is an ὑπερνικῶμεν in S. *Paul*, *We are more than Conquerors*: For even amongſt an Army of Conquerors there are degrees of exaltation; ſome ſerve God like the Centurion, and ſome like S. *Peter*; ſome like *Martha*, and ſome like *Mary*; μετ' εὐκολίας ἁπάσης, ἄνευ πόνων καὶ ἱδρώτων, all good men conquer their temptations, but ſome with more eaſe, and ſome with a clearer Victory; and more than thus, *Non ſolum viperam terimus, ſed ex ea antidotum conficimus*, We kill the Viper, and make Treacle of him; that is, not only eſcape from, but get advantages by temptations. But we commonly are more afraid than hurt; *Let us therefore lay aſide every weight, and the ſin that doth ſo eaſily beſet us*; ſo we read the words of the Apoſtle: but S. *Chryſoſtom*'s rendition of them is better; for the word εὐπερίστατον is a perfect paſſive, and cannot ſignifie the ſtrength and irreſiſtibility of ſin upon us, but the quite contrary; εὐπερίστατον ἁμαρτία ſignifies the ſin that is ſo eaſily avoided, as they that underſtand that language know very well. And if we were ſo wiſe and valiant as not to affright our ſelves with our own terrors, we ſhould quickly find, that by the help of the Spirit of God we can do more than we thought we could. It was ſaid of *Alexander*, *Bene auſus eſt vana contemnere*, he did no great matter in conquering the *Perſians*, becauſe they were a pitiful and a ſoft people; only he underſtood them to be ſo, and was wiſe and bold enough not to fear ſuch Images and men of clouts. But men, in the matter of great ſins and little, do as the *Magicians* of *Egypt*; when *Moſes* turned his Rod into a Serpent, it moved them not; but when they ſaw the Lice and the Flies, then they were afraid. We ſee that by the Grace of God we can eſcape great ſins; but we ſtart at Flies, and a Bird out of a Buſh diſorders us; the Lion in the way troubles us not, but a Frog and a Worm affrights us. Remember the ſaying of S. *Paul*, *Chriſt came to redeem to himſelf a Church, and to preſent it pure and ſpotleſs before the Throne of Grace*; and if you mean to be of this number, you muſt endeavour to be under this qualification, that is, (as *Paul* laboured to be) *void of offence both towards God and towards Man.* And ſo I have done with the ſecond Propoſition; It is neceſſary that all ſin great and little ſhould be mortified and dead in us, and that we no longer abide in that ſtate of ſlavery as to ſay, *The good that I would, I do not; but the evil that I would not, that I do.* Heb.12.1.

3. In the next place we are to inquire in what degree this is to be effected; for though in negatives properly there are no degrees, yet unleſs there be ſome allays in this

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this Doctrine it will not be so well, and it may be your Experiences will for ever confute my Arguments: For, *Who can say that he is clean from his sin?* (said the Wise-man:) and as our Blessed Saviour said, *He that is innocent among you all, let him throw the first stone at the sinner*, and spare not.

To this I answer in the words of *S. Gregory*; All mans righteousness will be found to be unrighteous, if God should severely enter into judgment; but therefore even after our innocence we must pray for pardon, *ut quæ succumbere discussa poterat, ex judicis pietate convalescat*, that our innocence, which in strictness of Divine Judgment would be found spotted and stained, by the mercy of our Saviour may be accepted. *S. Bernard* expresses this well; *Nostra siqua est humilis justitia, recta forsitan sed non pura*; Our humble righteousness is perhaps right in the eyes of God, but not pure; that is, accepted by his Mercy, but it is such as dares not contend in judgment. For as no man is so much a sinner, but he sometimes speaks a good word, or does some things not ill; and yet that little good interrupts not that state of evil: so it is amongst very good men, from whom sometimes may pass something that is not commendable; and yet their heart is so habitually right towards God, that they will do nothing but (I do not say which God in justice cannot, but) which in mercy he will not impute to eternal condemnation. It was the case of *David*; *He was a man after Gods own heart*; nay it is said, *he was blameless save in the matter of* Uriah; and yet we know he numbred the people, and God was angry with him and punished him for it: but because he was a good man and served God heartily, that other fault of his was imputed to him no further: God set a fine upon his head for it, but it was *salvo contenemento*, the main stake was safe.

For concerning good men the question is not, whether or no God could not in the rigour of justice blame their indiscretion, or impute a foolish word, or chide them for a hasty answer, or a careless action, for a less devout prayer, or weak hands, for a fearful heart, or a trembling Faith. These are not the measures by which God judges his Children; *for he knoweth whereof we are made, and he remembers that we are but dust*. But the question is, whether any man that is covetous or proud, false to his trust, or a Drunkard, can at the same time be a child of God? No certainly he cannot. But then we know that God judges us by Jesus Christ, that is, with the allays of mercy, with an eye of pardon, with the sentences of a Father, by the measures of a man, and by analogy to all our unavoidable abatements. God could enter with us into a more severe judgment, but he would not; and no justice tied him from exercising that mercy. But according to the measures of the Gospel, *he will judge every man according to his works*. Now what these measures are is now the question. To which I answer first in general, and then more particularly.

1. In general thus. A Christians innocence is always to be measured by the plain lines and measures of the Commandments; but are not to be taken into account by uncertain and fond opinions, and the scruples of zealous and timorous persons. My meaning is this. Some men tell us that every natural inclination to a forbidden object is a sin; which they that believe, finding them to be natural, do also confess that such sins are unavoidable. But if these natural and first motions be sins, then a man sins whether he resists them, or resists them not, whether he prevails or prevails not; and there is no other difference but this; he that fights not against, but always yields to his desires, sins greatest; and he that never yields but fights always, sins oftenest. But then, by this reckoning it will indeed be impossible to avoid millions of sins; because the very doing of our duty does suppose a sin. If God should impute such first desires to us as sins, we were all very miserable; but if he does not impute them, let us trouble our selves no further about them, but to take care that they never prevail upon us. Thus men are taught that they never say their Prayers but they commit a sin. Indeed that is true but too often; but yet it is possible for us by the Grace of God to please him in saying our Prayers, and to be accepted of him. But indeed if God did proceed against us as we do against one another, no man could abide innocent for so much as one hour. But Gods judgment is otherwise: He enquires if the heart be right, if our labour be true, if we love no sin, if we use prudent and efficacious instruments to mortifie our sin, if we go about our Religion as we go about the biggest concerns of our life; if we be sincere and real in our actions and intentions. For this is the ἀναμαρτησία that God requires of us all; this is that sinless state, in which if God does not find us, we shall never see his glorious face, and if he does find us, we shall certainly be saved by the bloud of Jesus. For in the stile of Scripture to be εἰλικρινεῖς καὶ ἀπρόσκοποι is the same thing; to be

sincere,

ſincere, and to be without offence is all one. Thus *David* ſpake heartily, *I am utterly purpoſed that my mouth ſhall not offend; and thou ſhalt find no wickedneſs in me.* He that endeavours this, and hopes this, and does actions, and uſes means accordingly, not being deceived by his own falſe heart, nor abuſed by evil propoſitions, this man will ſtand upright in the Congregations of the Juſt; and though he cannot challenge Heaven by merit, yet he ſhall receive it as a gift, by promiſe and by grace, *Lex nos innocentes eſſe jubet, non curioſos*, ſaid *Seneca*. For God takes no judgment of us by any meaſures, but of the Commandment without, and the heart and the conſcience within; but he never intended his Laws to be a ſnare to us, or to entrap us with conſequences and dark interpretations, by large deductions and witty ſimilitudes of faults; but he requires of us a ſincere heart, and a hearty labour in the work of his Commandments: he calls upon us to avoid all that which his Law plainly forbids, and which our Conſciences do condemn. This is the general meaſure. The particulars are briefly theſe. SERM. II.

1. Every Chriſtian is bound to arrive at that ſtate, that he have remaining in him no habit of any ſin whatſoever. Our old man muſt be crucified; the body of ſin muſt be deſtroyed; he muſt no longer ſerve ſin; ſin ſhall not have the dominion over you. All theſe are the Apoſtles words; that is plainly, as I have already declared, you muſt not be at that paſs, that though ye would avoid ſin ye cannot. For he that is ſo is a moſt perfect ſlave, and Chriſts freed-man cannot be ſo. Nay, he that loves ſin, and delights in it, hath no liberty indeed, but he hath more ſhew of it, than he that obeys it againſt his will.

---------- Libertatis ſervaveris umbram,
Si quicquid jubeare velis ----------

He that loves to be in the place, is a leſs priſoner, than he that is confined againſt his will.

2. He that commits any one ſin by choice and deliberation is an enemy to God, and is under the dominion of the fleſh. In the caſe of deliberate ſins one act does give the denomination; he is an Adulterer that ſo much as once foully breaks the holy Laws of Marriage. *He that offends in one is guilty of all*, ſaith S. *James*. S. *Peter's* Denial, and *David's* Adultery had paſſed on to a fatal iſſue, if the mercy of God and a great repentance had not interceded. But they did ſo no more, and ſo God reſtored them to Grace and Pardon. And in this ſence are the words of S. *John*, ὁ ποιῶν τὴν ἁμαρτίαν, *he that does a ſin is of the Devil*, and *he that is born of God* ἁμαρτίαν οὐ ποιεῖ, *he does not commit a ſin*, he chuſes none, he loves none, he endures none, *talia quæ non faciet bonæ fidei & ſpei Chriſtianus*; they do no great ſin, and love no little one. A ſin choſen and deliberately done, is, as *Tertullian's* expreſſion is, *crimen devoratorium ſalutis*; it devours ſalvation. For as there are ſome ſins which can be done but once; as a man can kill his Father but once, or himſelf but once; ſo in thoſe things which can be repeated, a perfect choice is equivalent to a habit, it is the ſame in principle, that a habit is in the product. In ſhort, he is not a child of God, that knowingly and deliberately chuſes any thing that God hates. 1 John 3.8.

3. Every Chriſtian ought to attain to ſuch a ſtate of life, as that he never ſin, not only by a long deliberation, but alſo not by paſſion. I do not ſay that he is not a good Chriſtian, who by paſſion is ſuddenly ſurpriz'd and falls into folly; but this I ſay, that no paſſion ought to make him chuſe a ſin. For let the ſin enter by anger or by deſire, it is all one, if the conſent be gain'd. It is an ill ſign if a man, though on the ſudden, conſents to a baſe action. Thus far every good man is tied, not only to endeavour, but to prevail againſt his Sin.

4. There is one ſtep more; which if it be not actually effected, it muſt at leaſt be greatly endeavoured, and the event be left to God: and that is, that we ſtrive for ſo great a dominion over our ſins and luſt, as that we be not ſurprized on a ſudden. This indeed is a work of time, and it is well if it be ever done; but it muſt always be endeavoured. But in this particular, even good men are ſometimes unproſperous. S. *Epiphanius*, and S. *Chryſoſtom* grew once into choler, and they paſt too far, and loſt more than their argument, they loſt their reaſon, and they loſt their patience: and *Epiphanius* wiſhed that S. *Chryſoſtom* might not die a Biſhop; and he in a peeviſh exchange wiſhed that *Epiphanius* might never return to his Biſhoprick; when they had forgotten their fooliſh anger, God remembred it, and ſaid *Amen* to both their curſed ſpeakings. Nay, there is yet a greater example of humane frailty;

S. Paul

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S. Paul and *Barnabas* were very holy perſons, but once in a heat they were both to blame, they were peeviſh and parted company. This was not very much: but God was ſo diſpleaſed, even for this little Fly in their Box of Ointment, that their ſtory ſays, they never ſaw one anothers face again. Theſe earneſt emiſſions and tranſportations of paſſion do ſometime declare the weakneſs of good men, but that even here we ought at leaſt to endeavour to be more than Conquerors appears in this, becauſe God allows it not, and by puniſhing ſuch follies does manifeſt that he intends that we ſhould get victory over our ſudden paſſions, as well as our natural luſts. And ſo I have done with the third inquiry, in what degree God expects our innocence; and now I briefly come to the laſt particular, which will make all the reſt practicable; I am now to tell you how all this can be effected, and how we ſhall get free from the power and dominion of our ſins.

4. The firſt great inſtrument is Faith. He that hath Faith like a grain of Muſtard-ſeed can remove Mountains; the Mountains of ſin ſhall fall flat at the feet of the Faithful man, and ſhall be removed into the ſea, the ſea of Chriſts bloud and penitential waters. *Faith overcometh the World*, ſaith S. *John*; and *walk in the ſpirit, and ye ſhall not fulfil the luſts of the fleſh*: there are two of our Enemies gone; the world and the fleſh, by Faith and the Spirit, by the Spirit of Faith; and as for the Devil, *put on the ſhield of Faith*, and *reſiſt the Devil, and he will flee from you*, ſaith the Apoſtle; and the powers of ſin ſeem inſuperable to none, but to them that have not Faith. We do not believe that God intends we ſhould do what he ſeems to require of us; or elſe we think that though Gods grace abounds, yet ſin muſt ſuperabound, expreſly againſt the ſaying of *S. Paul*; or elſe we think that the evil ſpirit is ſtronger than the good Spirit of God. Hear what *S. John* ſaith, ‖ *My little children, ye are of God, and have overcome the evil one; for the ſpirit that is in you is greater than that which is in the world.* Believeſt thou this? If you do, I ſhall tell you what may be the event of it. When the Father of the boy, poſſeſſed with the Devil, told his ſad ſtory to Chriſt, he ſaid; ‖ *Maſter if thou canſt do any thing, I pray help me:* Chriſt anſwered him, *If thou canſt believe, all things are poſſible to him that believeth.* N. B. And therefore if you do believe this, go to your prayers, and go to your guards, and go to your labour, and try what God will do for you. For whatſoever things ye deſire when ye pray, believe that ye ſhall receive them, and ye ſhall have them. Now conſider; Do not we every day pray in the Divine Hymn called *Te Deum, Vouchſafe, O Lord, to keep us this day without ſin?* And in the Collect at morning prayer, [*and grant that this day we fall into no ſin, neither run into any kind of danger, but that all our doings may be ordered by thy governance, to do always that which is righteous in thy ſight?*] Have you any hope, or any faith when you ſay that Prayer? And if you do your duty as you can, do you think the failure will be on Gods part? Fear not that; if you can truſt in God, and do accordingly; *though your ſins were as ſcarlet, yet they ſhall be as white as ſnow*, and pure as the feet of the holy Lamb. Only let us forſake all thoſe weak propoſitions which cut the nerves of Faith, and make it impoſſible for us to actuate all our good deſires, or to come out from the power of ſin.

‖ 1 John 4.4.

‖ Mark 9.23.

2. He that would be free from the ſlavery of ſin, and the neceſſity of ſinning muſt always watch. I, that's the point; but who can watch always? Why every good man can watch always: and that we may not be deceived in this, let us know, that the running away from a temptation is a part of our watchfulneſs, and every good employment is another great part of it, and a laying in proviſions of Reaſon and Religion before-hand, is yet a third part of this watchfulneſs; and the converſation of a Chriſtian is a perpetual watchfulneſs; not a continual thinking of that one, or thoſe many things which may indanger us; but it is a continual doing ſomething directly or indirectly againſt ſin. He either prays to God for his Spirit, or relies upon the Promiſes, or receives the Sacrament, or goes to his Biſhop for Counſel and a Bleſſing, or to his Prieſt for Religious Offices, or places himſelf at the feet of good Men to hear their wiſe ſayings, or calls for the Churches Prayers, or does the duty of his calling, or actually reſiſts Temptation, or frequently renews his holy Purpoſes, or fortifies himſelf by Vows, or ſearches into his danger by a daily examination; ſo that in the whole he is for ever upon his guards. * This duty and caution of a Chriſtian is like watching leſt a man cut his finger. Wiſe men do not often cut their fingers, and yet every day they uſe a knife; and a mans eye is a tender thing, and every thing can do it wrong, and every thing can put it out; yet becauſe we love our eyes ſo well, in the midſt of ſo many dangers, by Gods providence and a prudent natural care, by winking when any thing comes againſt them, and by turning aſide when a

blow

blow is offered, they are preſerved ſo certainly, that not one man in ten thouſand does by a ſtroak loſe one of his eyes in all his life-time. If we would tranſplant our natural care to a ſpiritual caution, we might by Gods grace be kept from loſing our ſouls, as we are from loſing our eyes; and becauſe a perpetual watchfulneſs is our great defence, and the perpetual preſence of Gods grace is our great ſecurity, and that this Grace never leaves us, unleſs we leave it, and the precept of a daily watchfulneſs is a thing not only ſo reaſonable, but ſo many eaſie ways to be performed, we ſee upon what terms we may be quit of our ſins, and more than Conquerors over all the Enemies and Impediments of Salvation.

3. If you would be in the ſtate of the *Liberty of the Sons of God*, that is, that you may not be ſervants of ſin in any inſtance; be ſure in the mortifications of ſin, willingly or careleſly to leave no remains of it, no neſt-egg, no principles of it, no affections to it; if any thing remains, it will prove to us as Manna to the ſons of *Iſrael* on the ſecond day, *it will breed worms and ſtink.* Therefore labour againſt every part of it, reject every propoſition that gives it countenance; pray to God againſt it all; and what then? Why then, *Ask and you ſhall have* (ſaid Chriſt.) Nay, ſay ſome, it is true, you ſhall be heard; but in part only; for God will leave ſome remains of ſin within us, leſt we ſhould become proud by being innocent. So vainly do men argue againſt Gods goodneſs and their own bleſſing and Salvation, μετὰ πολέμου τέχνης καὶ παρασκευῆς, καὶ πραγματείας ἀπόλλυνται, (as S. *Baſil* ſays) they contrive witty arts to undo themſelves, being intangled in the periods of ignorant diſputations. But as to the thing it ſelf, if by the remains of ſin they mean the propenſities and natural inclinations to forbidden objects; there is no queſtion but they will remain in us ſo long as we bear our fleſh about us; and ſurely that is a great argument to make us humble. But theſe are not the ſins which God charges on his people. But if by remains we mean any part of the habit of ſin, any affection, any malice or perverſeneſs of the Will; then it is a contradiction to ſay that God leaves in us ſuch remains of Sin, leſt by innocence we become Proud: for how ſhould Pride ſpring in a mans heart, if there be no remains of Sin left? And is it not the beſt, the ſureſt way to cure the Pride of our hearts, by taking out every root of bitterneſs, even the root of Pride it ſelf? Will a Phyſician purpoſely leave the Reliques of a diſeaſe, and pretend he does it to prevent a relapſe? And is it not more likely he will relapſe, if the ſickneſs be not wholly cured? * But beſides this; If God leaves any remains of Sin in us, what remains are they, and of what ſins? Does he leave the remains of Pride? If ſo; that were a ſtrange cure, to leave the remains of Pride in us to keep us from being proud. But if not ſo; but that all the remains of Pride be taken away by the grace of God bleſſing our endeavours; what danger is there of being proud, the remains of which Sin are by the grace of God wholly taken away? But then, if the Pride of the heart be cured, which is the hardeſt to be removed, and commonly is done laſt of all, who can diſtruſt the power of the Spirit of God, or his goodneſs, or his promiſes, and ſay that God does not intend to cleanſe his Sons and Servants from all unrighteouſneſs; and according to S. *Paul*'s prayer, *keep their bodies and ſouls, and ſpirits, unblameable to the coming of the Lord Jeſus?* But however, let God leave what remains he pleaſe; all will be well enough on that ſide, but let us be careful, as far as we can, that we leave none; leſt it be ſeverely imputed to us, and the fire break out and conſume us.

4. Let us without any further queſtion, put this argument to a material iſſue; let us do all that we can do towards the deſtruction of the whole body of ſin; but let us never ſay we cannot be quit of our Sin, till we have done all that we can do towards the mortification of it. For till that be done, how can any man tell where the fault lies, or whether it can be done or no? If any man can ſay that he hath done all that he could do, and yet hath failed of his duty; if he can ſay truly, that he hath endured as much as is poſſible to be endured, that he hath watched always, and never nodded, when he could avoid it, that he hath loved as much as he could love, that he hath waited till he can wait no longer; then indeed, if he ſays true, we muſt confeſs that it is not to be underſtood. But is there any man in the World that does all that he can do? If there be, that man is blameleſs; if there be not, then he cannot ſay but it is his own fault that his ſin prevails againſt him. It is true, that no man is free from ſin; but it is as true, that no man does as much as he can againſt it: and therefore no man muſt go about to excuſe himſelf by ſaying, no man is free from his ſin; and therefore no man can be, no not by the powers of grace: for he may as well argue thus; No man does do all that he can do againſt it; and therefore it is impoſſible

SERM. II.

poſſible he ſhould do what he can do. The argument is apparently fooliſh, and the excuſe is weak, and the deception viſible, and ſin prevails upon our weak arguings; but the conſequence is plainly this: When any man commits a ſin, he is guilty before God; and he cannot ſay he could not help it, and God is juſt in puniſhing every ſin, and very merciful when he forgives us any: but he that ſays he cannot avoid it, that he cannot overcome his luſt, confeſſes himſelf a ſervant of Sin, and that he is not yet redeemed by the bloud of the Holy Lamb.

5. He that would be advanced beyond the power and neceſſity of ſinning muſt take great caution concerning his thoughts and ſecret deſires: *For luſt when it is conceived bringeth forth ſin*; but if it be ſuppreſſed in the conception, it comes to nothing: but we find it hard to deſtroy the Serpent when the egg is hatched into a Cockatrice. The thought is ἁμάρτυρον ἁμαρτία; no man takes notice of it, but lets it alone till the ſin be too ſtrong, and then we complain we cannot help it. *Nolo ſinas cogitationem creſcere*, ſuffer not your thoughts to grow up: for they uſually come ἀχεὶν, ὡσακόπως, ἀπεραγματεύτως, (as *S. Baſil* ſays) ſuddenly, and eaſily, and without buſineſs; but take heed that you nurſe them not; but if you chance to ſtumble, mend your pace; and if you nod, let it awaken you; for he only can be a good man, that raiſes himſelf up at the firſt trip, that ſtrangles his ſin in the birth: τοιαῦται τῶν ἁγίων ψυχαὶ, πρὶν ἔπεσαν ἀνίστανται, good men riſe up again even before they fall, ſaith *S. Chryſoſtom.* Now I pray conſider, that when ſin is but in the thought it is eaſily ſuppreſſed; and if it be ſtopt there, it can go no further; and what great mountain of labour is it then to abſtain from our ſin? Is not the Adultery of the eye eaſily cured by ſhutting the eye-lid? and cannot the thoughts of the heart be turned aſide by doing buſineſs, by going into company, by reading or by ſleeping? A man may divert his thoughts by ſhaking of his head, by thinking any thing elſe, by thinking nothing. *Da mihi Chriſtianum* (ſaith *S. Auſtin*) *& intelligit quod dico.* Every man that loves God underſtands this, and more than this to be true. Now if things be thus, and that we may be ſafe in that which is ſuppoſed to be the hardeſt of all, we muſt needs condemn our ſelves, and lay our faces in the duſt when we give up our ſelves to any ſin; we cannot be juſtified by ſaying we could not help it. For, as it was decreed by the Fathers of the *Arauſican* Council 2d. *Hoc etiam ſecundum fidem Catholicam credimus, &c.* This we believe according to the Catholick Faith, that have received Baptiſmal Grace; all that are baptized by the aid and cooperation of Chriſt, muſt and can (if they will labour faithfully) perform and fulfil thoſe things which belong unto ſalvation.

Ille laudatur, qui ut cæperint ſtatim interficit cogitata, & allidit ad petram.

6. And laſtly, If ſin hath gotten the power of any one of us, conſider in what degree the ſin hath prevailed: If but a little, the battel will be more eaſie, and the victory more certain; but then be ſure to do it throughly, becauſe there is not much to be done: But if ſin hath prevailed greatly, then indeed you have very much to do, therefore begin betimes, and defer not this work till old age ſhall make it extremely difficult, or death ſhall make it impoſſible.

Nam quamvis prope te, quamvis temone ſub uno
Vertentem ſeſe fruſtra ſectabere canthum,
Cum rota poſterior curras, & in axe ſecundo.

If thou beeſt caſt behind; if thou haſt neglected the duties of thy vigorous age, thou ſhalt never overtake that ſtrength, the hinder wheel, though bigger than the former, and meaſures more ground at every revolution, yet ſhall never overtake it; and all the ſecond counſels of thy old age, though undertaken with greater reſolution, and acted with the ſtrengths of fear and need, and purſued with more pertinacious purpoſes than the early repentances of young men, yet ſhall never overtake thoſe advantages which you loſt when you gave your youth to folly, and the cauſes of a ſad repentance.

However if you find it ſo hard a thing to get from the power of one maſter-ſin; if an old Adulterer does dote, if an old Drunkard be further from remedy than a young ſinner, if Covetouſneſs grows with old age, if ambition be ſtill more Hydropick and grows more thirſty for every draught of Honour, you may eaſily reſolve that old age, or your laſt ſickneſs is not ſo likely to be proſperous in the mortification of your long prevailing ſins. Do not all men deſire to end their days in Religion, to die in the arms of the Church, to expire under the conduct of a religious man? when ye are ſick or dying, then nothing but prayers and ſad complaints, and the groans of

a tremulous repentance, and the faint labours of an almoſt impoſſible mortification: then the deſpiſed Prieſt is ſent for: then he is a good man, and his words are Oracles, and Religion is truth, and ſin is a load, and the ſinner is a fool: then we watch for a word of comfort from his mouth, as the fearful Priſoner for his fate upon the Judges anſwer. That which is true then, is true now; and therefore to prevent ſo intolerable a danger, mortifie your ſin betime, for elſe you will hardly mortifie it at all. Remember that the Snail out-went the Eagle and won the goal, becauſe ſhe ſet out betimes. SERM. II.

To ſumm up all, every good man is a new Creature, and Chriſtianity is not ſo much a Divine inſtitution, as a Divine frame and temper of Spirit, which if we heartily pray for, and endeavour to obtain, we ſhall find it as hard and as uneaſie to ſin againſt God, as now we think it impoſſible to abſtain from our moſt pleaſing ſins. For as it is in the Spermatick vertue of the Heavens, which diffuſes it ſelf Univerſally upon all ſublunary bodies, and ſubtilly inſinuating it ſelf into the moſt dull and unactive Element, produces Gold and Pearls, Life and motion, and brisk activities in all things that can receive the influence and heavenly bleſſing; ſo it is in the Holy Spirit of God, and the word of God, and the grace of God, which *S. John* calls the ſeed of God, it is a Law of Righteouſneſs, and it is a Law of the Spirit of Life, and changes Nature into Grace, and dulneſs into zeal, and fear into love, and ſinful habits into innocence, and paſſes on from grace to grace, till we arrive at the full meaſures of the ſtature of Chriſt, and into the perfect liberty of the ſons of God; ſo that we ſhall no more ſay, The evil that I would not that I do; but we ſhall hate what God hates, and the evil that is forbidden we ſhall not do, not becauſe we are ſtrong of our ſelves, but becauſe Chriſt is our ſtrength, and he is in us, and Chriſts ſtrength ſhall be perfected in our weakneſs, and his grace will be ſufficient for us: and he will of his own good pleaſure work in us, not only to will but alſo to do, *velle & perficere*, ſaith the Apoſtle, to will and to do it throughly, and fully, being ſanctified throughout, to the glory of his Holy name, and the eternal ſalvation of our ſouls, through Jeſus Chriſt our Lord, To whom with the Father, *&c.*

FIDES FORMATA;

OR

FAITH working by LOVE.

SERMON III.

JAMES 2. 24.

You ſee then, how that by Works a Man is juſtified, and not by Faith only.

THat we are *juſtified by Faith*, S. *Paul* * tells us; That we are alſo *juſtified by Works*, we are told in my Text; and both may be true. But that this juſtification is wrought by Faith without Works, *to him that worketh not, but believeth* (ſaith S. *Paul*:) That this is not wrought without Works, S. *James* is as expreſs for his Negative as S. *Paul* was for his Affirmative; and how both theſe ſhould be true, is ſomething harder to unriddle. But, *affirmanti incumbit probatio*, he that affirmsmuſt prove; and therefore S. *Paul* proves his Doctrine by the example of *Abraham*, to whom Faith was imputed for Righteouſneſs; and therefore not by Works. And what can be anſwered to this? Nothing but this, That S. *James* uſes the very ſame Argument to prove that our Juſtification is by works alſo; [*For our Father* Abraham *was juſtifyed by works when he offered up his Son* Iſaac.] Now which of theſe ſays true? Certainly both of them; but neither of them have been well underſtood; inſomuch that they have not only made diviſions of heart among the faithful, but one party relies on Faith to the diſparagement of Good Life, and the other makes Works to be the main ground of our hope and confidence, and conſequently to exclude the efficacy of Faith: The one makes Chriſtian Religion a lazy and unactive Inſtitution; and the other, a bold preſumption on our ſelves; while the firſt tempts us to live like Heathens, and the other recalls us to live the life of Jews; while one ſays, *I am of Paul*, and another *I am of S. James*, and both of them put it in danger of evacuating the inſtitution and the death of Chriſt; one looking on Chriſt only as a Law-giver, and the other only as a Saviour. The effects of theſe are very ſad, and by all means to be diverted by all the wiſe conſiderations of the Spirit.

* Rom. 3. 28. 4. 5. 5. 1. 10. 10. Gal. 2. 16.

James 2. 9.

My purpoſe is not with ſubtle Arts to reconcile them that never diſagreed; the two Apoſtles ſpake by the ſame Spirit, and to the ſame laſt deſign, though to differing intermedial purpoſes: But becauſe the great end of Faith, the deſign, the definition, the ſtate, the oeconomy of it, is that all Believers ſhould not live according to the fleſh, but according to the Spirit.; Before I fall to the cloſe handling of the Text, I ſhall premiſe ſome preliminary Conſiderations to prepare the way of holineſs, to explicate thediffering ſenſes of the Apoſtles, to underſtand the Queſtion and the Duty, by removing the cauſes of the vulgar miſtakes of moſt men in this Article, and then proceed to the main Inquiry.

1. That no man may abuſe himſelf or others by miſtaking of hard words, ſpoken in myſtery, with allegorical expreſſions to ſecret ſenſes, wrapt up in a cloud; ſuch as are [*Faith*, and *Juſtification*, and *Imputation*, and *Righteouſneſs*, and *Works*] be pleaſed to conſider, That the very word *Faith* is in Scripture infinitely ambiguous, inſomuch that in the Latin Concordances of S. *Hierom*'s Bible, publiſh-

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ed by *Robert Stephens*, you may ſee no leſs than twenty two ſeveral ſences and acceptations of the word *Faith*, ſet down with the ſeveral places of Scripture referring to them; to which if out of my own obſervation I could add no more, yet theſe are an abundant demonſtration, That whatſoever is ſaid of the efficacy of Faith for Juſtification, is not to be taken in ſuch a ſence as will weaken the neceſſity, and our carefulneſs of good life, when the word may in ſo many other ſences be taken to verifie the affirmation of S. *Paul*, of Juſtification by Faith, ſo as to reconcile it to the neceſſity of Obedience.

2. As it is the word *Faith*, ſo it is in *Works*; for by *Works*, is meant ſometimes the thing done, ſometimes the labour of doing, ſometimes the good will; it is ſometimes taken for a ſtate of good life, ſometimes for the Covenant of Works; it ſometimes means the Works of the Law, ſometimes the Works of the Goſpel; ſometimes it is taken for a perfect, actual, unſinning Obedience, ſometimes for a ſincere endeavour to pleaſe God; ſometimes they are meant to be ſuch who can challenge the Reward as of Debt; ſometimes they mean only a diſpoſition of the perſon to receive the favour and the grace of God. Now ſince our good Works can be but of one kind (for ours cannot be meritorious, ours cannot be without ſin all our life, they cannot be ſuch as need no repentance,) it is no wonder if we muſt be juſtified without works in this ſence; for by ſuch Works no man living can be juſtified: And theſe S. *Paul* calls the Works of the Law, and ſometimes he calls them our righteouſneſs; and theſe are the Covenant of Works. But becauſe we came into the World to ſerve God, and God will be obeyed, and Jeſus Chriſt came into the World to ſave us from ſin, and *to redeem to himſelf a people zealous of good works*, and hath to this purpoſe reveal'd to us all his Fathers Will, and deſtroyed the works of the Devil, and gives us his holy Spirit, and by him we ſhall be juſtified in this Obedience; therefore when Works ſignifie a ſincere, hearty endeavour to keep all God's Commands, out of a belief in Chriſt, that if we endeavour to do ſo we ſhall be helped by his grace, and if we really do ſo we ſhall be pardoned for what is paſt, and if we continue to do ſo we ſhall receive a crown of Glory; therefore it is no wonder that it is ſaid we are to be juſtified by Works; always meaning, not the Works of the Law, that is, Works that are meritorious, works that can challenge the reward, works that need no mercy, no repentance, no humiliation, and no appeal to grace and favour; but always meaning, works that are an obedience to God by the meaſures of good will, and a ſincere endeavour, and the Faith of the Lord Jeſus.

3. But thus alſo it is in the word *Juſtification*: For God is juſtified, and Wiſdom is juſtified, and Man is juſtified, and a ſinner is not juſtified, as long as he continues in ſin; and a ſinner is juſtified when he repents, and when he is pardoned; and an innocent perſon is juſtified when he is declared to be no criminal; and a righteous man is juſtifyed when he is ſaved; and a weak Chriſtian is juſtified when his imperfect Services are accepted for the preſent, and himſelf thruſt forward to more grace; and he that is juſtified may be juſtified more; and every man that is juſtified to one purpoſe, is not ſo to all; and faith in divers ſenſes, gives juſtification in as many; and therefore though to every ſence of faith there is not always a degree of Juſtification in any, yet when the Faith is ſuch that Juſtification is the product and correſpondent, as that faith may be imperfect, ſo the Juſtification is but begun, and either muſt proceed further, or elſe as the Faith will dye, ſo the Juſtification will come to nothing. The like obſervation might be made concerning Imputation, and all the words uſed in this Queſtion; but theſe may ſuffice till I paſs to other particulars.

4. Not only the word *Faith*, but alſo *Charity*, and *Godlineſs*, and *Religion*, ſignifie ſometimes particular Graces, and ſometimes they ſuppoſe Univerſally, and mean Conjugations and Unions of Graces, as is evident to them that read the Scriptures with obſervation. Now when Juſtification is attributed to Faith, or Salvation to Godlineſs, they are to be underſtood in the aggregate ſence: for, that I may give but one inſtance of this, when S. *Paul* ſpeaks of Faith as it is a particular Grace, and ſeparate from the reſt, he alſo does ſeparate it from all poſſibility of bringing us to Heaven; *Though I have all Faith, ſo that I could remove Mountains, and have no Charity, I am nothing*: When Faith includes Charity, it will bring us to Heaven; when it is alone, when it is without Charity, it will do nothing at all.

1 Cor. 13. 2.

5. Neither can this φαινόμενον be ſalved by ſaying, That though Faith alone does juſtifie, yet when ſhe does juſtifie, ſhe is not alone, but Good Works muſt follow; for this is ſaid to no purpoſe;

1. Becauſe

1. Becauſe if we be juſtified by Faith alone, the work is done whether Charity does follow or no; and therefore that want of Charity cannot hurt us.

2. There can be no imaginable cauſe why Charity and Obedience ſhould be at all neceſſary, if the whole work can be done without it.

3. If Obedience and Charity be not a condition of our Salvation, then it is not neceſſary to follow Faith; but if it be, it does as much as Faith, for that is but a part of the condition.

4. If we can be ſaved without Charity and keeping the Commandments, what need we trouble our ſelves for them? if we cannot be ſaved without them, then either Faith without them does not juſtifie, or if it does we are never the better, for we may be damned for all that Juſtification.

The Conſequent of theſe Obſervations is briefly this.

1. That no man ſhould fool himſelf by diſputing about the Philoſophy of Juſtification, and what cauſality Faith hath in it, and whether it be the Act of Faith that juſtifies, or the habit? Whether Faith as a Good Work, or Faith as an Inſtrument? Whether Faith as it is Obedience, or Faith as it is an Acceſs to Chriſt? Whether as a Hand, or as a Heart? Whether by its own innate Virtue, or by the efficacy of the Object? Whether as a ſign, or as a thing ſignified? Whether by introduction, or by perfection? Whether in the firſt beginnings, or in its laſt and beſt productions? Whether by inherent worthineſs, or adventitious imputation? *Uberiùs iſta quæſo, &c.* (that I may uſe the words of *Cicero*) *hæc enim ſpinoſiora priùs, ut confiteor, me cogunt quam ut aſſentiar*; Theſe things are knotty and too intricate to do any good; they may amuſe us, but never inſtruct us; and they have already made men careleſs and confident, diſputative and troubleſome, proud and uncharitable, but neither wiſer nor better. Let us therefore leave theſe weak ways of troubling our ſelves or others, and directly look to the Theology of it, the direct duty, the end of Faith, and the work of Faith, the conditions and the inſtruments of our Salvation, the juſt foundation of our hopes, how our Faith can deſtroy our ſin, and how it can unite us unto God; how by it we can be made partakers of Chriſts death, and Imitators of his life. For ſince it is evident by the premiſes, that this article is not to be determined or relyed upon by arguing from words of many ſignifications, we muſt walk by a clearer light, by ſuch plain ſayings and Dogmatical Propoſitions of Scripture which evidently teach us our duty, and place our hopes upon that which cannot deceive us, that is, which require Obedience, which call upon us to glorifie God, and to do good to men, and to keep all Gods Commandments with diligence and ſincerity. *Tuſcul.* 1.

For ſince the end of our faith is that we may be Diſciples and Servants of the Lord Jeſus, advancing his Kingdom here, and partaking of it hereafter; ſince we are commanded to believe what Chriſt taught, that it may appear as reaſonable as it is neceſſary to do what he hath commanded; ſince Faith and works are in order one to the other, it is impoſſible that Evangelical Faith and Evangelical works ſhould be oppoſed one to the other in the effecting of our Salvation. So that as it is to no purpoſe for Chriſtians to diſpute whether we are juſtified by Faith or the works of the Law, that is, the Covenant of works without the help of Faith and the auxiliaries and allowances of mercy on Gods part, and repentance on ours; becauſe no Chriſtian can pretend to this: ſo it is perfectly fooliſh to diſpute whether Chriſtians are to be juſtified by Faith, or the works of the Goſpel; for I ſhall make it appear that they are both the ſame thing. No man diſparages Faith but he that ſays, Faith does not work righteouſneſs; for he that ſays ſo, ſays indeed it cannot juſtifie; for he ſays that Faith is alone: It is Faith only, and the words of my Text are plain; *You ſee* (ſaith S. *James*) that is, it is evident to your ſenſe, it is as clear as an ocular demonſtration, *that a man is juſtified by works and not by Faith only.*

My Text hath in it theſe two Propoſitions; a negative and an affirmative. The negative is this, 1. By Faith only a man is not juſtified. The affirmative, 2. By works alſo a man is juſtified.

When I have briefly diſcourſed of theſe, I ſhall only add ſuch practical conſiderations as ſhall make the Doctrines uſeful, and tangible, and material.

1. By Faith only a man is not juſtified. By Faith only, here is meant, Faith without Obedience. For what do we think of thoſe that detain the Faith in Unrighteouſneſs? they have Faith, they could not elſe keep it in ſo ill a Cabinet: but yet the Apoſtle reckons them amongſt the Reprobates; for the *abominable, the*

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Reprobates and the diſobedient are all one; and therefore ſuch perſons for all their Faith ſhall have no part with Faithful *Abraham*: for none are his Children but they that *do the works of* Abraham. Abraham's *faith without* Abraham's *works is nothing*: for of him *that hath faith, and hath not works*, S. *James* asks, *Can Faith ſave him*? Meaning that it is impoſſible. For what think we of thoſe that did miracles in Chriſts name, and in his name caſt out Devils? Have not they Faith? Yes, *omnem fidem*, all faith, that is alone, for they could remove Mountains: but yet to many of them Chriſt will ſay, *Depart from me ye workers of iniquity, I know you not.* Nay at laſt, what think we of the Devils themſelves? have not they faith? yes, and this faith is not *fides miraculorum* neither, but it is an Operative faith, it works a little; for it makes them tremble; and it may be that is more than thy faith does to thee: and yet doſt thou hope to be ſaved by a faith that does leſs to thee than the Devils faith does to him? That's impoſſible. For *Faith without works is dead*, ſaith S. *James*. It is *manus arida*, ſaith S. *Auſtin*, it is a wither'd hand; and that which is dead cannot work the life of grace in us, much leſs obtain eternal life for us. In ſhort, a man may have faith, and yet do the works of unrighteouſneſs; he may have faith and be a Devil, and then what can ſuch a faith do to him or for him? It can do him no good in the preſent conſtitution of affairs. S. *Paul*, from whoſe miſtaken words much noiſe hath been made in this queſtion, is clear in this particular. *Nothing in Chriſt Jeſus can avail, but Faith working by Charity*; that is as he expounds himſelf once and again; *nothing but a new creature, nothing but keeping the Commandments of God.* If faith be defin'd to be any thing that does not change our natures, and make us to be a new Creation unto God; if keeping the Commandments be not in the definition of faith, it avails nothing at all. Therefore deceive not your ſelves; they are the words of our Bleſſed Lord himſelf; *Not every one that ſaith unto me Lord, Lord*, that is, not every one that confeſſes Chriſt, and believes in him, calling Chriſt Maſter and Lord, ſhall be ſaved, *but he that doth the will of my Father which is in heaven.* Theſe things are ſo plain, that they need no commentary; ſo evident, that they cannot be denyed: and to theſe I add but this one truth; that faith alone without a good life is ſo far from juſtifying a ſinner, that it is one of the greateſt aggravations of his condemnation in the whole World. For no man can be ſo greatly damned as he that hath faith; for unleſs he knows his Maſters will, that is, by faith be convinced, and aſſents to the revelations of the will of God, *he can be beaten but with few ſtripes:* but he that believes hath no excuſe, he is αὐτοκατάκριτος, condemn'd by the ſentence of his own heart, and therefore πολλαὶ πληγαὶ, many ſtripes, the greater condemnation ſhall be his portion. Natural reaſon is a light to the conſcience, but faith is a greater, and therefore if it be not followed, it damns deeper than the Hell of the Infidels and uninſtructed. And ſo I have done with the Negative Propoſition of my Text; a man is not juſtified by faith alone, that is, by faith which hath not in it charity and obedience.

James 2. 14.

Gal. 5. 6. Gal. 6. 15. 1 Cor. 7. 19.

2. If faith alone will not do it, what will? The affirmative part of the Text anſwers; not faith alone; but works muſt be an ingredient: a man is juſtified by works; and that is now to be explicated and prov'd. It will be abſolutely to no purpoſe to ſay that faith alone does juſtifie, if when a man is juſtified, he is never the nearer to be ſaved. Now that without Obedience no man can go to Heaven, is ſo evident in holy Scripture, that he that denies it, hath no faith. *There is no peace ſaith my God unto the wicked*; and *I will not juſtifie a ſinner*, ſaith God; unleſs faith purges away our ſins it can never juſtifie. Let a man believe all the revelations of God, if that belief ends in it ſelf and goes no farther, it is like phyſick taken to purge the ſtomach; if it do not work, it is ſo far from bringing health, that it ſelf is a new ſickneſs. Faith is a great purger and purifier of the ſoul, *purifying your hearts by Faith*, ſaith the Apoſtle. It is the beſt phyſick in the World for a ſinful ſoul, but if it does not work, it corrupts in the ſtomach, it makes us to rely upon weak Propoſitions and trifling confidences, it is but a dreaming μετὰ πολλῆς φαντασίας, a Phantaſtick dream, and introduces Pride or ſuperſtition, ſwelling thoughts and preſumptions of the Divine favour: But what ſaith the Apoſtle? *Follow Peace with all men, and Holineſs, without which no man can ſee God:* Mark that. If Faith does not make you charitable and holy, talk no more of juſtification by it, for you ſhall never ſee the glorious face of God. Faith indeed is a title and relation to Chriſt; it is a naming of his names, but what then? Why then ſaith the Apoſtle, *Let every one that nameth the name of Chriſt depart from iniquity.*

Iſai. 57. 21. Exod. 25. 7.

Heb. 12. 14.

For

For let any man conſider, can the Faith of Chriſt, and the hatred of God ſtand together? can any man be juſtified that does not love God? Or can any man love God and ſin at the ſame time? And does not he love ſin that falls under its temptation, and obeys it in the luſts thereof, and delights in the vanity, and makes excuſes for it, and returns to it with paſſion, and abides with pleaſure? This will not do it; ſuch a man cannot be juſtified for all his believing. But therefore the Apoſtle ſhews us a more excellent way: *This is a true ſaying, and I will that thou affirm conſtantly, that they who have believed in God, be careful to maintain good works.* The Apoſtle puts great force on this Doctrine, he arms it with a double Preface; the ſaying is true, and it is to be conſtantly affirmed; that is, it is not only true, but neceſſary; it is like *Pharaoh*'s dream doubled, becauſe it is bound upon us by the decree of God, and it is unalterably certain, that every Believer muſt do good works, or his believing will ſignifie little; nay more than ſo, every man muſt be careful to do good works; and more yet, he muſt carefully maintain them, that is, not do them by fits and interrupted returns, but περίϛαδαι to be incumbent upon them, to dwell upon them, to maintain good works, that is, to perſevere in them. But I am yet but in the general; be pleaſed to go along with me in theſe particular conſiderations. Titus 3. 8.

1. No mans ſins are pardoned, but in the ſame meaſure in which they are mortified, deſtroyed and taken away; ſo that if Faith does not cure our ſinful Natures it never can juſtifie, it never can procure our pardon. And therefore it is, that as ſoon as ever Faith in the Lord Jeſus was Preached, at the ſame time alſo they preached Repentance from dead works: inſomuch that S. *Paul* reckons it among the fundamentals and firſt principles of Chriſtianity; nay, the Baptiſt preached repentance and amendment of life as a preparation to the Faith of Chriſt. And I pray conſider; can there be any forgiveneſs of ſins without repentance? But if an Apoſtle ſhould preach forgiveneſs to all that believe, and this belief did not alſo mean that they ſhould repent and forſake their ſin, the Sermons of the Apoſtle would make Chriſtianity nothing elſe but the Sanctuary of *Romulus*, a device to get together all the wicked people of the world, and to make them happy without any change of manners. Chriſt came to other purpoſes; he came to *ſanctifie us and to cleanſe us by his Word*; the word of Faith was not for it ſelf, but was a deſign of holineſs, and the very *grace of God did appear*, for this end; that *teaching us to deny all ungodlineſs and worldly luſts, we ſhould live holily, juſtly, and ſoberly in this preſent world*: he came to gather a People together; not like *Davids* Army, when *Saul* purſued him, but the Armies of the Lord, *a faithful people, a choſen generation*; and what is that; The Spirit of God adds, *a People zealous of good works*. Now as Chriſt proved his power to forgive ſins by curing the poor mans Palſie, becauſe a man is never pardoned but when the puniſhment is removed; ſo the great act of juſtification of a ſinner, the pardoning of his ſins is then only effected, when the ſpiritual evil is taken away: that's the beſt indication of a real and an eternal pardon, when God takes away the hardneſs of the heart, the love of ſin, the accurſed habit, the evil inclination, the ſin that doth ſo eaſily beſet us: and when that is gone, what remains within us that God can hate? Nothing ſtays behind, but Gods creation, the work of his own hands, the iſſues of his holy Spirit. The Faith of a Chriſtian is πάσης ἁμαρτίᾶ ἀναιρετική, it deſtroys the whole body of ſin; and to ſuppoſe that Chriſt pardons a ſinner, whom he doth not alſo purge and reſcue from the dominion of ſin, is to affirm that he juſtifies the wicked, that he calls good evil, and evil good, that he delights in a wicked perſon, that he makes a wicked man all one with himſelf; that he makes the members of an harlot at the ſame time alſo the members of Chriſt: but all this is impoſſible, and therefore ought not to be pretended to by any Chriſtian. Severe are thoſe words of our Bleſſed Saviour, *Every plant in me that beareth not fruit he taketh away*: Faith ingrafts us into Chriſt; by Faith we are inſerted into the vine; but the plant that is ingrafted, muſt alſo be parturient and fruitful, or elſe it ſhall be quite cut off from the root, and thrown into the everlaſting burning: And this is the full and plain meaning of thoſe words ſo often uſed in Scripture for the magnification of Faith, *The juſt ſhall live by Faith*: No man ſhall live by Faith but the juſt man; he indeed is juſtified by Faith, but no man elſe; the unjuſt and the unrighteous man hath no portion in this matter. That's the firſt great conſideration in this affair; no man is juſtified in the leaſt ſence of juſtification, that is, when it means nothing but the pardon of ſins, but when his ſin is mortified and deſtroyed. Hebr. 6. 1. 1 John 3. 8. Eph. 5. 25. Tit. 2. 11. John 15. 2.

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2. No man is actually juſtifyed, but he that is in ſome meaſure ſanctified. For the underſtanding and clearing of which propoſition we muſt know, that juſtification when it is attributed to any cauſe, does not always ſignifie juſtification actual. Thus when it is ſaid in Scripture, *We are juſtified by the death of Chriſt*, it is but the ſame thing as to ſay, *Chriſt died for us*; and he roſe again for us too, that we might indeed be juſtified in due time, and by juſt meaſures and diſpoſitions; *he died for our ſins, and roſe again for our juſtification*; that is, by his Death and Reſurrection he hath obtained this power, and effected this mercy, that if we believe him and obey, we ſhall be juſtified and made capable of all the bleſſings of the Kingdom. But that this is no more but a capacity of pardon, of grace and of ſalvation, appears not only by Gods requiring Obedience as a condition on our parts; but by his expreſly attributing this mercy to us at ſuch times and in ſuch circumſtances, in which it is certain and evident that we could not actually be juſtified; for ſo ſaith the Scripture, Rom. 5. 8,10. *We when we were enemies, were reconciled to God by the death of his Son; and while we were yet ſinners, Chriſt died for us*; that is, then was our Juſtification wrought on Gods part, that is, then he intended this mercy to us, then he reſolved to ſhew us favour, to give us Promiſes, and Laws, and Conditions, and Hopes, and an infallible Oeconomy of Salvation; and when Faith lays hold on this Grace, and this Juſtification, then we are to do the other part of it; that is, as God made it potential by the Death and Reſurrection of Chriſt, ſo we laying hold on theſe things by Faith, and working the Righteouſneſs of Faith, that is, performing what is required on our parts; we, I ſay, make it actual; and for this very reaſon it is that the Apoſtle puts more *Emphaſis* upon the Reſurrection of Chriſt than upon his Death. Rom. 8. 28. *Who is he that condemneth? It is Chriſt that died, yea rather, that is riſen again.* And Rom. 4. 25. *Chriſt was both delivered for our ſins, and is riſen again for our juſtification*; implying to us, that as it is in the principal, ſo it is in the correſpondent; our ſins indeed are potentially pardoned, when they are marked out for death and crucifixion; when by reſolving and fighting againſt ſin we die to ſin daily, and are ſo made conformable to his Death; but we muſt partake of Chriſts Reſurrection before this Juſtification can be actual; when we are *dead to ſin, and are riſen again unto righteouſneſs*, then as we are *partakers of his Death*, ſo we ſhall *be partakers of his Reſurrection* (ſaith S. *Paul*) that is, then we are truly, effectually, and indeed juſtified, till then we are not.

Eccluſ. 31. *He that loveth Gold ſhall not be juſtified*, ſaith the wiſe *Benſirach*; he that is covetous, let his Faith be what it will, ſhall not be accounted righteous before God, becauſe he is not ſo in himſelf, and he is not ſo in Chriſt, for he is not in Chriſt at all; he hath no righteouſneſs in himſelf, and he hath none in Chriſt; for if we be in Chriſt, or *if Chriſt be in us, the body is dead by reaſon of ſin, and the Spirit is life becauſe of righteouſneſs*: Rom. 8. 10. For this is the τὸ πιστὸν, that faithful thing, that is, the faithfulneſs is manifeſted; the *Emun*, from whence comes *Emunah*, which is the Hebrew word for Faith, from whence *Amen* is derived. *Fiat quod dictum eſt hinc inde*; *hoc fidum eſt*, when God and we both ſay *Amen* to our promiſes and undertakings. Plaut. Captiv. *Fac fidelis ſis fideli, cave fidem fluxam geras*, ſaid he in the Comedy, God is faithful, be thou ſo too, for if thou faileſt him, thy faith hath failed thee. *Fides ſumitur pro eo quod eſt inter utrumque placitum*, ſays one; and then it is true which the Prophet and the Apoſtle ſaid, *the juſt ſhall live by Faith* in both ſenſes: *ex fide mea vivet, ex fide ſua*; we live by Gods Faith, and by our own; by his Fidelity, and by ours. When the righteouſneſs of God becomes *your righteouſneſs, and exceeds the righteouſneſs of the Scribes and Phariſees*; when the righteouſneſs of the Law is fulfilled in us, *by walking not after the fleſh, but after the Spirit*; then we are juſtified by Gods truth and by ours, by his Grace and our Obedience. So that now we ſee that Juſtification and Sanctification cannot be diſtinguiſhed, but as words of Art ſignifying the various ſteps of progreſſion in the ſame courſe, they may be diſtinguiſhed in notion and ſpeculation, but never when they are to paſs on to material events; for no man is juſtified but he that is alſo ſanctified. Rom. 8. 29. They are the expreſs words of S. *Paul*, *Whom he did foreknow, them he did predeſtinate to be conformed to the image of his Son*, to be like to Chriſt; and then it follows, *Whom he hath predeſtinated*, ſo predeſtinated, *them he hath alſo called, and whom he hath called, them he hath alſo juſtified*; and then it follows, *Whom he hath juſtified, them he hath alſo glorified.* So that no man is juſtified, that is, ſo as to ſignifie Salvation, but Sanctification muſt be precedent to it; and that was my ſecond conſideration ὅπερ ἔδει δεῖξαι, that which I was to prove.

3. I pray consider, that he that does not believe the promises of the Gospel, cannot pretend to faith in Christ; but the promises are all made to us upon the conditions of Obedience, and he that does not believe them as Christ made them, believes them not at all. *In well doing commit your selves to God as unto a faithful Creator*; there is no committing our selves to God without well doing, *For God will render to every man according to his deeds; to them that obey unrighteousness, indignation and wrath; but to them who by patient continuance in well-doing seek for glory, and honour, and immortality, to them eternal life.* So that if Faith apprehends any other promises, it is illusion, and not Faith; God gave us none such, Christ purchased none such for us; search the Bible over and you shall find none such. But if Faith lays hold on these promises that are, and as they are, then it becomes an Article of our Faith, that without obedience and a sincere endeavour to keep Gods Commandments, no man living can be justified: and therefore let us take heed when we magnifie the free Grace of God, we do not exclude the conditions which this free Grace hath set upon us. Christ freely died for us, God pardons us freely in our first access to him; we could never deserve pardon, because when we need pardon we are enemies, and have no good thing in us; and he freely gives us of his Spirit, and freely he enables us to obey him, and for our little imperfect services he freely and bountifully will give us eternal life; here is free Grace all the way, and he overvalues his pitiful services, who thinks that he deserves Heaven by them: and that if he does his duty tolerably, eternal life is not a free gift to him, but a deserved reward. Rom. 2 6,7,8.

Conscius est animus meus, experientia testis,
Mystica quæ retuli dogmata vera scio.
Non tamen idcirco scio me fore glorificandum,
Spes mea crux Christi, gratia, non opera.

It was the meditation of the wise Chancellor of *Paris*: I know that without a good life, and the fruits of repentance, a sinner cannot be justified, and therefore I must live well, or I must die for ever: But if I do live holily, I do not think that I deserve Heaven. It is the Cross of Christ that procures me grace; it is the Spirit of Christ that gives me grace; it is the mercy and the free gift of Christ that brings me unto glory. But yet he that shall exclude the works of Faith from the Justification of a sinner by the bloud of Christ, may as well exclude Faith itself; for Faith itself is one of the works of God: it is a good work, so said Christ to them that asked him, [*What shall we do to work the works of God? Jesus said, This is the work of God, that ye believe on him whom he hath sent.*] Faith is not only the foundation of good works, but itself is a good work, it is not only the cause of obedience, but a part of it; it is not only as the Son of *Sirach* calls it, *initium adhærendi Deo*, a beginning of cleaving unto God, but it carries us on to the perfection of it. Christ is the Author and finisher of our Faith, and when Faith is finished, a good life is made perfect in our kind: Let no man therefore expect events for which he hath no promise, nor call for Gods fidelity without his own faithfulness, nor snatch at a promise without performing the condition; nor think faith to be a hand to apprehend Christ, and to do nothing else; for that will but deceive us, and turn religion into words, and Holiness into hypocrisie, and the Promises of God into a snare, and the Truth of God into a lye. For when God made a Covenant of Faith, he made also the νόμος πίστεως, the Law of Faith; and when he admitted us to a Covenant of more mercy than was in the Covenant of works or of the Law, he did not admit us to a Covenant of idleness, and an incurious walking in a state of disobedience, but the mercy of God leadeth us to repentance, and when he gives us better promises, he intends we should pay him a better obedience: when he forgives us what is past, he intends we would sin no more: when he offers us his graces, he would have us to make use of them; when he causes us to distrust our selves, his meaning is we should rely upon him; when he enables us to do what he commands us, he commands us to do all that we can. And therefore this Covenant of Faith and Mercy is also a Covenant of Holiness, and the grace that pardons us does also purifie us; for so saith the Apostle, *He that hath this hope purifies himself even as God is pure.* And when we are so, then we are justified indeed; this is the νόμος πίστεως, the Law of faith; and by works in this sense, that is by the works of faith, by faith working by love, and producing fruits worthy of amendment of life, we are justified before God. And so I have done with the affirmative Proposition of my Text; you see that a man is justified by works. Joh. 6. 28, 29.

But

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But there is more in it than this matter yet amounts to: for S. *James* does not ſay, we are juſtified by works, and are not juſtified by faith; that had been irreconcileable with S. *Paul*; but we are ſo juſtified by works, that it is not by Faith alone; it is faith and works together: that is, it is by the ὑπακοὴ πίστεως, by the obedience of faith, by the works of Faith, by the Law of faith, by Righteouſneſs Evangelical, by the conditions of the Goſpel and the meaſures of Chriſt. I have many things to ſay in this particular; but becauſe I have but a little time left to ſay them in, I will ſumm it all up in this Propoſition, that in the queſtion of juſtification and ſalvation, faith and good works are no part of a diſtinction, but members of one entire body. Faith and good works together work the righteouſneſs of God: That is, that I may ſpeak plainly, juſtifying faith contains in it obedience; and if this be made good, then the two Apoſtles are reconciled to each other, and both of them to the neceſſity, the indiſpenſible neceſſity of a good life.

Now that juſtifying and ſaving faith muſt be defined by ſomething more than an act of underſtanding, appears not only in this, that S. *Peter* reckons faith as diſtinctly from knowledge, as he does from patience, or ſtrength or brotherly kindneſs;
2 Pet. 1. 5. ſaying [*Add to your faith vertue, to vertue knowledge*] but in this alſo; becauſe an error in life, and whatſoever is againſt holineſs, is againſt faith: And therefore S. *Paul* reckons the lawleſs and the diſobedient, murderers of Parents, man-ſtealing and ſuch things to be againſt ſound Doctrines; for the Doctrine of faith is called ἡ κατ' εὐσέβειαν διδασκαλία, the Doctrine that is according to godlineſs. And
2 Theſ. 3. 2. when S. *Paul* prays againſt ungodly men, he adds this reaſon, ὁ γὰρ πάντων ἡ πίστις, for all men have not faith: meaning that wicked men are Infidels and Unbelievers, and particularly he affirms of him *that does not provide for his own,*
1 Tim. 5. 8. *that he hath denied the Faith.* Now from hence it follows that faith is godlineſs, becauſe all wickedneſs is infidelity, it is an Apoſtaſie from the faith. *Ille erit, ille nocens qui me tibi fecerat hoſtem*; he that ſins againſt God, he is the enemy to the faith of Jeſus Chriſt, and therefore we deceive our ſelves if we place faith in the underſtanding only; it is not that, and it does not well there, but ἐν καθαρᾷ συνειδήσει, ſaith the Apoſtle, the Myſtery of faith is kept no where, it dwells no where but in a pure conſcience.

For I conſider that ſince all moral habits are beſt defined by their operation, we can beſt underſtand what faith is by ſeeing what it does. To this purpoſe hear
Heb. 11. S. *Paul*: *By faith* Abel *offered up to God a more excellent Sacrifice than* Cain. *By faith* Noah *made an Ark. By faith* Abraham *left his Countrey and offered up his Son. By faith* Moſes *choſe to ſuffer affliction, and accounted the reproach of Chriſt greater than all the riches of* Ægypt. In ſhort the children of God *by faith ſubdued Kingdoms, and wrought righteouſneſs*: To work righteouſneſs is as much the duty and work of faith as believing is. So that now we may quickly make an end of this great inquiry, whether a man is juſtified by faith, or by works, for he is ſo by both; if you take it alone, faith does not juſtifie, but take it in the aggregate ſence as it is uſed in the queſtion of Juſtification by S. *Paul*, and then faith does not only juſtifie, but it ſanctifies too; and then you need to enquire no further; obedience is a part of the definition of faith,
Eccluſ. 32. 24. as much as it is of Charity: This is love ſaith S. *John that we keep his Commandments*: And the very ſame is affirmed of faith too by *Benſirach, He that believeth the Lord will keep his Commandments.*

I have now done with all the Propoſitions expreſſed and implied in the Text; give me leave to make ſome practical Conſiderations, and ſo I ſhall diſmiſs you from this Attention.

The riſe I take from the words of S. *Epiphanius* ſpeaking in praiſe of the Apoſtolical
Panar. lib. 1. edit. Baſil. p. 8. l. 46. and pureſt Ages of the Church: there was at firſt no diſtinction of Sects and Opinions in the Church: ſhe knew no difference of men, but good and bad; there was no ſeparation made, but what was made by piety or impiety, or (ſays he) which is all one, by fidelity and infidelity: πίστις μὲν ἐπέχουσα τὸ χριστιανισμοῦ εἰκόνα· ἀπιστία δὲ ἐπέχουσα ἀσεβείας ἢ χαρακτῆρα καὶ παρανομίας. For faith hath in it the Image of godlineſs engraven, and infidelity hath the character of wickedneſs and prevarication. A man was not then eſteemed a Saint for diſobeying his Biſhop or an Apoſtle, nor for miſunderſtanding the hard ſayings of S. *Paul* about predeſtination; to kick againſt the laudable cuſtomes of the Church was not then accounted a note of the godly party: and to deſpiſe Government was but an ill mark, and weak indication of being a good Chriſtian. The Kingdom of God did not then conſiſt in words, but in power, the power of godlineſs; though now we are fallen into another

ther method, we have turned all Religion into Faith, and our faith is nothing but the productions of intereſt or diſputing; it is adhering to a party, and a wrangling againſt all the world beſide; and when it is asked of what Religion he is of, we underſtand the meaning to be, what faction does he follow; what are the Articles of his Sect, not what is the manner of his life: and if men be zealous for their party and that intereſt, then they are precious men, though otherwiſe they be covetous as the Grave, factious as *Dathan*, Schiſmatical as *Corah*, or proud as the falling Angels. Alas! theſe things will but deceive us, the faith of a Chriſtian cannot conſiſt in ſtriſes about words, and perverſe diſputings of men: Theſe things the Apoſtle calls *prophane and vain bablings*; and mark what he ſays of them, theſe things will encreaſe 2 Tim. 2. 16. ὅτι πλεῖον ἀσεβείας πλεῖον ἀσέβειαν. They are in themſelves ungodlineſs and will produce more; they will encreaſe unto more ungodlineſs, but the faith of a Chriſtian had other meaſures, that was faith then which made men faithful to their vows in Baptiſm. The faith of a Chriſtian was the beſt ſecurity in contracts, and a Chriſtians word was as good as his bond, becauſe he was faithful that promiſed; and a Chriſtian would rather die than break his word; and was always true to his truſt; he was faithful to his friend, and loved as *Jonathan* did *David*. This was the Chriſtian faith then, their Religion was to hurt no man, and to do good to every man, and ſo it ought to be: *True Religion is to viſit the Fatherleſs and Widow, and to keep our ſelves unſpotted of the World.* That's a good religion, that's *pure and undefiled:* So S. *James*. And S. *Chryſoſtome* defines εὐσέβειαν, true Religion to be πίστιν καθαρὰν καὶ ὀρθὸν βίον, a pure faith and a godly life, for they make up the whole myſtery of Godlineſs; and no man could then pretend to faith, but he that did do valiantly, and ſuffer patiently, and reſiſt the Devil, and overcome the world. Theſe things are as properly the actions of Faith, as alms is of Charity, and therefore they muſt enter into the moral definition of it: And this was truly underſtood by *Salvian*, that wiſe and godly Prieſt of *Maſſiliah*; what is faith, and what is believing (ſaith he) *hominem fideliter Chriſto credere eſt fidelem Deo eſſe*, h. e. *fideliter Dei mandata ſervare.* That man does faithfully believe in Chriſt who is faithful unto God, who faithfully keeps Gods commandments: and therefore let us meaſure our faith here by our faithfulneſs to God, and by our diligence to do our Maſters commandments; for *Chriſtianorum omnis religio ſine ſcelere & maculâ vivere*, ſaid *Lactantius*, the whole religion of a Chriſtian is to live unblameably; that is, in all holineſs and purity of converſation. *Inſtit. l. 5. c. 9.*

2. When our faith is ſpoken of as the great inſtrument of juſtification and ſalvation, take *Abraham's* faith as your beſt pattern, and that will end the diſpute, becauſe that he was juſtified by faith when his faith was mighty in effect; when he truſted in God, when he believed the promiſes, when he expected a reſurrection of the dead, when he was ſtrong in Faith, when he gave glory to God, when againſt hope he believed in hope; and when all this paſt into an act of a moſt glorious obedience, even denying his greateſt deſires, contradicting his moſt paſſionate affections, offering to God the beſt thing he had, and expoſing to death his beloved *Iſaac*, his laughters, all his joy at the command of God. By this faith he was juſtified, ſaith S. *Paul*; *by theſe works he was juſtified*, ſaith S. *James*; that is, by this faith working this obedience. And then all the difficulty is over; only remember this, your faith is weak and will do but little for you, if it be not ſtronger than all your ſecular deſires and all your peeviſh angers. Thus we find in the holy Goſpels, this conjunction declared neceſſary, *Whatſoever things ye deſire, when ye pray, believe that ye receive them, and ye ſhall have them.* Here is as glorious an event promiſed to Faith as can be expreſſed, Faith ſhall obtain any thing of God. True; but it is not Faith alone; but faith in prayer; Faith praying, not Faith ſimply believing. So S. *James*; the *prayer of Faith ſhall ſave the ſick*; but adds, it muſt be the effectual fervent prayer of a righteous man; ſo that faith ſhall prevail, but there muſt be prayer in faith, and fervour in prayer, and devotion in fervour, and righteouſneſs in devotion, and then impute the effect to faith if you pleaſe, provided that it be declared, that effect cannot be wrought by faith unleſs it be ſo qualified. But Chriſt adds one thing more; *When ye ſtand praying, forgive; but if ye will not forgive, neither will your Father forgive you.* So that it will be to no purpoſe to ſay a man is juſtified by faith, unleſs you mingle charity with it: for without the charity of forgiveneſs, there can be no pardon; and then juſtification is but a word, when it effects nothing. Mark 11. 24.

SERM. III.

3. Let every one take heed that by an importune adhering to and relying upon a miſtaken Faith, he do not really make a ſhipwrack of a right Faith. *Hymenæus* and *Alexander* loſt their Faith by putting away a good conſcience; and what matter is it of what Religion or Faith a man be, if he be a villain and a cheat, a man of no truth, and of no truſt, a lover of the World, and not a lover of God? But I pray conſider, can any man have Faith that denies God? That's not poſſible: and cannot a man as well deny God by an evil action, as by an heretical Propoſition? Cannot a man deny God by works as much as by words? Hear what the Apoſtle ſays, *They profeſs that they know God, but in works they deny him, being abominable and diſobedient, and unto every good work reprobate.* Diſobedience is a denying God. *Nolumus hunc regnare*, is as plain a renouncing of Chriſt, as *nolumus huic credere.* It is to no purpoſe to ſay we believe in Chriſt and have Faith, unleſs Chriſt reign in our hearts by Faith.

Tit. 1. 16.

4. From theſe premiſes we may ſee but too evidently, that though a great part of mankind pretend to be ſaved by Faith, yet they know not what it is, or elſe wilfully miſtake it, and place their hopes upon ſand, or the more unſtable water. Believing is the leaſt thing in a juſtifying Faith; for Faith is a conjugation of many Ingredients, and faith is a Covenant, and faith is a Law, and faith is Obedience, and faith is a Work, and indeed it is a ſincere cleaving to, and cloſing with the terms of the Goſpel in every inſtance, in every particular. Alas! the niceties of a ſpruce underſtanding, and the curious nothings of uſeleſs ſpeculation, and all the opinions of men that make the diviſions of heart, and do nothing elſe, cannot bring us one drop of comfort in the day of tribulation, and therefore are no parts of the ſtrength of faith: Nay, when a man begins truly to fear God, and is in the Agonies of Mortification, all theſe new-nothings and curioſities will lie neglected by, as baubles do by children when they are deadly ſick: But that only is faith that makes us to love God, to do his will, to ſuffer his impoſitions, to truſt his promiſes, to ſee through a cloud, to overcome the World, to reſiſt the Devil, to ſtand in the day of trial, and to be comforted in all our ſorrows. "This is that precious faith ſo mainly ne-"ceſſary to be inſiſted on, that by it we may be Sons of the free woman, *liberi à "vitiis ac ritibus*, that the true *Iſaac* may be in us, which is Chriſt according to "the Spirit, the wiſdom and power of God, a Divine vigour and life, whereby we "are enabled with joy and chearfulneſs to walk in the way of God. By this you may try your faith, if you pleaſe, and make an end of this queſtion: Do you believe in the Lord Jeſus, yea or no? God forbid elſe, but if your faith be good it will abide the trial. There are but three things that make the integrity of Chriſtian faith; believing the words of God, confidence in his goodneſs, and keeping his Commandments.

For the firſt, it is evident that every man pretends to it; if he calls himſelf Chriſtian, he believes all that is in the Canon of the Scriptures; and if he did not, he were indeed no Chriſtian. But now conſider, what think we of this Propoſition? *All ſhall be damned who believe not the truth, but have pleaſure in unrighteouſneſs:* Does not every man believe this? Is it poſſible they can believe there is any ſuch thing as unrighteouſneſs in the World, or any ſuch thing as damnation; and yet commit that which the Scriptures call unrighteouſneſs, and which all Laws, and all good men ſay is ſo? Conſider how many unrighteous men there are in the world, and yet how few of them think they ſhall be damned. I know not how it comes to paſs, but men go upon ſtrange principles, and they have made Chriſtianity to be a very odd Inſtitution, if it had not better meaſures than they are pleaſed to afford it. There are two great roots of all evil, Covetouſneſs and Pride, and they have infected the greateſt parts of mankind, and yet no man thinks himſelf to be either Covetous or Proud: And therefore whatever you diſcourſe againſt theſe ſins, it never hits any man, but like *Jonathans* Arrows to *David*, they fall ſhort or they fly beyond: *Salvian* complained of it in his time, *Hos ad crimina noſtra addimus, ut cum in omnibus rei ſimus, etiam bonos nos & ſanctos eſſe credamus*, This we add unto our crimes, we are the vileſt perſons in the world, and yet we think our ſelves to be good people, and when we die make no queſtion but we ſhall go to Heaven. There is no cauſe of this, but becauſe we have not ſo much faith as believing comes to, and yet moſt men will pretend not only to believe, but to love Chriſt all this while: And how do they prove this? Truly they hate the memory of *Judas*, and curſe the Jews that crucified Chriſt, and think *Pilate* a very miſerable man, and that all the Turks are damned; and to be called *Caiaphas* is a word of reproach; and indeed there are many that do

2 Theſ. 2. 12.

Lib. 3.

not

not much more for Christ than this comes to; things to as little purpose, and of as little signification. But so the Jews did hate the memory of *Corah* as we do of *Caiaphas*, and they builded the Sepulchre of the Prophets; and we also are angry at them that killed the Apostles and the Martyrs, but in the mean time we neither love Christ nor his Saints; for we neither obey him, nor imitate them: And yet we should think our selves highly injured, if one should call us Infidels and haters of Christ. But I pray consider; what is hating of any man, but designing and doing him all the injury and spite we can? Does not he hate Christ that dishonours him, that makes Christs members the members of an harlot? That doth not feed and cloath these members? If the Jews did hate Christ when they crucified him, then so does a Christian too when he crucifies him again. Let us not deceive our selves; a Christian may be damned as well as a Turk; and Christians may with as much malice crucifie Christ as the Jews did: And so does every man that sins wilfully; he spills the bloud of Christ, making it to be spent in vain. *He that hateth you, hateth me, he that receives you, receives me,* said Christ to his Apostles. I wish the world had so much faith as to believe that; and by this try whether we love Christ, and believe in him or no. I shall for the trial of our faith ask one easie question; Do we believe that the story of *David* and *Jonathan* is true? Have we so much faith as to think it possible that two rivals of a crown should love so dearly? can any man believe this, and not be infinitely ashamed to see Christians (almost all Christians) to be irreconcileably angry, and ready to pull their brothers heart out, when he offers to take our Land or money from us? Why do almost all men that go to Law for right hate one anothers persons? Why cannot men with patience hear their titles questioned? But if Christianity be so excellent a Religion, why are so very many Christians so very wicked? Certainly they do not so much as believe the propositions and principles of their own Religion. For the body of Christians is so universally wicked, that it would be a greater change to see Christians generally live according to their profession, than it was at first from infidelity to see them turn Believers: The conversion from Christian to Christian, from Christian in title to Christian in sincerity, would be a greater miracle than it was when they were converted from Heathen and Jew to Christian. What is the matter? Is not *repentance from dead works* reckoned by S. *Paul* in *Heb. 6.* as one of the fundamental points of Christian Religion? Is it not a piece of our Catechism, the first thing we are taught, and is it not the last thing that we practise? We had better be without Baptism than without repentance, and yet both are necessary; and therefore if we were not without faith, we should be without neither. Is not Repentance a forsaking all sin, and an entire returning unto God? Who can deny this? And is it not plainly said in Scripture, *Unless ye repent ye shall all perish?* But shew me the man that believes these things heartily: that is, shew me a true penitent, he only believes the doctrines of repentance.

If I had time I should examine your faith by your confidence in God, and by your obedience. But if we fall in the meer believing, it is not likely we should do better in the other. But because all the promises of God are conditional, and there can be no confidence in the particular without a promise or revelation, it is not possible that any man that does not live well should reasonably put his trust in God. To live a wicked life, and then to be confident that in the day of our death God will give us pardon, is not faith, but a direct want of faith. If we did believe the promises upon their proper conditions, or believe that Gods commandments were righteous and true, or that the threatnings were as really intended as they are terribly spoken, we should not dare to live at the rate we do: But *wicked men have not faith,* saith S. *Paul,* and then the wonder ceases.

But there are such palpable contradictions between mens practices and the fundamentals of our faith, that it was a material consideration of our Blessed Saviour, *When the Son of man comes shall he find faith upon earth?* Meaning it should be very hard and scant: *every man shall boast of his own goodness; sed virum fidelem,* (saith *Solomon*) *but a faithful man who can find?* Some men are very good when they are afflicted.

Hanc sibi virtutem fractâ facit urceus ansâ,
Et tristis nullo qui tepet igne focus;
Et teges & cimex, & nudi sponda grabati,
Fit brevis atque eadem nocte dieque toga.

When

SERM. III.

When the gown of the day is the mantle of the night, and cannot at the ſame time cover the head, and make the feet warm; when they have but one broken diſh and no ſpoon, then they are humble and modeſt; then they can ſuffer an injury, and bear contempt: but give then riches and they grow inſolent; fear and puſillanimity did their firſt work, and an opportunity to ſin undoes it all. *Bonum militem perdidiſti, Imperatorem peſſimum creaſti*, ſaid *Galba*, you have ſpoiled a good Trooper when you made me a bad Commander. Others can never ſerve God but when they are proſperous, if they loſe their fortune they loſe their faith, and quit their Charity: *Non rata fides ubi jam melior fortuna ruit*; if they become poor, they become lyars and deceivers of their truſt, envious and greedy, reſtleſs and uncharitable; that is, one way or other they ſhew that they love the world, and by all the faith they pretend to cannot overcome it.

Caſt up therefore your reckonings impartially; ſee what is, what will be required at your hands: do not think you can be juſtified by faith, unleſs your faith be greater than all your paſſions; you have not the learning, not ſo much as the common notices of faith, unleſs you can tell when you are covetous, and reprove your ſelf when you are proud; but he that is ſo, and knows it not (and that is the caſe of moſt men) hath no faith, and neither knows God, nor knows himſelf.

To conclude. He that hath true juſtifying faith, believes the power of God to be above the powers of nature; the goodneſs of God above the merit and diſpoſition of our perſons, the bounty of God above the excellency of our works, the truth of God above the contradiction of our weak arguings and fears, the love of God above our cold experience and ineffectual reaſon, and the neceſſities of doing good works above the faint excuſes and ignorant pretences of diſputing ſinners: But want of faith makes us ſo generally wicked as we are, ſo often running to deſpair; ſo often baffled in our reſolutions of a good life: But he whoſe faith makes him more than Conquerour over theſe difficulties, to him *Iſaac* ſhall be born even in his old age; the life of God ſhall be perfectly wrought in him, and by this faith ſo operative, ſo ſtrong, ſo laſting, ſo obedient, he ſhall be juſtified, and he ſhall be ſaved.

THE END.

A

SERMON

Preached at the

CONSECRATION

Of two *Arch-Biſhops* and Ten *Biſhops*,

IN THE

Cathedral Church of S. *Patrick* in

DUBLIN.

January 27. 1660.

BY

JEREMY TAYLOR, D. D. Lord Biſhop of *Down* and *Connor*.

Sal liqueſit, ut condiat.

LONDON,

Printed by *R. Norton* for *R. Royſton*, Bookſeller to the King's moſt Excellent Majeſty. 1678.

TO THE CHRISTIAN READER.

MY Obedience to the Commands of the Right Honourable the Lord Juſtices, and the moſt Reverend and Learned Primate, and to the deſires of my Reverend Brethren, put it paſt my inquiry, whether I ought to publiſh this following Sermon. I will not therefore excuſe it, and ſay it might have advantages in the Delivery, which it would want in the Reading; and the ear would be kind to the Piety of it, which was apparent in the deſign, when the eye would be ſevere in its cenſure of thoſe arguments, which as they could not be longer in that meaſure of time, ſo would have appeared more firm, if they could have had liberty to have been purſued to their utmoſt iſſue: But Reaſon lies in a little room, and Obedience in leſs; and although what I have here ſaid, may not ſtop the mouths of Men reſolved to keep up a Faction, yet I have ſaid enough to the ſober and pious, to them who love Order, and hearken to the voice of the Spouſe of Chriſt, to the Loving and to the obedient: And for thoſe that are not ſo, I have no argument fit to be uſed, but Prayer, and readineſs to give them a Reaſon when they ſhall modeſtly demand it. In the mean time I ſhall only deſire them to make uſe of thoſe Truths which the more Learned of their party have by the evidence of fact been forced to confeſs. Rivet affirms that it deſcended ex veteris ævi reliquiis, that Presbyters ſhould be aſſiſtants or conjoyned to the Biſhops (who is by this confeſſed to be the principal) in the impoſition of hands for Ordination. Walo Meſſalinus acknowledges it to be rem antiquiſſimam, a moſt ancient thing that theſe two Orders, (viz.) of Biſhops and Presbyters, ſhould be diſtinct, even in the middle, or in the beginning of the next age after Chriſt. Dd. Blondel places it to be 35. years after the death of S. John. Now then Epiſcopacy is confeſſed to be of about 1600 years continuance: and if before this they can ſhew any Ordination by mere Presbyters, by any but an Apoſtle, or an Apoſtolical man; and if there were not viſibly a diſtinction of Powers and Perſons relatively in the Eccleſiaſtical Government; or if they can give a rational account why they who are forced to confeſs the Honour and diſtinct Order of Epiſcopacy for about ſixteen Ages, ſhould in the dark interval of thirty five years (in which they can pretend to no Monument or Record to the contrary) yet make unlearned ſcruples of things they cannot colourably prove; if (I ſay) they can reaſonably account for theſe things, I for my part will be ready to confeſs that they are not guilty of the greateſt, the moſt unreaſonable and inexcuſable ſchiſm in the world; but elſe they have no colour to palliate the unlearned crime: for will not all wiſe men in the world conclude, that the Church of God which was then Holy, not in title only and deſign, but practically and materially; and perſecuted, and not immerged in ſecular temptations, could not all in one inſtant joyn together to alter that Form of Church Government, which Chriſt and his Apoſtles had ſo recently eſtabliſhed, and without a Divine Warrant deſtroy a Divine Inſtitution, not only to the confuſion of the Hierarchy, but to the ruine of their own Souls? It were ſtrange that ſo great a change ſhould be, and no good man oppoſe it: In toto orbe decretum eſt; ſo S. Hierom: All the world conſented in the advancement of the Epiſcopal Order: And therefore if we had no more to ſay for it, yet in prudence and piety we cannot ſay they would innovate in ſo great a matter.

But I shall enter no further upon this enquiry; only I remember that it is not very many months since the Bigots of the Popish party cried out against us vehemently, and enquired, Where is your Church of England, *since you have no Unity? for your Ecclesiastick head of Unity, your Bishops, are gone: And if we should be desirous to verifie their Argument, so as indeed to destroy Episcopacy, we should too much advantage Popery, and do the most imprudent and most impious thing in the world. But blessed be God who hath restored that Government, for which our late King of glorious memory gave his bloud: And that (methinks) should very much weigh with all the Kings true hearted Subjects, who should make it Religion not to rob that glorious Prince of the greatest honour of such a Martyrdom. For my part, I think it fit to rest in these words of another Martyr, S.* Cy-
Ep. 69. prian, Si quis cum Episcopo non sit, in Ecclesia non esse: *He that is not with the Bishop is not in the Church: that is, he that goes away from him, and willingly separates, departs from Gods Church; and whether he can then be with God, is a very material consideration, and fit to be thought on by all that think Heaven a more eligible good than the interests of a Faction, and the importune desire of rule can countervail.*

However, I have in the following Papers spoken a few things, which I hope may be fit to perswade them that are not infinitely prejudiced: and although two or three good Arguments are as good as two or three hundred, yet my purpose here was to prove the dignity and necessity of the Office and Order Episcopal, only that it might be as an Oeconomy to convey notice, and remembrances of the great duty incumbent upon all them that undertake this great charge. The Dignity and the Duty take one another by the hand, and are born together: only every Sheep of the Flock must take care to make the Bishops Duty as easie as it can, by Humility and Love, by Prayer and by Obedience. It is at the best very difficult, but they who oppose themselves to Government, make it harder and uncomfortable: But take heed, if thy Bishop hath cause to complain to God of thee for thy perverseness and uncharitable walking, thou wilt be the loser; and for us we can only say in the
Jerem. 9. 1. *words of the Prophet,* We will weep day and night for the slain of the daughter of my people: *But our comfort is in God: for* we can do nothing without him; *but in him* we can do all things: *And therefore we will pray,* Domine, dabis pa-
Esa. 26. 12. cem nobis, omnia enim opera nostra operatus es in nobis: *God hath wrought all our works within us; and therefore he will give us peace and give us his Spirit.*

Finally, Brethren, pray for us, that the word of the Lord may have free
2 Thes. 3. 1. course, and be glorified even as it is with you; and that we may be delivered from unreasonable and wicked men, for all men have not Faith.

A

Conſecration Sermon

PREACHED AT

DUBLIN.

SERMON IV.

LUKE 12. 42.

And the Lord ſaid, Who then is that faithful and wiſe Steward, whom his Lord ſhall make Ruler over his Houſhold, to give them their portion of meat in due ſeaſon.

43. *Bleſſed is that Servant whom his Lord when he cometh ſhall find ſo doing.*

Τίς ἄρα πιστὸς καὶ φρόνιμος οἰκονόμος.

THeſe words are not properly a queſtion, though they ſeem ſo, and the particle τὶς is not interrogative, but hypothetical, and extends *who* to *whoſoever*; plainly meaning that whoever is a Steward over Chriſts Houſhold, of him God requires a great care, becauſe he hath truſted him with a great employment. Every Steward ὃν κατέστηκεν ὁ Κύριος, ſo it is in *S. Matthew*, * ὃν καταστήσει ὁ Κύριος, ſo it is in my Text; Every Steward whom the Lord *hath or ſhall* appoint over the Family to rule it and to feed it, now and in all generations of men, as long as this Family ſhall abide on earth; that is, the Apoſtles, and they who were to ſucceed the Apoſtles in the Stewardſhip, were to be furniſhed with the ſame power, and to undertake the ſame charge, and to give the ſame ſtrict and ſevere accounts. Cap. 24, 25.

In theſe words here is ſomething inſinuated, and much expreſſed.

1. That which is inſinuated only is, who theſe Stewards are, whom Chriſt had, whom Chriſt would appoint over his Family the Church: they are not here named, but we ſhall find them out by their proper direction and indigitation by and by. I.

2. But that which is expreſſed, is the Office it ſelf, in a double capacity. 1. In the dignity of it, It is Rule and a Government: [*whom the Lord ſhall make Ruler over his Houſhold.*] 2. In the care and duty of it, which determines the Government to be paternal and profitable; it is a Rule, but ſuch a Rule as Shepherds have over their flocks, to lead them to good paſtures, and to keep them within their appointed walks, and within their folds: διδόναι σιτομέτριον: that's the work, *to give them a meaſure and proportion of nouriſhment*: τροφὴν ἐν καιρῷ, ſo *S. Matthew* calls it: *meat in the ſeaſon*; that which is fit for them, and when it is fit; meat enough, and meat convenient; and both together mean that which the Greek Poets call ἁρμαλίην ἔμμηνον, the ſtrong wholſom diet. II.

3. Laſtly, Here is the reward of the faithful and wiſe diſpenſation. The Steward that does ſo, and continues to do ſo, till his Lord find him ſo doing, this man ſhall be bleſſed in his deed. [*Bleſſed is the Servant whom his Lord when he cometh ſhall find ſo doing.*] Of theſe in order. III.

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1. Who are these Rulers of Christs Family, for though Christ knew it, and therefore needed not to ask; yet we have disputed it so much and obeyed so little, that we have changed the plain hypothesis into an intangled question. The answer yet is easie as to some part of the inquiry: The Apostles are the first meaning of the Text; for they were our Fathers in Christ, they begat Sons and Daughters unto God; and were a spiritual paternity is evident: we need look no further for spiritual Government, because in the Paternal Rule all Power is founded; they begat the Family by the power of the Word and the life of the Spirit, and they fed this Family, and ruled it by the word of their proper Ministry: They had the keys of this house, the Stewards Ensign, and they had the Rulers place; for they sat on twelve Thrones and judged the twelve Tribes of *Israel*. But of this there is no question.

And as little of another proposition, that this Stewardship was to last for ever; for the power of Ministring in this Office and the Office it self were to be perpetual: For the issues and powers of Government are more necessary for the perpetuating the Church, than for the first planting; and if it was necessary that the Apostles should have a rod and a staff at first, it would be more necessary afterwards, when the Family was more numerous, and their first zeal abated, and their native simplicity perverted into arts of hypocrisie and forms of godliness, when *Heresies should arise, and the love of many should wax cold.* The Apostles had also a power of Ordination; and that the very power it self does denote, for it makes perpetuity, that could not expire in the days of the Apostles; for by it they themselves propagated a succession. And Christ having promised his Spirit to abide with his Church for ever, and made his Apostles the Channels, the Ministers and conveyances of it, that it might descend as the inheritance and eternal portion of the Family; it cannot be imagined that when the first Ministers were gone, there should not others rise up in the same places, some like to the first, in the same Office and Ministry of the Spirit. But the thing is plain and evident in the matter of fact also: *Quod in Ecclesiâ nunc geritur, hoc olim fecerunt Apostoli,* said *S. Cyprian*; What the Apostles did at first, that the Church does to this day, and shall do so for ever: For when *S. Paul* had given to the Bishop of *Ephesus* rules of Government in this Family, he commands that they should be *observed till the coming of our Lord Jesus Christ*: and therefore these authorities and charges are given to him and to his Successors; it is the observation of *S. Ambrose* upon the warranty of that Text, and is obvious and undeniable.

Epist.73. ad Jubai.

1 Tim.6.14.

Well then, The Apostles were the first Stewards; and this Office dies not with them, but must for ever be succeeded in; and now begins the inquiry, who are the Successors of the Apostles: for they are, they must evidently be the Stewards to feed and to rule this Family. There are some that say that all who have any portion of work in the Family, all the Ministers of the Gospel are these Stewards, and so all will be Rulers. The Presbyters surely; for say they, Presbyter and Bishop is the same thing, and have the same name in Scripture, and therefore the Office cannot be distinguished: To this I shall very briefly say two things, which will quickly clear our way through this bush of thorns.

1. That the word *Presbyter* is but an honourable appellative used amongst the Jews, as *Alderman* amongst us; but it signifies no order at all, nor was ever used in Scripture to signifie any distinct company or order of Clergy: And this appears not only by an induction in all the enumerations of the Offices Ministerial in the New Testament, * where to be a Presbyter is never reckoned either as a distinct Office, or a distinct Order; but by its being indifferently communicated to all the Superior Clergy, and all the Princes of the People.

* Rom.12.6. Eph.4.11. 1 Cor.12.28.

2. The second thing I intended to say is this, that although all the Superior Clergy had not only one, but divers common appellatives, all being called πρεσβύτεροι, and διάκονοι, even the Apostolate it self being called a Deaconship*; yet it is evident that before the common appellations were fixt into names of propriety, they were as evidently distinguished in their Offices and Powers, as they are at this day in their Names and Titles.

* Acts 1.25.

To this purpose *S. Paul* gave to *Titus* the Bishop of *Crete* a special Commission, Command and Power to make Ordinations; and in him, and in the person of *Timothy* he did erect a Court of Judicature even over some of the Clergy, who yet were called Presbyters; *against a Presbyter receive not an accusation but before two or three witnesses*: there is the measure and the warranty of the *Audientia Episcopalis*, the Bishops Audience Court; and when the accused were found guilty, he gives in charge to proceed to censures; ἔλεγχε ἀποτόμως, & δεῖ βπτομίζειν· *You must rebuke them*

1 Tim.5.19.

1 Tit.11.& 2 Tit.15.

them ſharply, and you muſt ſilence them, ſtop their mouths, that's *S. Paul*'s word; that they may no more ſcatter their venom in the ears and hearts of the people. Theſe Biſhops were commanded *to ſet in order things that were wanting* in the Churches, the ſame with that power of *S. Paul*, [*other things will I ſet in order when I come*] ſaid he to the Corinthian Churches; in which there were many who were called Presbyters, who nevertheleſs for all that name, had not that power: To the ſame purpoſe it is plain in Scripture, that *ſome would have been Apoſtles that were not*; ſuch were thoſe whom the Spirit of God notes in the Revelation; and ſome did *love preeminence* that had it not, for ſo did *Diotrephes*; and ſome were Judges of queſtions, and all were not, for therefore they appealed to the Apoſtles at *Jeruſalem*; and *S. Philip* though he was an Evangeliſt, yet he could not give confirmation to the Samaritans whom he had baptized, but the Apoſtles were ſent for, for that was part of the power reſerved to the Epiſcopal or Apoſtolick Order. Cap. 2. v. 2.

Now from theſe premiſes the concluſion is plain and eaſie. 1. Chriſt left a Government in his Church, and founded it in the perſons of the Apoſtles. 2. The Apoſtles received this power for the perpetual uſe and benefit, for the comfort and edification of the Church for ever. 3. The Apoſtles had this Government, but all that were taken into the Miniſtry, and all that were called Presbyters had it not. If therefore this Government, in which there is ſo much diſparity in the very nature and exerciſe and firſt original of it, muſt abide for ever; then ſo muſt that diſparity: If the Apoſtolate in the firſt ſtabiliment was this eminency of power, then it muſt be ſo; that is, it muſt be the ſame in the ſucceſſion, that it was in the foundation. For after the Church is founded upon its Governours, we are to expect no change of Government. If Chriſt was the Author of it, then as Chriſt left it, ſo it muſt abide for ever: for ever there muſt be the Governing and the governed, the Superior and the ſubordinate, the Ordainer and the ordained, the Confirmer and the confirmed.

Thus far the way is ſtreight, and the path is plain. The Apoſtles were the Stewards and the ordinary Rulers of Chriſts Family by vertue of the order and office Apoſtolical; and although this be ſucceeded to for ever, yet no man for his now, or at any time being called a Presbyter or Elder can pretend to it; for beſides his being a Presbyter, he muſt be an Apoſtle too; elſe, though he be called *in partem ſollicitudinis*, and may do the office of aſſiſtance and under-ſtewardſhip, yet the κῦρος, the Government and Rule of the Family belongs not to him.

But then τὶς ἄρα ὁ σήμερον, who are theſe Stewards and Rulers over the houſhold now? To this the anſwer is alſo certain and eaſie. Chriſt hath made the ſame Governours to day as heretofore; *Apoſtles ſtill*. For though the twelve Apoſtles are dead, yet the Apoſtolical order is not: it is τάξις γεννητικὴ, *a generative order*, and begets more Apoſtles. Now who theſe *minores Apoſtoli* are, the ſucceſſors of the Apoſtles in that Office Apoſtolical and ſupreme regiment of ſouls, we are ſufficiently taught in Holy Scriptures; which when I have clearly ſhewn to you, I ſhall paſs on to ſome more practical conſiderations.

1. Therefore, Certain and known it is, that Chriſt appointed two ſorts of Eccleſiaſtick perſons; XII. Apoſtles, and the LXXII. Diſciples; to theſe he gave a limited commiſſion; to thoſe a fulneſs of power; to theſe a temporary imployment; to thoſe a perpetual and everlaſting: from theſe two ſocieties founded by Chriſt, the whole Church of God derives the two ſuperiour orders in the ſacred Hierarchy; and as Biſhops do not claim a Divine right but by ſucceſſion from the Apoſtles; ſo the Presbyters cannot pretend to have been inſtituted by Chriſt, but by claiming a ſucceſſion to the LXXII. And then conſider the difference, compare the Tables, and all the world will ſee the advantages of argument we have; for ſince the LXXII. had nothing but a miſſion on a temporary errand; and more that that, we hear nothing of them in Scripture; but upon the Apoſtles Chriſt poured all the Eccleſiaſtical power, and made them the ordinary Miniſters of that Spirit which was to abide with the Church for ever; the Divine inſtitution of Biſhops, that is, of Succeſſors to the Apoſtles, is much more clear than that Chriſt appointed Presbyters, or Succeſſors of the LXXII. And yet if from hence they do not derive it, they can never prove their order to be of Divine inſtitution at all, much leſs to be ſo alone.

But we may ſee the very thing it ſelf; the very matter of fact. *S. James* the Biſhop of *Jeruſalem*, is by *S. Paul* called an Apoſtle; *Other Apoſtles ſaw I none, ſave* James *the Lords Brother*. For there were ſome whom the Scriptures call *the Apoſtles of our Lord*; that is, ſuch which Chriſt made by his Word immediately, or by his Gal. 1. 19.

Spirit

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Spirit extraordinarily; and even into this number and title, *Matthias*, and *S. Paul*, and *Barnabas* were accounted. * But the Church also made Apostles; and these were called by *S. Paul*, ἀπόστολοι ἐκκλησιῶν, *Apostles of the Churches*, and particularly *Epaphroditus* was the *Apostle of the Philippians*; properly so (saith *Primasius*,) and what is this else but the Bishop saith *Theodoret*; for τοὺς νῦν καλουμένους ἐπισκόπους ὠνόμαζον ἀποστόλους, those who are now called Bishops were then called Apostles, saith the same Father. The sence and full meaning of which argument is a perfect commentary upon that famous prophecy of the Church, [*Instead of thy Fathers thou shalt have children whom thou mayest make Princes in all Lands*;] that is, not only the twelve Apostles our Fathers in Christ, who first begat us, were to rule Christs Family, but when they were gone, their Children and Successors should arise in their stead: *Et nati natorum, & qui nascentur ab illis*, their direct Successors to all generations shall be *Principes populi*, that is, Rulers and Governours of the whole Catholick Church. *De prole enim Ecclesiæ crevit eidem paternitas*, id est, *Episcopi quos illa genuit, & Patres appellat, & constituit in sedibus Patrum*, saith *S. Austin*; the Children of the Church become Fathers of the faithful; that is, the Church begets Bishops, and places them in the seat of Fathers, the first Apostles.

* 1 Cor. 8. 23. Philip. 2. 25.

Psal. 45. 16.

After these plain and evident testimonies of Scripture, it will not be amiss to say, that this great affair relying not only upon the words of institution, but on matter of fact, passed forth into a demonstration and greatest notoriety by the Doctrine and Practice of the whole Catholick Church: For so *S. Irenæus*, who was one of the most Ancient Fathers of the Church, and might easily make good his affirmative; *We can* (says he) *reckon the men who by the Apostles were appointed Bishops in Churches, to be their Successors unto us; leaving to them the same power and authority which they had.* Thus *S. Polycarp* was by the Apostles made Bishop of *Smyrna*; *S. Clement* Bishop of *Rome* by *S. Peter*; *and divers others by the Apostles*, saith *Tertullian*; saying also that the Asian Bishops were consecrated by *S. John*. And to be short, that Bishops are the Successors of the Apostles in the Stewardship and Rule of the Church, is expressly taught by *S. Cyprian*, and *S. Hierom*, *S. Ambrose*, and *S. Austin*, by *Euthymius*, and *Pacianus*, by *S. Gregory*, and *S. John Damascen*, by *Clarius à Muscula*, and *S. Sixtus*, by *Anacletus*, and *S. Isidore*; by the Roman Council under *S. Sylvester*, and the Council of *Carthage*: and the διαδοχὴ, or succession of Bishops from the Apostles hands in all the Churches Apostolical was as certainly known as in our Chronicles we find the succession of our English Kings, and one can no more be denied than the other. The conclusion from these Premises I give you in the words of *S. Cyprian*; *Cogitent Diaconi quod Apostolos*, id est, *Episcopos Dominus ipse elegerit*, Let the Ministers know that Apostles, that is, the Bishops were chosen by our Blessed Lord himself: and this was so evident, and so believed, that *S. Austin* affirms it with a *nemo ignorat*, No man is so ignorant but he knows this, that our blessed Savivour appointed Bishops over Churches.

in 1 Cor. 12. *in* Psalm 44. *Epist.* 1. *Simpronianum.*

Epist. 65. *ad Rogat.*

Quæst. V. & N. T. q. 197.

Indeed the Gnosticks spake evil of this Order; for they are noted by three Apostles, *S. Paul*, *S. Peter*, and *S. Jude*, to be despisers of Government, and to speak evil of Dignities; and what Government it was they did so despise, we may understand by the words of *S. Jude*, they were ἐν ἀντιλογίᾳ Κορὲ, in the contradiction or gainsaying of *Corah*, who with his company rose up against *Aaron* the High Priest; and excepting these who were the vilest of men, no man within the first 300 years after Christ, opposed Episcopacy. But when *Constantine* received the Church into his arms, he found it universally governed by Bishops; and therefore no wise or good man professing to be a Christian, that is, to believe the Holy Catholick Church, can be content to quit the Apostolical Government, (that by which the whole Family of God was fed, and taught, and ruled) and beget to himself new Fathers and new Apostles, who by wanting succession from the Apostles of our Lord, have no Ecclesiastical and Derivative Communion with these fountains of our Saviour.

If ever *Vincentius Lirinensis*'s rule could be used in any question, it is in this: *Quod semper, quod ubique, quod ab omnibus*; That Bishops are the Successors of the Apostles in this Stewardship, and that they did always rule the Family, was taught and acknowledged always, and every where, and by all men that were of the Church of God: and if these evidences be not sufficient to convince modest and sober persons in this question, we shall find our faith to fail in many other Articles, of which we yet are very confident: For the observation of the Lords day, the consecration of the holy Eucharist by Priests, the baptizing Infants, the communicating

of

of Women, and the very Canon of the Scripture it ſelf rely but upon the ſame probation; and therefore the denying of Articles thus proved, is a way (I do not ſay) to bring in all Sects and Hereſies, (that's but little) but a plain path and inlet to Atheiſm and Irreligion; for by this means it will not only be impoſſible to agree concerning the meaning of Scripture, but the Scripture it ſelf, and all the Records of Religion will become uſeleſs, and of no efficacy or perſwaſion.

I am entred into a Sea of matter, but I will break it off abruptly, and ſumm up this inquiry with the words of the Council of *Chalcedon*, which is one of the four Generals, by our Laws made the meaſure of judging Hereſies: Ἐπίσκοπον εἰς πρεσβυτέρου βαθμὸν ἀναφέρειν, ἱεροσυλία ἐστίν, *It is ſacriledge to bring back a Biſhop to the degree and order of a Presbyter.* It is indeed a rifling the order, and intangling the gifts, and confounding the method of the holy Ghoſt; it is a diſhonouring them whom God would honour, and a robbing them of thoſe ſpiritual eminencies with which the Spirit of God does anoint the conſecrated heads of Biſhops. And I ſhall ſay one thing more, which indeed is a great truth, that the diminution of Epiſcopacy was firſt introduced by Popery; and the Popes of *Rome* by communicating to Abbots, and other mere Prieſts, ſpecial graces to exerciſe ſome eſſential Offices of Epiſcopacy, have made this ſacred Order to be cheap, and apt to be invaded. But then add this: If *Simon Magus* was in ſo damnable a condition for offering to buy the gifts and powers of the Apoſtolical Order, what ſhall we think of them that *ſnatch* them away, and pretend to wear them whether the Apoſtles and their Succeſſors will or no? This is ψεύσασθαι τὸ ἅγιον πνεῦμα, to belye the Holy Ghoſt; that is the leaſt of it: it is rapine and ſacriledge, beſides the hereſie and ſchiſm, and the ſpiritual lye. For the Government Epiſcopal, as it was exemplified in the Synagogue, and practiſed by the ſame meaſures in the Temple, ſo it was tranſcribed by the eternal Son of God, who tranſlated it into a Goſpel Ordinance: it was ſanctified by the Holy Spirit, who named ſome of the perſons, and gave to them all power and graces from above: it was ſubjected in the Apoſtles firſt, and by them tranſmitted to a diſtinct Order of Eccleſiaſticks: it was received into all Churches, conſigned in the Records of the Holy Scriptures, preached by the univerſal voice of all the Chriſtian World, delivered by notorious and uninterrupted practice, and derived to further and unqueſtionable iſſue by perpetual ſucceſſion.

I have done with the hardeſt part of the Text, by finding out the perſons intruſted, *the Stewards of Chriſts Family*; which though Chriſt only intimated in this place, yet he plainly enough manifeſted in others: The Apoſtles and their Succeſſors the Biſhops, are the men intruſted with this great charge; *God grant they may all diſcharge it well.* And ſo I paſs from the Officers to a conſideration of the Office it ſelf, in the next words; *Whom the Lord ſhall make Ruler over his Houſhold, to give them their meat in due ſeaſon.*

2. The Office it ſelf is the Stewardſhip, that is Epiſcopacy, the Office of the Biſhop: The name ſignifies an Office of the Ruler indefinitely, but the word was choſen, and by the Church appropriated to thoſe whom it now ſignifies, both becauſe the word it ſelf is a monition of duty, and alſo becauſe the faithful were uſed to it in the days of *Moſes* and the Prophets. The word is in the Prophecy of the Church, [*I will give to thee Princes in Peace,* καὶ ἐπισκόπους ἐν δικαιοσύνῃ, *and Biſhops in Righteouſneſs,*] upon which place *S. Hierom* ſays, *Principes Eccleſiæ vocat futuros Epiſcopos*; [*The Spirit of God calls them who were to be Chriſtian Biſhops, Principes, or chief Rulers,*] and this was no new thing; for the chief of the Prieſts who were ſet over the reſt, are called Biſhops by all the Helleniſt Jews. Thus *Joel* is called ἐπίσκοπος ἐπ' αὐτοὺς, *the Biſhop over the Prieſts*; and the ſon of *Bani*, ἐπίσκοπος λευίτων, *the Biſhop* and *Viſitor over the Levites*; and we find at the purging of the Land from Idolatry, the High Prieſt placed ἐπισκόπους εἰς οἶκον κυρίου, *Biſhops over the houſe of God.* Nay it was the appellative of the High Prieſt himſelf, ἐπίσκοπος Ἐλεάζαρ, *Biſhop Eleazar, the Son of Aaron the Prieſt*, to whom is committed the care of Lamps, and the daily Sacrifice, and the holy Unction.

Iſa. 60. 17. *Hunc locum etiam citat S. Clement. Ep. ad Cor.*

Neh. 11. 10.

2 King. 11. 18. Numb. 4. 16.

Now this word the Church retained, chuſing the ſame Name to her ſuperior Miniſters, becauſe of the likeneſs of the Eccleſiaſtical Government between the Old and New Teſtament.

For Chriſt made no change but what was neceſſary: Baptiſm was a Rite among the Jews, and the Lords Supper was but the *poſt-cœnium* of the Hebrews changed into a myſtery, from a type to a more real exhibition; and the Lords Prayer was a collection of the moſt eminent devotions of the Prophets and Holy men before Chriſt,

who

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who prayed by the same Spirit; and the censures Ecclesiastical were but an imitation of the proceedings of the Judaical Tribunals; and the whole Religion was but the Law of *Moses* drawn out of its veil into clarity and manifestation; and to conclude in order to the present affair, the Government which *Christ* left was the same as he found it; for what *Aaron* and his Sons, and the Levites were in the Temple, that Bishops, Priests and Deacons are in the Church; it is affirmed by *S. Hierom* more than once; and the use he makes of it is this, *Esto subjectus Pontifici tuo, & quasi animæ parentem suscipe*; Obey your Bishop, and receive him as the nursing Father of your Soul. But above all, this appellation is made honourable by being taken by our blessed Lord himself; for he is called in Scripture the great Shepherd and Bishop of our Souls.

Epist. 2. ad Nepot. Epistol. ad Evagrium.

But our enquiry is not after the Name, but the Office, and the Dignity and Duty of it; *Ecclesiæ gubernandæ sublimis ac divina potestas* (so *S. Cyprian* calls it) *a High and a Divine power from God of governing the Church*; *rem magnam & pretiosam in conspectu Domini* (so *S. Cyril*) *a great and precious thing in the sight of God*; τῶν ἐν ἀνθρώποις ἀνθελαίων ὄρον, by *Isidor Pelusiot*; *the utmost limit of what is desirable among men*: But the account upon which it is so desirable, is the same also that makes it formidable. They who have tried it, and did it conscientiously, have found the burden so great, as to make them stoop with care and labour; and they who do it ignorantly or carelessly, will find it will break their bones: For the Bishops Office is all that duty which can be signified by those excellent words of *S. Cyprian*; *He is a Bishop or Overseer of the Brotherhood, the Ruler of the people, the Shepherd of the Flock, the Governour of the Church, the Minister of Christ, and the Priest of God.* These are great titles, and yet less than what is said of them in Scripture, which calls them *Salt of the Earth, Lights upon a candlestick, Stars and Angels, Fathers of our Faith, Imbassadors of God, Dispensers of the Mysteries of God, the Apostles of the Churches, and the glory of Christ*; but then they are great burdens too, for the Bishop is πεπιστευμένος τὸν λαὸν τοῦ Κυρίου, intrusted with the Lords people; that's a great charge, but there is a worse matter that follows; καὶ τὸν ὑπὲρ τῶν ψυχῶν αὐτῶν λόγον ἀπαιτηθησόμενος· the Bishop is he of whom God will require *an account for all their souls*: they are the words of *S. Paul*, and transcribed into the 40th Canon of the Apostles, and the 24th Canon of the Council of *Antioch*.

Heb. 13. 17.

And now I hope the envy is taken off; for the honour does not pay for the burden; and we can no sooner consider Episcopacy in its dignity, as it is a *Rule*; but the very nature of that *Rule* does imply so severe a duty, that as the load of it is almost insufferable, so the event of it is very formidable, if we take not great care. For this Stewardship is Κυριότης καὶ διακονία, a Principality and a Ministry. So it was in Christ; he is Lord of all, and yet he was the Servant of all; so it was in the Apostles, it was κλῆρος διακονίας καὶ ἀποστολῆς, their lot was to be Apostles, and yet to serve and minister; and it is remarkable, that in *Isaiah* the 70. use the word ἐπίσκοπος or Bishop; but there they use it for the Hebrew word *nechosheth*, which the Greeks usually render by ἐργοδιώκτης, φορολόγος, πράκτωρ, and the interlineary translation by *Exactores*. Bishops are only Gods Ministers and Tribute gatherers, requiring and overseeing them that they do their duty; and therefore here the case is so, and the burden so great, and the dignity so allayed, that the envious man hath no reason to be troubled that his brother hath so great a load; nor the proud man plainly to be delighted with so honourable a danger. It is indeed a Rule, but it is paternal; it is a Government, but it must be neither ἀναγκαστικὸν nor αἰσχροκερδές, it is neither a power to constrain, nor a commission to get wealth; for it must be without necessity, and not for filthy lucre sake; but it is a Rule, ὡς διακονοῦντος, so *S. Luke*, *as of him that ministers*; ὡς πάντων δοῦλος, so *S. Mark*, *as of him that is servant of all*; ὡς ποδας νιπτοῦντος, so *S. John*; such a principality as he hath *that washes the feet* of the weary Traveller; or if you please, take it in the words of our blessed Lord himself, that [*He that will be chief among you let him be your Minister*,] meaning that if under Christs Kingdom you desire Rule, possibly you may have it; but all that rule under him are Servants to them that are ruled; and therefore you get nothing by it, but a great labour and a busie employment, a careful life, and a necessity of making severe accounts. But all this is nothing but the general measures, I cannot be useful or understood unless I be more particular. The particulars we shall best enumerate by recounting those great conjugations of worthy offices and actions by which Christian Bishops have blessed and built up Christendom; for because we must be followers of them, as they were of Christ, the recounting what they did

1 Pet. 5. 1, 2. Luke 22. 27. Mark 10. 43. John 13. 13.

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worthily in their Generations, will not only demonſtrate how uſeful, how profitable, how neceſſary Epiſcopacy is to the Chriſtian Church, but it will at the ſame time teach us our duty, by what ſervices we are to benefit the Church, in what works we are to be employed, and how to give an account of our Stewardſhip with joy.

1. The Chriſtian Church was founded by Biſhops, not only becauſe the Apoſtles, who were Biſhops, were the firſt Preachers of the Goſpel, and Planters of Churches, but becauſe the Apoſtolical men, whom the Apoſtles uſed in planting and diſſeminating Religion, were by all Antiquity affirmed to have been Dioceſan Biſhops; inſomuch that as *S. Epiphanius* witneſſes, there were at the firſt diſſeminations of the faith of Chriſt, many Churches who had in them no other Clergy, but a Biſhop and his Deacons, and the Presbyters were brought in afterwards as the harveſt grew greater: But the Biſhops names are known, they are *recorded in the Book of Life*, and *their praiſe is in the Goſpel*; ſuch were *Timothy* and *Titus*, *Clemens* and *Linus*, *Marcus* and *Dionyſius*, *Oneſimus* and *Caius*, *Epaphroditus* and *S. James our Lords brother*, *Evodius* and *Simeon*; all which, if there be any faith in Chriſtians that gave their lives for a teſtimony to the faith, and any truth in their ſtories; and unleſs we who believe *Thucydides* and *Plutarch*, *Livy* and *Tacitus*, think that all Church ſtory is a perpetual Romance, and that all the brave men, the Martyrs and the Doctors of the Primitive Church, did conſpire as one man to abuſe all Chriſtendom for ever; I ſay unleſs all theſe impoſſible ſuppoſitions be admitted, all theſe whom I have now reckoned were Biſhops fixed in ſeveral Churches, and had Dioceſes for their Charges. Lib. 3 Tit. 1.

The conſequent of this conſideration is this: If Biſhops were thoſe upon whoſe Miniſtry Chriſt founded and built his Church, let us conſider what great wiſdom is required of them that ſeem to be Pillars: the Stewards of Chriſts Family muſt be wiſe; that Chriſt requires: and if the Order be neceſſary to the Church, wiſdom cannot but be neceſſary to the Order; for it is a ſhame if they who by their Office are Fathers in Chriſt, ſhall by their unskilfulneſs be but Babes themſelves, underſtanding not the ſecrets of Religion, the myſteries of Godlineſs, the perfections of the Evangelical Law, all the advantages and diſadvantages in the Spiritual Life. A Biſhop muſt be exerciſed in Godlineſs, a man of great experience in the ſecret conduct of Souls, not ſatisfied with an ordinary skill in making Homilies to the people, and ſpeaking common exhortations in ordinary caſes; but ready to anſwer in all ſecret inquiries, and able to convince the gainſayers, and to ſpeak wiſdom amongſt them that are perfect.

If the firſt Biſhops laid the foundation, their Succeſſors muſt not only preſerve whatſoever is fundamental, but build up the Church in a moſt holy Faith, taking care that no Hereſie ſap the foundation, and that no hay or rotten wood be built upon it; and above all things, that a moſt holy life be ſuperſtructed upon a holy and unreprovable Faith. So the Apoſtles laid the foundation, and built the walls of the Church, and their Succeſſors muſt raiſe up the roof as high as Heaven. For let us talk and diſpute eternally, we ſhall never compoſe the controverſies in Religion, and eſtabliſh truth upon unalterable foundations, as long as men handle the word of God deceitfully, that is, with deſigns and little artifices, and ſecular partialities; and they will for ever do ſo, as long as they are proud or covetous. It is not the difficulty of our queſtions, or the ſubtilty of our Adverſaries that makes diſputes interminable; but we ſhall never cure the itch of diſputing, or eſtabliſh Unity, unleſs we apply our ſelves to humility, and contempt of riches. If we will be contending, let us contend like the Olive and the Vine, who ſhall produce beſt, and moſt fruit; not like the Aſpine and the Elm, which ſhall make moſt noiſe in a wind. And all other methods are a beginning at a wrong end. And as for the people; the way to make them conformable to the wiſe and holy rules of Faith and Government, is by reducing them to live good lives. When the children of *Iſrael* gave themſelves to gluttony and drunkenneſs, and filthy luſts, they quickly fell into abominable idolatries; and *S. Paul* ſays, that men make ſhipwrack of their Faith by putting away a good conſcience; for the myſtery of Faith is beſt preſerved ἐν καθαρᾷ συνειδήσει, in a pure conſcience, ſaith the ſame Apoſtle: ſecure but that, and we ſhall quickly end our diſputes, and have an obedient and conformable people; but elſe never. 1 Tim. 1. 19. 2 Tim 3. 9.

2. As Biſhops were the firſt Fathers of Churches, and gave them being; ſo they preſerve them in being: For without Sacraments there is no Church, or it will be ſtarved and die; and without Biſhops there can be no Prieſts, and conſequently no Sacraments; and that muſt needs be a ſupreme Order from whence Ordination

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it ſelf proceeds. For it is evident and notorious, that in Scripture there is no Record of Ordination, but an Apoſtolical hand was in it; one of the ἄνδρες ἡγούμενοι, one of the chief, one of the ſuperior and ruling Clergy; and it is as certain in the deſcending ages of the Church, the Biſhop always had that power, it was never denied to him, and it was never imputed to Presbyters: and *S. Hierom* himſelf, when out of his anger againſt *John* Biſhop of *Jeruſalem* he endeavoured to equal the Presbyter with the Biſhop, though in very many places he ſpake otherwiſe, yet even then alſo, and in that heat, he excepted *Ordination*, acknowledging that to be the Biſhops peculiar. And therefore they who go about to extinguiſh Epiſcopacy, do as *Julian* did; they deſtroy the Presbytery and ſtarve the Flock, and take away their Shepherds, and diſpark their paſtures, and tempt Gods providence to extraordinaries, and put the people to hard ſhifts, and turn the channels of ſalvation quite another way, and leave the Church to a perpetual uncertainty, whether ſhe be alive or dead, and the people deſtitute of the life of their Souls, and their daily bread, and their ſpiritual comforts, and holy bleſſings.

The conſequent of this is: If Sacraments depend upon Biſhops, then let us take care that we convey to the people holy and pure materials, ſanctified with a holy Miniſtry, and miniſtred by holy perſons: For although it be true, that the efficacy of the Sacraments does not depend wholly upon the worthineſs of him that miniſters; yet it is as true, that it does not wholly rely upon the worthineſs of the Receiver; but both together relying upon the goodneſs of God, produce all thoſe bleſſings which are deſigned. The Miniſter hath an influence into the effect, and does very much towards it; and if there be a failure there, it is a defect in one of the concurring cauſes; and therefore an unholy Biſhop is a great diminution to the peoples bleſſing. *S. Hierom* preſſes this ſeverely: *Impiè faciunt, &c. They do wickedly who affirm, that the holy Euchariſt is conſecrated by the words* [alone] *and ſolemn prayer of the Conſecrator, and not alſo by his life and holineſs:* And therefore *S. Cyprian* affirms, that *none but holy and upright men are to be choſen, who offering their Sacrifices worthily to God, may be heard in their prayers for the Lords people:* but for others; *Sacrificia eorum panis luctus* (ſaith the Prophet *Hoſea*,) *their Sacrifices are like the bread of ſorrow, whoever eats thereof ſhall be defiled.*

In Cap. 2. Zeph.

Lib. 1. Ep. 4.

This diſcourſe is not mine but *S. Cyprian*'s: and although his words are not to be underſtood dogmatically, but in the caſe of duty and caution; yet we may lay our hands upon our hearts, and conſider how we ſhall give an account of our Stewardſhip, if we ſhall offer to the people the bread of God with impure hands; it is of it ſelf a pure nouriſhment, but if it paſſes through an unclean veſſel, it loſes much of its excellency.

3. The like alſo is to be ſaid concerning Prayer: For the Epiſcopal Order is appointed by God to be the great Miniſters of Chriſts Prieſthood, that is, to ſtand between Chriſt and the people in the entercourſe of prayer and bleſſing. *We will give our ſelves continually to prayer*, ſaid the Apoſtles, that was the one half of their employment; and indeed a Biſhop ſhould ſpend very much of his time in holy prayer, and in diverting Gods judgments, and procuring bleſſings to the people; for in all times, the chief of the Religion was ever the chief Miniſter of bleſſing. Thus *Abraham* bleſſed *Abimelech*, and *Melchiſedeck* bleſſed *Abraham*, and *Aaron* bleſſed the people; and *without all controverſie* (ſaith the Apoſtle) *the leſs is bleſſed of the greater.* But then *we know that God heareth not ſinners*; and it muſt be *the effectual fervent prayer of a righteous man* that ſhall *prevail.*

And therefore we may eaſily conſider that a vicious Prelate is a great calamity to that Flock which he is appointed to bleſs and pray for. How ſhall he reconcile the penitents, who is himſelf at enmity with God? How ſhall the Holy Spirit of God deſcend upon the Symbols at his Prayer who does perpetually grieve him, and quench his holy fires, and drive him quite away? How ſhall he that hath not taſted of the Spirit by contemplation, ſtir up others to earneſt deſires of Celeſtial things? Or what good ſhall the people receive, when the Biſhop lays upon their head a covetous or a cruel, an unjuſt or an impure hand? But therefore, that I may uſe the words of *S. Hierom*; *Cum ab Epiſcopo gratia in populum transfundatur, & mundi totius & Eccleſiæ totius condimentum ſit Epiſcopus, &c.* Since it is intended that from the Biſhop grace ſhould be diffuſed amongſt all the people, there is not in the world a greater indecency than a holy office miniſtred by an unholy perſon, and no greater injury to the people, than that of the bleſſings which God ſends to them by the miniſteries Evangelical they ſhould be cheated and defrauded by

Dial. adv. Luciſer.

a wicked Steward. And therefore it was an excellent Prayer which to this very purpose was by the son of *Sirach* made in behalf of the High-Priests the sons of *Aaron*; [*God give you wisdom in your heart to judge his people in Righteousness, that their good things be not abolished, and that their glory may endure for ever.*] Eccles. 45. 26.

4. All the Offices Ecclesiastical always were, and ought to be conducted by the Episcopal Order, as is evident in the universal Doctrine and Practice of the Primitive Church: οἱ πρεσβύτεροι καὶ διάκονοι ἄνευ γνώμης τοῦ ἐπισκόπου μηδὲν ὑπερτελείτωσαν. It is the 40th Canon of the Apostles, *Let the Presbyters and Deacons do nothing without leave of the Bishop*: but that case is known. Et 24. C. Concil. Antioch.

The consequent of this consideration is no other than the admonition in my Text: *We are Stewards of the manifold grace of God*, and dispensers of the mysteries of the Kingdom; and *it is required of Stewards that they be found faithful*; *that we preach the word of God in season and out of season, that we rebuke and exhort, admonish and correct*: for these God calls *Pastores secundùm cor meum, Pastors according to his own heart, which feed the people with knowledge and understanding*; but they must also *comfort the afflicted, and bind up the broken heart*; minister the Sacraments with great diligence, and righteous measures, and abundant charity, always having in mind those passionate words of Christ to *S. Peter*, If thou lovest me, *feed my sheep*; if thou hast any love to me, *feed my lambs*. 1 Cor. 4. 1, 2, 3. Jer. 3. 15.

And let us remember this also, that nothing can enforce the people to obey their Bishops as they ought, but our doing that duty and charity to them which God requires. There is reason in these words of *S. Chrysostom*, [*It is necessary that the Church should adhere to their Bishop as the body to the head, as plants to their roots, as rivers to their springs, as Children to their Fathers, as Disciples to their Masters.*] These similitudes express not only the relation and dependency, but they tell us the reason of the Duty: The Head gives light and reason to conduct the Body; the Roots give nourishment to the Plants; and the springs, perpetual emanation of Waters to the channels: Fathers teach and feed their Children; and Disciples receive wise Instructions from their Masters: and if we be all this to the People, they will be all that to us; and Wisdom will compel them to submit, and our Humility will teach them Obedience, and our charity will invite their compliance; our good example will provoke them to good works, and our meekness will melt them into softness and flexibility: For all the Lords people are *Populus voluntarius*, a free and willing people; and we, who cannot compel their bodies, must thus constrain their souls, by inviting their Wills, by convincing their Understandings, by the beauty of fair example, the efficacy and holiness, and the demonstrations of the spirit.

This is *experimentum ejus qui in nobis loquitur Christus*, The experiment of Christ that speaketh in us: For to this purpose those are excellent words which *S. Paul* spake, [*Remember them who have the rule over you, whose faith follow, considering the end of their conversation.*] There lies the demonstration; and those Prelates who teach good life, whose Sermons are the measures of Christ, and whose life is a copy of their Sermons, these must be followed, and surely these will; for these are burning and shining Lights: but if we hold forth false fires, and by the amusement of evil examples call the Vessels that sail upon a dangerous Sea to come upon a Rock, or an iron shore instead of a safe Harbour, we cause them to make shipwrack of their precious Faith, and to perish in the deceitful and unstable waters: *Vox operum fortiùs sonat quàm verborum*: A good life is the strongest argument that your Faith is good, and a gentle voice will be sooner entertained than a voice of thunder; but the greatest eloquence in the world is a meek spirit, and a liberal hand; these are the two Pastoral staves the Prophet speaks of, *nognam & hovelim, beauty and bands*; he that hath the staff of the beauty of holiness, the ornament of fair example, he hath also the staff of bands, *atque in funiculis Adam trahet eos, in vinculis charitatis*, as the Prophet *Hosea*'s expression is, he shall draw the people after him by the cords of a man, by the bands of a holy charity. But if against all these demonstrations any man will be refractory, we have instead of a staff an Apostolical Rod, which is the last and latest remedy, and either brings to repentance, or consigns to ruine and reprobation. Heb. 13. 7. Zech. 11. 7. Cap. 11.

If there were any time remaining, I could reckon that the Episcopal Order is the Principle of Unity in the Church; and we see it is so, by the innumerable Sects that sprang up when Episcopacy was persecuted. I could add, how that Bishops

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were the cause that *S. John* wrote his Gospel; that the Christian Faith was for 300 years together bravely defended by the Sufferings, the Prisons, and Flames, the Life and the Death of Bishops, as the principal Combatants; that the Fathers of the Church, whose Writings are held in so great veneration in all the Christian World, were almost all of them Bishops. I could add, That the Reformation of Religion in *England* was principally by the Preachings and the Disputings, the Writings and the Martyrdom of Bishops: That Bishops have ever since been the greatest defensatives against Popery: That *England* and *Ireland* were governed by Bishops ever since they were Christian, and under their Conduct have for so many Ages enjoyed all the blessings of the Gospel. I could add also, that Episcopacy is the great stabiliment of Monarchy; but of this we are convinced by a sad and too dear bought Experience: I could therefore instead of it, say, That Episcopacy is the great ornament of Religion; That as it rescues the Clergy from contempt, so it is the greatest preservative of the Peoples Liberty from Ecclesiastick Tyranny on one hand (the Gentry being little better than Servants while they live under the Presbytery,) and Anarchy and Licentiousness on the other; That it endears Obedience, and is subject to the Laws of Princes, and is wholly ordained for the good of Mankind, and the benefit of Souls. But I cannot stay to number all the Blessings which have entred into the World at this door: I only remark these because they describe unto us the Bishops Imployment, which is, to be busie in the service of Souls, to do good in all capacities, to serve every mans need, to promote all publick benefits, to cement Governments, to establish Peace, to propagate the Kingdom of Christ, to do hurt to no man, to do good to every man; that is, so to minister, that Religion and Charity, publick Peace and private Blessings may be in their exaltation.

As long as it was thus done by the Primitive Bishops, the Princes and the People gave them all honour; insomuch that by a Decree of *Constantine* the Great, the Bishop had power given him to retract the Sentences made by the Presidents of Provinces; and we find in the Acts of *S. Nicholas*, that he rescued some innocent persons from death when the Executioner was ready to strike the fatal blow; which thing, even when it fell into inconvenience, was indeed forbidden by *Arcadius* and *Honorius*; but the confidence and honour was only changed, it was not taken away; for the condemned Criminal had leave to appeal to the *Audientia Episcopalis*, to the Bishops Court. This was not any right which the Bishops could challenge, but a reward of their Piety; and so long as the holy Office was holily administred, the world found so much comfort and security, so much justice and mercy, so many temporal and spiritual Blessings consequent to the Ministeries of that Order, that, as the *Galatians* to S. *Paul*, men have plucked out their eyes to do them service, and to do them honour: For then Episcopacy did that good that God intended by it; it was a Spiritual Government, by Spiritual Persons, for Spiritual Ends: Then the Princes and the People gave them honours, because they deserved and sought them not; then they gave them wealth, because they would dispend it wisely, frugally, and charitably: Then they gave them power, because it was sure to be used for the defence of the innocent, for the relief of the oppressed, for the punishment of evil doers, and the reward of the virtuous: Then they desired to be judged by them, because their Audiences or Courts did ἡσυχάζειν τὸ βαρβαρικὸν, they appeased all furious sentences, and taught gentle Principles, and gave merciful Measures, and in their Courts were all Equity and Piety, and Christian Determinations.

But afterwards, when they did fall εἰς δυναστείαν, into secular methods, and made their Counsels vain by pride, and dirtied their sentences with money, then they became like other men: and so it will be, unless the Bishop be more holy than other men: but when our sanctity and severity shall be as eminent as the calling is, then we shall be called to Councils, and sit in publick meetings, and bring comfort to private Families, and rule in the hearts of men by a *jus relationis*, such as was between the Roman Emperors and the Senate; they courted one another into power, and in giving honour strived to out-do each other; for from an humble wise man, no man will snatch an imployment that is honourable; but from the proud and from the covetous every man endeavours to wrest it, and thinks it lawful prize.

My time is now done; and therefore I cannot speak to the third part of my text, the reward of the good Steward and of the bad; I shall only mention it to you in a short exhortation, and so conclude. In the Primitive Church a Bishop was never admitted to publick penance; not only because in them every crime is ten, and

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he that could diſcern a publick ſhame, could not deſerve a publick honour; nor yet only becauſe every ſuch puniſhment was ſcandalous, and did more evil by the example of the crime, than it could do good by the example of the puniſhment; but alſo becauſe no ſpiritual power is higher than the Epiſcopal, and therefore they were to be referred to the Divine judgment, which was likely to fall on them very heavily: διχοτομήσει ἄχρηστον ὁ Κύριος· the Lord will cut the evil Stewards aſunder; he will ſuffer Schiſms and Diviſions to enter in upon us, and that will ſadly cut us aſunder; but the evil alſo ſhall fall upon their perſons, like the puniſhment of quartering Traitors, ἵνα καὶ σε διαμελείῃ τιμωρίᾳ, puniſhment with the circumſtances of deteſtation and exemplarity. Conſider therefore what is your great duty. Conſider what is your great danger. The lines of duty I have already deſcribed; only remember how dear and precious Souls are to God, ſince for their ſalvation Chriſt gave his bloud, and therefore will not eaſily loſe them, whom though they had ſinned againſt him, yet he ſo highly valued; remember that you are Chriſts Deputies in the care of Souls, and that you ſucceed in the place of the Apoſtles. *Non eſt facile ſtare loco Pauli, & tenere gradum Petri*; You have undertaken the work of S. *Paul*, and the Office of S. *Peter*, and what think you upon this account will be required of us? S. *Hierom* expreſſes it thus. The wiſdom and skill of a Biſhop ought to be ſo great, that his countenance, his geſture, his motion, every thing ſhould be vocal, *ut quicquid agit, quicquid loquitur, doctrina ſit Apoſtolorum*: that whatever he does or ſpeaks be doctrine Apoſtolical. The ancient Fathers had a pious opinion, that beſides the Angel guardian which is appointed to the guard of every man, there is to every Biſhop a ſecond Angel appointed to him at the Conſecration; and to this *Origen* alludes, ſaying that every Biſhoprick hath two Angels, the one viſible and the other inviſible. This is a great matter, and ſhews what a precious thing that Order and thoſe Perſons are in the eyes of God; but then this alſo means, that we ſhould live Angelick lives, which the Church rarely well expreſſes by ſaying, that Epiſcopal dignity is the Eccleſiaſtick ſtate of perfection, and ſuppoſes the perſons to be ſo far advanced in holineſs, as to be in the ſtate of confirmation in grace. But I ſhall ſay nothing of theſe things, becauſe it may be they preſs too hard; but the uſe I ſhall make of it upon occaſion of the reward of the good and bad Steward, is to remind you of your great danger. For if it be required of Biſhops to be ſo wiſe and ſo holy, ſo induſtrious and ſo careful, ſo buſie and ſo good up to the height of beſt examples; if they be anointed of the Lord, and are the husbands of the Churches; if they be the Shepherds of the flock, and Stewards of the houſhold; it is very fit they conſider their danger, that they may be careful to do their duty. S. *Bernard* conſiders it well in his Epiſtle to *Henry* Archbiſhop of *Sens*; If I lying in my Cell, and ſmoaking under a Buſhel, not ſhining, yet cannot avoid the breath of the winds, but that my light is almoſt blown out; what will become of my Candle, if it were placed on a candleſtick and ſet upon a hill? I am to look to my ſelf alone, and provide for my own ſalvation; and yet I offend my ſelf, I am weary of my ſelf, I am my own ſcandal and my own danger; my own eye, and mine own belly, and my own appetite find me work enough; and therefore God help them who beſides themſelves are anſwerable for many others. *Jacob* kept the Sheep of *Laban*; and we keep the ſheep of Chriſt; and *Jacob* was to anſwer for every ſheep that was ſtoln, and every Lamb that was torn by the wild beaſt; and ſo ſhall we too, if by our fault one of Chriſts Sheep periſh; and yet it may be there are 100000 ſouls committed to the care and conduct of ſome one ſhepherd, who yet will find his own ſoul work enough for all his care and watchfulneſs. If any man ſhould deſire me to carry a Frigat into the *Indies*, in which a 100 men were imbarqued; I were a mad man to undertake the charge without proportionable skill: and therefore when there is more danger, and more Souls, and rougher Seas, and more ſecret Rocks, and horrible ſtorms, and the ſhipwrack is an eternal loſs, the matter will then require great conſideration in the undertaking, and greateſt care in the conduct.

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Upon this account we find many brave perſons in the firſt and in the middle ages of the Church with great reſolution refuſing Epiſcopacy. I will not ſpeak of thoſe who for fear of Martyrdom declined it, but thoſe who for fear of damnation did refuſe. S. *Bernard* was by three rich Cities ſeverally called to be their Biſhop, and by two to be their Archbiſhop, and he refuſed them; S. *Dominicus* refuſed four ſucceſſively; S. *Thomas Aquinas* refuſed the Archbiſhoprick of *Naples*, and *Vincentius Ferrerius* would not accept of *Valentia*, or *Ilerda*; and *Bernardinus Senenſis* refuſed the Biſhopricks of *Sens*, *Urbin* and *Ferrara*. They had reaſon; and yet if they

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had done amiss in that Office which they declined, it had been something more excusable; but if they that seek it be as careless in the Office as they are greedy of the honour, that will be found intolerable. *Electus Episcopus ambulat in disco, recusans volvitur in arenâ*, said the Hermit in S. *Hierom*, The Bishop walks upon round and trundling stones, but he that refuses it stands upon a floor. But I shall say no more of it; because I suppose you have read it and considered it in S. *Chrysostoms* six books *de sacerdotio*, in the *Apologetic* of S. *Greg. Naz.* in the pastoral of S. *Greg.* of *Rome*; in S. *Dionysius's* 8th Epistle to *Demophilus*; in the letters of *Epiphanius* to S. *Hierom*, in S. *Austins* Epistle to *Bishop Valerius*, in S. *Bernards life of* S. *Malachy*, in S. *Hierom's* 138 Epistle to *Fabiola*. These things I am sure you could not read without trembling; and certainly, if it can belong to any Christian, then [work out your salvation with fear and trembling] that's the Bishops burden. For the Bishop is like a man that is surety for his friend; he is bound for many, and for great summs; what is to be done in this case, *Solomons* answer is the way: *Do this now, my Son, deliver thy self, make sure thy friend, give not sleep to thine eyes, nor slumber to thine eye-lids*: that is, be sedulous to discharge thy trust, to perform thy charge; be zealous for souls, and careless of money; and remember this, that even in Christs Family there was one sad example of an Apostate Apostle; and he fell into that fearful estate merely by the desire and greediness of money. Be warm in zeal, and indifferent in thy temporalities: For he that is zealous in temporals, and cold in the spiritual; he that doth the accessories of his calling by himself, and the principal by his Deputies; he that is present at the feast of Sheep-shearing, and puts others to feed the flock, hath no sign at all upon him of a good Shepherd. *It is not fit for us to leave the word of God, and to serve tables*, said the Apostles: And if it be a less worthy Office to serve the Tables even of the poor, to the diminution of our care in the dispensation of Gods Word, it must needs be an unworthy employment to leave the Word of God, and to attend the rich and superfluous furniture of our own Tables. Remember the quality of your Charges. *Civitas est, Vigilate ad custodiam & concordiam; sponsa est, studete amari; oves sunt, intendite pastui*: The Church is a spouse; the Universal Church is Christs spouse, but your own Dioces is yours; behave your selves so that ye be beloved: Your people are as sheep, and they must be fed, and guided, and preserved, and healed, and brought home: The Church is a City, and you are the watch-men; take care that the City be kept at unity in itself; be sure to make peace amongst your people, suffer no hatreds, no quarrels, no suits at Law amongst the Citizens, which you can avoid; make peace in your Dioceses by all the ways of prudence, piety, and authority that you can; and let not your own corrections of criminals be to any purpose but for their amendment, for the cure of offenders as long as there is hope, and for the security of those who are sound and whole: Preach often, and pray continually; let your Discipline be with charity, and your Censures slow; let not Excommunications pass for trifles, and drive not away the fly from your brothers forehead with a hatchet; give Counsel frequently, and Dispensations seldom, but never without necessity or great charity; let every place in your Dioces say, *Invenerunt me vigiles*, the Watchmen have found me out, *hassovelim*; They that walk the City round have sought me out and found me: *Let every one of us* (as S. *Paul's* expression is) *shew himself a workman that shall not be ashamed*; *operarium inconfusibilem*, mark that, such a labourer as shall not be put to shame for his illness or his unskilfulness, his falseness and unfaithfulness, in that day when the great Bishop of souls shall make his last and dreadful Visitation; For be sure, there is not a carkass nor a skin, nor a lock of wool, nor a drop of milk of the whole Flock, but God shall for it call the Idol shepherd to a severe account: And how, think you, will his anger burn, when he shall see so many Goats standing at his left hand, and so few Sheep at his right? and upon inquiry shall find, that his Ministring Shepherds were Wolves in Sheeps clothing? and that by their ill Example, or pernicious Doctrines, their care of Money, and carelesness of their Flocks, so many souls perish; who if they had been carefully and tenderly, wisely and conscientiously handled, might have shined as bright as Angels? And it is a sad consideration to remember, how many souls are pitifully handled in this World, and carelesly dismissed out of this World; they are left to live at their own rate, and when they are sick they are bidden to be of good comfort, and then all is well; who when they are dead, find themselves cheated of their precious and invaluable Eternity. Oh, how will those souls in their eternal Prisons for ever curse those evil and false Guides! And how will those evil Guides themselves abide in Judgment, when the Angels of

Prov. 6.34.

S. Bernard. ad Henr. Episc. Senensem.

2 Tim. 2.

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wrath ſnatch their abuſed People into everlaſting Torments? For will God bleſs them, or pardon them, by whom ſo many Souls periſh? ſhall they reign with Chriſt who evacuate the death of Chriſt, and make it uſeleſs to dear Souls? ſhall they partake of Chriſts Glories, by whom it comes to paſs that there is leſs joy in Heaven it ſelf, even becauſe ſinners are not converted, and God is not glorified, and the people is not inſtructed, and the Kingdom of God is not filled? Oh no; the curſes of a falſe Prophet will fall upon them, and the reward of the evil Steward will be their portion; and they who deſtroyed the Sheep, or neglected them, ſhall have their portion with Goats for ever and ever in everlaſting burnings, in which it is impoſſible for a man to dwell. SERM. IV.

Can any thing be beyond this; beyond damnation? Surely a man would think, not: And yet I remember a ſevere ſaying of *S. Gregory*, *Scire debent Prelati, quod tot mortibus digni ſunt, quot perditionis exempla ad ſubditos extenderunt*; One damnation is not enough for an evil ſhepherd; but for every Soul who dies by his evil example or pernicious careleſneſs, he deſerves a new death, a new damnation. Let us therefore be wiſe and faithful, walk warily, and watch carefully, and rule diligently, and pray aſſiduouſly; for God is more propenſe to rewards than to puniſhments; and the good ſteward that is wiſe and faithful in his diſpenſation, ſhall be greatly bleſſed: But how? *He ſhall be made ruler over the houſhold.* What is that? for he is ſo already. True; but he ſhall be much more; *Ex diſpenſatore faciet procuratorem*; God will treat him as *Joſeph* was treated by his Maſter; he was firſt a Steward, and then a Procurator, one that ruled his Goods without account, and without reſtraint: Our Miniſtry ſhall paſs into Empire, our Labour into Reſt, our Watchfulneſs into Fruition, and our Biſhoprick to a Kingdom. In the mean time our Biſhopricks are a great and weighty Care, and in a ſpiritual ſence our Dominion is founded in Grace, and our Rule is in the hearts of the people, and our ſtrengths are the Powers of the Holy Ghoſt, and the Weapons of our warfare are ſpiritual; and the eye of God watches over us curiouſly, to ſee if we watch over our Flocks by day and by night: And though the Primitive Church (as the Eccleſiaſtick Hiſtories obſerve) when they depoſed a Biſhop from his Office, ever concealed his Crime, and made no Record of it; yet remember this, that God does and will call us to a ſtrict and ſevere account: Take heed that you may never hear that fearful ſentence, *I was hungry, and ye gave me no meat.* If you ſuffer Chriſts little ones to ſtarve, it will be required ſeverely at your hands: And know this, that the time will quicly come in which God ſhall ſay unto thee in the words of the Prophet, *Where is the Flock that was given thee, thy beautiful Flock? What wilt thou ſay when he ſhall viſit thee?* Jer. 13. 20, 21.

God of his mercy grant unto us all to be ſo faithful and ſo wiſe as to convert Souls, and to be ſo bleſſed and ſo aſſiſted, that we may give an account of our Charges with Joy, to the glory of God, to the edification and ſecurity of our Flocks, and the ſalvation of our own Souls, in that day when the great Shepherd and Biſhop of our Souls ſhall come to Judgment, even our Lord and Saviour Jeſus Chriſt; To whom, with the Father and the Holy Ghoſt, be all Honour and Glory, Love and Obedience, now and for evermore, Amen.

FINIS.

Thurſday, May 9.

ORdered, That the Speaker do give the Reverend Father in God, the Lord Biſhop of *Down*, the Thanks of this Houſe for his yeſterdays pains; and that he deſire him to Print his Sermon.

John Keating, Cler. Parl.

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11. *die* Maii, 1661.

ORdered, That Sir *Theophilus Jones* Knight, *Marcus Trevor* Eſq; Sir *William Domvile* Knight, His Majeſties Attorney General, and *Richard Kirle* Eſq; be and are hereby appointed a Committee to return Thanks unto the Lord Biſhop of *Down* for his Sermon Preached on *Wedneſday* laſt unto the Lords Juſtices, and Lords Spiritual and Temporal, whereunto the Houſe of Commons were invited; and that they deſire his Lordſhip from this Houſe to cauſe the ſame to be forthwith printed and publiſhed.

Copia Vera. Ex. per *Philip Fernely*, Cler. Dom. Com.

A

SERMON

Preached at the Opening of the

PARLIAMENT

OF

IRELAND,

May 8. 1661.

Before the Right Honourable the Lords Juſtices, and the Lords Spiritual and Temporal, and the Commons.

BY

JEREMY TAYLOR, D. D. Lord Biſhop of *Down* and *Connor*.

Salus in multitudine conſulentium.

LONDON,

Printed by *R. Norton* for *R. Royſton*, Bookſeller to the King's moſt Excellent Majeſty. 1678.

To the Right Honourable

The Lords Spiritual and Temporal, and Commons of *Ireland* Aſſembled in

PARLIAMENT.

My Lords and Gentlemen,

I *Ought not to diſpute Your Commands for the printing my Sermon of* Obedience, *leſt my Sermon ſhould be* proteſtatio contra factum: *here I know my Example would be the beſt Uſe to this Doctrine, and I am ſure to find no inconveniency ſo great as that of Diſobedience; neither can I be confident that I am wiſe in any thing but when I obey, for then I have the Wiſdom of my Superior for my warrant, or my excuſe. I remember the ſaying of* Aurelius *the Emperor,* Æquius eſt me tot & talium amicorum conſilium, quam tot tales meam unius voluntatem ſequi. *I could eaſily have pretended excuſes; but that day I had taught others the contrary, and I would not ſhed that Chalice which my own hands had newly filled with Waters iſſuing from the Fountains of Salvation.*

My eyes are almoſt grown old with ſeeing the horrid miſchiefs which came from Rebellion and Diſobedience; and I would willingly now be bleſſed with obſervation of Peace and Righteouſneſs, Plenty and Religion, which do already, and I hope ſhall for ever, attend upon obedience to the beſt KING *and the beſt* CHURCH *in the World. I ſee no objection againſt my hopes, but that which ought leaſt of all in this caſe to be pretended: Men pretend Conſcience againſt Obedience; expreſly againſt S.* Paul's *Doctrine, teaching us to* obey for Conſcience ſake; *but to diſobey for Conſcience in a thing indifferent, is never to be found in the Books of our Religion.*

It is very hard when the Prince is forc'd to ſay to his rebellious Subject, as God did to his ſtubborn People, Quid faciam tibi? *I have tried all the ways I can to bring thee home, and what ſhall I now do unto thee? The Subject ſhould rather ſay,* Quid me vis facere? *What wilt thou have me to do? This Queſtion is the beſt end of diſputations.* Corrumpitur atque diſſolvitur Imperantis officium, ſi quis ad id quod facere juſſus eſt, non obſequio debito, ſed conſilio non conſiderato reſpondeat, *ſaid one in* A. Gellius: *When a Subject is commanded to obey, and he diſputes, and ſays,* Nay, but the other is better; *he is like a Servant that gives his Maſter neceſſary Counſel, when he requires of him a neceſſary Obedience:* Utilius parere edicto quam efferre conſilium; *he had better obey than give counſel, by how much it is better to be profitable than to be witty, to be full of goodneſs rather than full of talk and Argument.*

But all this is acknowledged true in ſtrong men, but not in the weak; in vigorous, but not in tender Conſciences; for Obedience is ſtrong Meat, and will not down with weak ſtomachs: As if in the World any thing were eaſier than to obey, for we ſee that the food of Children is Milk and Laws; the Breaſt-milk of their Nurſes and the Commands of their parents is all that Food and Government by which they are kept from harm and hunger, and conducted to life and wiſdom. And therefore they that are weak Brethren, of all things in the World have the leaſt reaſon to pretend an excuſe for Diſobedience; for

nothing

nothing can ſecure them but the wiſdom of the Laws; for they are like Children in minority, they cannot be truſted to their own conduct, and therefore muſt live at the publick charge, and the wiſdom of their Superiours is their guide and their ſecurity. And this was wiſely adviſed by S. Paul, Him that is weak in the Faith receive, but not to doubtful diſputations; *that's not the way for him; Children muſt not diſpute with their Fathers and their Maſters: If old men will diſpute, let them look to it; that's meat for the ſtrong indeed, though it be not very nutritive: but the Laws and the Counſels, the Exhortations and the Doctrines of our Spiritual Rulers, are the meaſures by which God hath appointed Babes in Chriſt to become Men, and the weak to become ſtrong; and they that are not to be received to doubtful diſputations, are to be received with the arms of Love, into the embraces of a certain and regular Obedience.*

But it would be conſidered, That Tenderneſs of Conſcience *is an equivocal term, and does not always ſignifie in a good ſence: For a child is of tender fleſh; but he whoſe foot is out of joynt, or hath a bile in his arm, or hath ſtrained a ſinew, is much more tender. The* tenderneſs of age *is that weakneſs that is in the ignorant and the new beginners: the* tenderneſs of a bile, *that is ſoreneſs indeed rather than tenderneſs, is of the diſeaſed, the abuſed, and the miſ-perſwaded. The firſt indeed are to be tenderly dealt with, and have uſages accordingly; but that is the ſame I have already told; you muſt teach them, you muſt command them, you muſt guide them, you muſt chuſe for them, you muſt be their Guardians, and they muſt comport themſelves accordingly. But for that* tenderneſs of Conſcience *which is the* diſeaſe *and* ſoreneſs of Conſcience, *it muſt be cured by Anodynes and ſoft uſages, unleſs they prove ineffective, and that the Launcet be neceſſary. But there are amongſt us ſuch tender Stomachs that cannot endure Milk, but can very well digeſt Iron; Conſciences ſo tender, that a Ceremony is greatly offenſive, but Rebellion is not; a Surplice drives them away as a bird affrighted with a man of clouts, but their Conſciences can ſuffer them to deſpiſe Government. and ſpeak evil of Dignities, and curſe all that are not of their Opinion, and diſturb the Peace of Kingdoms, and commit Sacrilege, and account Schiſm the character of Saints, The true Tenderneſs of Conſcience is,* 1. *That which is impatient of a Sin,* 2. *It will not endure any thing that looks like it; And* 3. *It will not give offence. Now ſince all Sin is Diſobedience,* 1. *It will be rarely contingent that a man in a Chriſtian Commonwealth ſhall be tied to diſobey, to avoid* Sin; *and certain it is, if ſuch a caſe could happen, yet* 2. *nothing of our preſent Queſtion is ſo like a* Sin, *as when we refuſe to obey the Laws. To ſtand in a clean Veſtment is not ſo ill a ſight as to ſee men ſtand in ſeparation; and to kneel at the Communion is not ſo* like *Idolatry as* Rebellion *is to* Witchcraft. *And then* 3. *For the matter of* giving offences, *what ſcandal is greater than that which ſcandalizes the Laws? and who is ſo carefully to be obſerved, leſt he be offended, as the KING? And if that which offends the weak brother is to be avoided, much more that which offends the ſtrong: for this is certainly really criminal; but for the other, it is much odds but it is miſtaken: And when the caſe is ſo put, between the obedient and the diſobedient, which ſhall be offended, and one will, I ſuppoſe there is no queſtion but the Laws will take more care of Subjects than of Rebels, and not weaken them in their Duty, in compliance with thoſe that hate the Laws and will not endure the Government.*

And after all this, in the conduct of Government what remedy can there be to thoſe that call themſelves Tender Conſciences? I ſhall not need to ſay that every man can eaſily pretend it; for we have ſeen the vileſt part of mankind, men that have done things ſo horrid, worſe than which the Sun never ſaw, yet pretend tender Conſciences againſt Eccleſiaſtical Laws: But I will ſuppoſe that they are really ſuch, that they in the ſimplicity of their hearts follow Abſolom, *and in weakneſs hide their heads in little Conventicles and places of ſeparation for a trifle; what would they have done for themſelves?*

If you make a Law of Order, and in the ſanction put a clauſe of favour for tender Conſciences, do not you invite every Subject to Diſobedience by impunity, and teach him how to make his own excuſe? Is not ſuch a Law, a Law without an obligation? May not every man chuſe whether he will obey or no? and if he pretends to diſobey out of Conſcience, is not he that diſobeys equally innocent with the obedient; altogether as juſt, as not having done any thing without leave; and yet much more Religious and Conſcientious? Quicunque vult *is but an ill preface to a Law; and it is a ſtrange obligation that makes no difference between him that obeys and him that refuſes to obey.*

But what courſe muſt be taken with tender Conſciences? Shall the Execution of the Law be ſuſpended as to all ſuch perſons? That will be all one with the former: For if the Execution be commanded to be ſuſpended, then the obligation of the Law by command is taken away, and then it were better there were no Law made. And indeed that is the pretenſion, that is the ſecret of the buſineß; they ſuppoſe the beſt way to prevent Diſobedience is to take away all Laws. It is a ſhort way indeed; there ſhall then be no Diſobedience; but at the ſame time there ſhall be no Government: but the Remedy is worſe than the Diſeaſe; and to take away all Wine and Strong Drink to prevent drunkenneß, would not be half ſo great a folly.

I cannot therefore tell what to adviſe in this particular, but that every Spiritual Guide *ſhould conſider who are tender Conſciences, and who are weak Brethren, and uſe all the ways of Piety and Prudence to inſtruct and to inform them, that they may increaſe in Knowledge and Spiritual Underſtanding. But they that will be always learning, and never come to the knowledge of the Truth; they that will be children of a hundred years old, and never come to years of Diſcretion, they are very unfit to guide others, and to be Curates of Souls: but they are moſt unfit to reprove the Laws, and ſpeak againſt the Wiſdom of a Nation, when it is confeſſed that they are ſo weak that they underſtand not the fundamental Liberty which Chriſt hath purchas'd for them, but are ſervants to a Scruple, and affrighted at a Circumſtance, and in bondage under an Indifferent Thing, and ſo much Idolaters of their Sect or Opinion, as to prefer it before all their own nobler intereſts, and the Charity of their brother, and the Peace of a whole Church and Nation.*

To you, my Lords and Gentlemen, I hope I may ſay as Marcus Curius *ſaid to a ſtubborn young man,* Non opus vos habere cive qui parere neſciret; *the Kingdom hath no need of thoſe that know not how to obey. But as for them who have weak and tender Conſciences, they are in the ſtate of Childhood and minority; but then you know that a Child is never happy by having his own humour; if you chuſe for him, and make him to uſe it, he hath but one thing to do; but if you put him to pleaſe himſelf, he is troubled with every thing, and ſatisfied with nothing. We find that all Chriſtian Churches kept this Rule; They kept themſelves and others cloſe to the Rule of Faith, and peaceably ſuffer'd one another to differ in Ceremonies, but ſuffered no difference amongſt their own; they gave Liberty* to other Churches, *and gave Laws, and no Liberty,* to their own Subjects: *And at this day the Churches of* Geneva, France, Switzerland, Germany, Low-Countries, *tye all their people to their own Laws, but tye up no mans Conſcience; if he be not perſwaded as they are, let him charitably diſſent, and leave that Government, and adhere to his own Communion: If you be not of their mind, they will be ſerved by them that are; they will not trouble your Conſcience, and you ſhall not diſturb their Government. But when men think they cannot enjoy their Conſcience unleß you give them good Livings, and if you prefer them not you afflict their Conſciences, they do but too evidently declare, that it is not their Conſciences but their Profits they would have ſecured. Now to theſe I have only this to ſay, That their Conſcience is to be enjoyed by the Meaſures of Gods Word, but the Rule for their Eſtates is the Laws of the Kingdom; and* I ſhew you yet a more excellent way; *Obedience is the beſt ſecurity for both, becauſe this is the beſt conſervatory of Charity and Truth*

and

and Peace. Si vis brevi perfectus esse, esto obediens etiam in minimis, *was the saying of a Saint; and the World uses to look for Miracles from them whom they shall esteem Saints: but I had rather see a man truly humble and obedient, than to see him raise a man from the dead, said old* Pachomius.

But to conclude: If weak Brethren shall still plead for Toleration and Compliance, I hope my Lords the Bishops will consider, where it can do good, and do no harm; where they are permitted, and where themselves are bound up by the Laws; and in all things where it is safe and holy, to labour to bring them ease and to give them remedy: but to think of removing the Disease by feeding the Humour, I confess it is a strange Cure to our present Distempers. He that took clay and spittle to open the blind eyes, can make any thing be collyrium; *but he alone can do it. But whether any humane Power can bring good from so unlikely an Instrument, if any man desires yet to be better informed, I desire him, besides the calling to mind the late sad effects of Schism, to remember that no Church in* Christendom *ever did it. It is neither the way of Peace nor Government, nor yet a proper Remedy for the cure of a weak Conscience.*

I shall therefore pray to God, That these men who separate in simplicity may by Gods mercy be brought to understand their own Liberty, and that they may not for ever be Babes and Neophytes, *and wax old in trifles, and for ever stay at the entrances and outsides of Religion; but that they would pass in* interiora domûs, *and seek after Peace and Righteousness, Holiness and Justice, the Love of God and Evangelical Perfections; and then they will understand how ill-advised they are who think Religion consists in Zeal against Ceremonies, and speaking evil of the Laws.*

My Lords and Gentlemen, what I said in pursuance of publick Peace and private Duty, and some little incidences to both, I now humbly present to You, more to shew my own Obedience than to remind you of your Duty, which hitherto You have so well observed in Your amicable and sweet concord of Counsels and affections, during this present Session. I owe many Thanks to You, who heard me patiently, willingly, and kindly; I endeavoured to please God, and I find I did not displease You: but he is the best hearer of a Sermon who first loves the Doctrine, and then practises it; and that You have hitherto done, very piously and very prosperously. I pray God to continue to direct Your Counsels so that You in all things may please him, and in all things be blessed by him, that all Generations may call You blessed *Instruments of a lasting Peace, the Restorers of the old Paths, the Patrons of the Church, Friends of Religion, and Subjects fitted for Your Prince, who is Just up to the greatest Example, and Merciful beyond all Examples; a Prince who hath been Nourished, and Preserved, and Restored, and Blessed by Miracles; a Prince whose Virtues and Fortunes are equally the greatest.*

A SERMON

Preached at the Opening of the

PARLIAMENT.

SERMON V.

1 Sam. 15. latter part of verſe 22.

Behold to obey is better than ſacrifice, and to hearken than the fat of Rams.

Firſt part of ver. 23.

For Rebellion is as the ſin of Witchcraft, and Stubbornneſs is as Iniquity and Idolatry.

IN the World nothing is more eaſie than to ſay our Prayers, and to obey our Superiors; and yet in the World there is nothing to which we are ſo unwilling as to Prayer, and nothing ſeems ſo intolerable as Obedience: for men eſteem all Laws to be Fetters, and their Superiors are their Enemies: and when a command is given, we turn into all ſhapes of excuſe to eſcape from the impoſition: For either the authority is incompetent, or the Law it ſelf is *Statutum non bonum*, or it is impoſſible to be kept, or at leaſt very inconvenient, and we are to be reliev'd in equity; or there is a ſecret diſpenſation, and it does not bind in my particular caſe, or not now; or it is but the law of a man, and was made for a certain end; or it does not bind the conſcience, but 'twas only for Political regards; or, if the worſt happen, I will obey paſſively, and then I am innocent. Thus every man ſnuffs up the wind, like *the wild Aſſes in the Wilderneſs*, and thinks that Authority is an incroachment upon a mans birth right; and in the mean time never conſiders that Chriſt took upon him our Nature that he might learn us obedience, and in that alſo make us become like unto God. In his Juſtice and his Mercy he was imitable before; but before the Incarnation of Chriſt we could not in paſſive graces imitate God who was impaſſible: but he was pleaſed at a great rate to ſet forward this duty; and when himſelf became obedient in the hardeſt point, *obediens uſque ad mortem*, and is now become to us *the Author and Finiſher of our Obedience*, as well as of *our Faith*, *admonetur omnis ætas fieri poſſe quod aliquando factum eſt.* We muſt needs confeſs it very poſſible to obey the ſevereſt of the Divine Laws, even to die if God commands, becauſe it was already done by a man; and we muſt needs confeſs it excellent, becauſe it was done by God himſelf.

But this great Example is of univerſal influence in the whole matter of Obedience: For that I may ſpeak of that part of this duty which can be uſeful, and concerns us; Men do not deny but they muſt obey in all Civil things, but in Religion they have a Supreme, *God only*, and Conſcience is his interpreter; and in effect every man muſt be the Judge whether he ſhall obey or no. Therefore it is that I ſay, the example

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of our Lord is the great determination of this inquiry: for he did obey and ſuffer, according to the commands of his Superiors under whoſe Government he was placed: he *gave his back to the ſmiters, and his cheeks to the nippers*; he kept the Orders of the Rulers, and the Cuſtoms of the Synagogues, the Law of *Moſes* and the Rites of the Temple; and by ſo doing *he fulfilled all righteouſneſs*. Chriſt made no diſtinctions in his Obedience, but obeyed God *in all things*, and thoſe that God ſet over him *in all things according to God*, and in things of Religion moſt of all; becauſe to obey was of it ſelf a great inſtance of Religion: and if ever Religion comes to be pretended againſt Obedience in any thing where our Superior can command, it is impoſture: For that is the purpoſe of my Text, *Obedience is better than Sacrifice*. Our own judgment, our own opinion is the Sacrifice ſeldom fit to be offered to God, but moſt commonly deſerving to be conſumed by fire: but take it at the beſt, it is not half ſo good as *Obedience*; for that was indeed Chriſt's *Sacrifice*, and (as *David* ſaid of *Goliah*'s ſword, *non eſt alter talis*) there is no other Sacrifice that can be half ſo good: and when *Abraham* had lifted up his ſacrificing knife to ſlay his Son, and ſo expreſſed his obedience, God would have no more; he had the Obedience, and he cared not for the Sacrifice.

By Sacrifice here then is meant the external and contingent actions of Religion; by Obedience is meant ſubmiſſion to Authority, and obſerving the command. Obedience is a not chuſing our Duty, a not diſputing with our Betters, not to argue, not to delay, not to murmur; it is not this, but it is much better; for it is *Love*, and *Simplicity*, and *Humility* and *Uſefulneſs*, and I think theſe do *reductively* contain all that is excellent in the whole conjugation of Chriſtian Graces.

My Text is a perfect Propoſition, and hath no ſpecial remark in the words of it; but is only a great repreſentation of the moſt uſeful Truth to all Kingdoms and Parliaments, and Councils and Authorities in the whole world: It is your Charter, and the Sanction of your Authority, and the Stabiliment of your Peace, and the Honour of your Laws, and the great defence of your Religion, and the building up, and the guarding of the Kings Throne. It is that by which all the Societies in Heaven and Earth are firm: without this you cannot have a Village proſperous, or a Ship arrive in Harbour: It is that which God hath bound upon us by hope and fear, by wrath and conſcience, by duty and neceſſity. Obedience is the formality of all Vertues, and every ſin is Diſobedience: There can no greater thing be ſaid, unleſs you pleaſe to add, that we never read that the earth opened and ſwallowed up any man alive, but a company of rebellious diſobedient people, who roſe up againſt *Moſes* and *Aaron*, the Prince of the People, and the Prieſt of God. For Obedience is the moſt neceſſary thing in the world, and *corruptio optimi eſt peſſima*: Diſobedience is the greateſt evil in the world, and that alone which can deſtroy it.

Nullum malum majus aut infeliciter feracius quam inobedientia. Seneca.

My Text is inſtanced in the matter of Obedience to God; but yet the Caſe is ſo, that though I ſhall in the firſt place diſcourſe of our Obedience to man, I ſhall not ſet one foot aſide from the main intention of it; becauſe Obedience to our Superiors is *really*, and is *accounted* to be Obedience to God, for they are ſent by God, they are his Vicegerents, his Miniſters, and his Embaſſadors. *Apoſtolus cujuſque eſt quiſque*, ſay the Jews, Every mans Apoſtle is himſelf; and *he that heareth or deſpiſeth you*, ſaid Chriſt, *heareth or deſpiſeth me*: And the reaſon is very evident, becauſe it is not to be expected that God ſhould ſpeak to us by himſelf, but ſometimes by Angels, ſometimes by Prophets, once by his Son, and always by his Servants.

Now I deſire two things to be obſerved.

Firſt, We may as well perceive that God ſpeaks to us when he uſes the miniſtry of men as when he uſes the miniſtry of Angels: one is as much declared and as certain as the other. And if it be ſaid, a man may pretend to come from God, and yet deliver nothing but his own errand; that is no ſtrange thing: but remember alſo that *S. Paul* puts this ſuppoſition in the caſe of an Angel, [*If an Angel preach any other Goſpel*;] and we know that many Angels come like Angels of light, who yet teach nothing but the ways of Darkneſs. So that we are ſtill as much bound to obey our Superior as to obey an Angel: a man is *paulò minor Angelis*, a little lower than the Angels; but we are much lower than the King. Conſider then with what fear and love we ſhould receive an Angel, and ſo let us receive all thoſe whom God hath ſent to us, and ſet over us; for they are no leſs: leſs indeed in their Perſons, but not in their Authorities. Nay the caſe is nearer yet; for we are not only bound to receive God's Deputies as God's Angel, but as God himſelf: For it is the power of God in the hand of a man, and *he that reſiſts, reſiſts God's Ordinance*. And I

pray

pray remember, that there is not only no power greater than God's, but there is no other; for all Power is his. The conſequent of this is plain enough; I need ſay no more of it: It is all one to us who commands, God, or God's Vicegerent. This was the firſt thing to be obſerved. SERM. V.

Secondly, There can be but two things in the world required to make Obedience neceſſary, the greatneſs of the Authority, and the worthineſs of the Thing. In the firſt you ſee the caſe can have no difference, becauſe the thing it ſelf is but one: There is but one Authority in the world, and that is God's: as there is but one Sun whoſe light is diffuſed into all Kingdoms. But is there not great difference in the Thing commanded? Yes certainly, there is ſome; but nothing to warrant diſobedience: for whatever the thing be, it may be commanded by man, if it be not countermanded by God. For,

1. *It is not required that every thing commanded ſhould of it ſelf be neceſſary*; for God himſelf oftentimes commands things which have in them no other excellency than that of Obedience. What made *Abraham* the friend of God? and what made his offer to kill his Son to be ſo pleaſing to God? It had been naturally no very great good to cut the throat of a little child; but only that it was Obedience. What excellency was there in the journeys of the Patriarchs from *Meſopotamia* to *Syria*, from the Land of *Canaan* into *Egypt*? and what thanks could the ſons of *Iſrael* deſerve that they ſate ſtill upon the ſeventh day of the week? and how can a man be dearer unto God by keeping of a Feaſt, or building of a Booth, or going to *Jeruſalem*, or cutting off the foreskin of a Boy, or waſhing their hands and garments in fair water? There was nothing in theſe things but the Obedience. And when our bleſſed Lord himſelf came to his Servant to take of him the Baptiſm of Repentance, alas, he could take nothing but the water and the ceremony: for, as *Tertullian* obſerves, he was *nullius pœnitentiæ debitor*, he was indeed *a juſt perſon and needed no repentance*; but even ſo it *became him to fulfil all righteouſneſs*: but yet even *then* it was that the Holy Spirit did deſcend upon his holy head, and crowned that Obedience, though it were but a Ceremony. *Obedience*, you ſee, *may be neceſſary, when the Law is not ſo*: For in theſe caſes, God's Son, and God's Servants did obey in things which were made good only by the Commandment: and if we do ſo in the Inſtances of humane Laws, there is nothing to be ſaid againſt it, but that what was not of it ſelf neceſſary, is made ſo by the Authority of the Commander, and the force of the Commandment: But there is more in it than ſo. For,

2. We pretend to be willing to obey even in things *naturally not neceſſary*, if a Divine command does interpoſe; but if it be only a commandment of man, and the thing be not neceſſary of it ſelf, then we deſire to be excuſed. But will we do nothing elſe? We our ſelves will do many things that God hath not commanded, and may not our Superiors command us in many caſes to do what we may lawfully do without a commandment? Can we become a Law unto our ſelves, and cannot the word and power of our Superiors alſo become a Law unto us? Hath God given more to a private than to a publick hand? But conſider the ill conſequents of this fond opinion. Are all the practices of *Geneva* or *Scotland* recorded in the Word of God? are the trifling Ceremonies of their publick Penance recorded in the four Goſpels? are all the rules of Decency, and all *things that are of good report*, and all the meaſures of Prudence, and the laws of Peace and War, and the Cuſtoms of the Churches of God, and the lines of publick honeſty, are all theſe deſcribed to us by the Laws of God? If they be, let us ſee and read them, that we may have an end to all queſtions and minute caſes of Conſcience: but if they be not, and yet by the Word of God theſe are bound upon us in general, and no otherwiſe; then it follows that the particulars of all theſe, which *may be* infinite, and *are* innumerable, yet may be the matter of humane Laws; and then are bound upon us by the power of God put into the hands of man. The conſequent is this, that whatſoever is commanded by our Superiors according to the will of God, or whatſoever is not againſt it, is of neceſſity to be obeyed.

3. But what if our Princes or our Prelates command things againſt the Word of God? what then? Why nothing then, but that we muſt obey God and not man; there's no diſpute of that. But what then again? Why therefore ſays the Papiſt I will not obey the Proteſtant Kings, becauſe againſt the Word of God they command me to come to Church where Hereſie is preached; and I will not acknowledge the Biſhops, ſaith the Presbyterian, becauſe they are againſt the Diſcipline and Scepter of Jeſus Chriſt; and the Independent hates Parochial meetings, and is wholly

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for a gathered Church, and ſuppoſes this to be the practice Apoſtolical; and I will not bring my Child to Baptiſm, (ſaith the Anabaptiſt) becauſe God calls none but Believers to that Sacrament; and I will acknowledge no Clergy, no Lord, no Maſter, ſaith the Quaker, becauſe Chriſt commands us to *call no man Maſter on the earth*, and *be not called of men Rabbi*. And if you call upon theſe men to obey the Authority God hath ſet over them, they tell you with one voice, with all their hearts, as far as the Word of God will give them leave; but God is to be obeyed, and not man: and therefore if you put the Laws in execution againſt them, they will obey you paſſively, becauſe you are ſtronger, and ſo long as they know it they will not ſtir againſt you; but they in the mean time are little leſs than Martyrs, and you no better than Perſecutors.

What ſhall we do now? for here is evidently a great heap of diſorder: they all confeſs that Authority muſt be obeyed, but when you come to the trial, none of them all will do it, and they think they are not bound: but becauſe their Opinions being contrary cannot all be right, and it may be none of them are, it is certain that all this while Authority is infinitely wronged and prejudiced amongſt them, when all phantaſtick Opinions ſhall be accounted a ſufficient reaſon to deſpiſe it. I hope the Presbyterian will joyn with the Proteſtant, and ſay that the Papiſt, and the Socinian, and the Independent, and the Anabaptiſt, and the Quaker are guilty of Rebellion and Diſobedience, for all their pretence of the Word of God to be on their ſide: and I am more ſure that all theſe will joyn with the Proteſtant, and ſay that the Preſbyterian hath no reaſon to diſobey Authority upon pretence of their new Government, concerning which they do but *dream dreams*, when they think *they ſee viſions*. Certain it is that the biggeſt part of diſſenters in the whole world are criminally diſobedient; and it is a thouſand to one but that Authority is in the right againſt them, and ought to be obeyed. It remains now in the next place, that we enquire what Authority is to do in this caſe, and what theſe Sectaries and Recuſants are to do; for theſe are two things worth enquiry.

1. Concerning Authority: All diſagreeing perſons, to cover their foul ſhame of Rebellion or Diſobedience, pretend conſcience for their Judge, and the Scripture for their Law: Now if theſe men think that by this means they proceed ſafely, upon the ſame ground the Superior may do what he thinks to be his duty, and be at leaſt as ſafe as they. If the Rebellious Subject can think that by God's Law he ought not to obey; the Prince may at the ſame time think that by God's Law he ought to puniſh him: and it is as certain that he is juſtly puniſhed, as he thinks it certain he reaſonably diſobeys. Or is the Conſcience of the Superior bound to relax his Laws if the Inferior tells him ſo? Can the Prince give Laws to the peoples will and can the people give meaſures to the Princes underſtanding? If any one of the people can preſcribe or make it neceſſary to change the Law, then every one can; and by this time every new Opinion will introduce a new Law, and that Law ſhall be obeyed by him only that hath a mind to it, and that will be a ſtrange Law that binds a man only to do his own pleaſure. But becauſe the King's Conſcience is to him as ſure a Rule as the Conſcience of any diſobedient Subject can be to himſelf, the Prince is as much bound to do his duty in Government, as the other can be to follow his Conſcience in diſagreeing; and the conſequent will be, that whether the Subject be right or wrong in the diſputation, it is certain he hath the juſt reward of Diſobedience in the concluſion. If one mans Conſcience can be the meaſure of another mans action, why ſhall not the Princes Conſcience be the Subjects meaſure? but if it cannot, then the Prince is not to depart from his own Conſcience, but proceed according to the Laws which he judges juſt and reaſonable.

2. The Superior is tied by the Laws of Chriſtian Charity ſo far to bend in the miniſtration of his Laws, as to pity the invincible Ignorance and Weakneſs of his abuſed people, *qui devoratur à malis Paſtoribus* (as *S. Hierom*'s expreſſion is) that are devour'd by their evil Shepherds: but this is to laſt no longer than till the Ignorance can be cured, and the man be taught his duty; for whatſoever comes after this looks ſo like Obſtinacy, that no Laws in the world judge it to be any thing elſe. And then ſecondly, this alſo is to be underſtood to be the duty of Superiors only in matters of mere Opinion, not relating to Practice. For no mans Opinion muſt be ſuffer'd to do miſchief, to diſturb the peace, to diſhonour the Government: not only becauſe every diſagreeing perſon can to ſerve his end pretend his Conſcience, and ſo claim impunity for his Villany; but alſo becauſe thoſe things which concern the good of mankind, and the Peace of Kingdoms are ſo plainly taught, that no man who

who thinks himſelf ſo wiſe as to be fit to oppoſe Authority, can be ſo fooliſh as in theſe things not to know his duty. In other things, if the Opinion does neither bite nor ſcratch, if it dwells at home in the houſe of Underſtanding, and wanders not in the out-houſes of Paſſion and popular Orations, the Superior impoſes no Laws, and exacts no Obedience, and deſtroys no Liberty, and gives no Reſtraint: This is the part of Authority. SERM. V.

2. The next enquiry is, What muſt the diſagreeing Subject do when he ſuppoſes the Superiors command is againſt the Law of God? I anſwer, that if he thinks ſo, and thinks true, he muſt not obey his Superior in that: but becauſe moſt men that think ſo, think amiſs, there are many particulars fit by ſuch perſons to be conſidered.

1. Let ſuch men think charitably of others, and that all are not fools or mad-men who are not of the ſame Opinion with themſelves or their own little party. 2. Let him think himſelf as fallible and ſubject to miſtake as other men are. 3. But let him by no means think that every Opinion of his is an Inſpiration from God; for that is the pride and madneſs of a pretended Religion: ſuch a man is to be cured by Phyſick; for he could not enter into that perſwaſion by Reaſon or Experience, and therefore it muſt enter into him by folly or the anger of God. 4. From hence it will naturally follow, that he ought to think his Opinion to be uncertain, and that he ought not to behave himſelf like the man that is too confident; but becauſe his Obedience is Duty, and his Duty certain, he will find it more wiſe and ſafe and holy to leave that which is diſputable, and purſue that which is demonſtrable; to change his uncertain Opinion for his certain Duty: For it is twenty to one but he is deceived in his Opinion; but if he be, it is certain that whatſoever his Conſcience be, yet in his ſeparation from Authority he is a ſinner.

2. Every man who by his Opinion is engaged againſt Authority, ſhould do well to ſtudy his doubtful Opinion leſs, and Humility and Obedience more. But you ſay, that this concerns not me, for my diſagreeing is not in a doubtful matter, but I am ſure I am in the right; there are no *ifs* and *ands* in my caſe. Well it may be ſo: but were it not better that you did doubt? *A wiſe man feareth* (ſaith *Solomon*) *and departeth from evil; but a fool rageth and is confident*: and the difference between a Learned man and a Novice is this, that the young fellow crieth out, I am ſure it is ſo; the better learned anſwers, ἴσως καὶ τὸ τάχα, poſſibly it may, and peradventure it is ſo, but I pray inquire: and he is the beſt *Diviner*, μάντις ἄριστος ὅστις εἰκάζει καλῶς, he is the beſt Judge that conjectures beſt, not he that is moſt confident; for, as *Xenophanes* ſaid wiſely, *Man does but conjecture, but God only knows*; and it is no diſparagement to a wiſe man to learn, and by ſuſpecting the fallibility of things and his own aptneſs to miſtake, to walk prudently and ſafely, with an eye to God, and an ear open to his Superior. Some men are drunk with Phancy, and mad with Opinion: Who believe more ſtrongly than boys and women? who are ſo hard to be perſwaded as fools? and who ſo readily ſuſpect their Teachers as they who are governed by chance, and know not the intrinſick meaſures of good and evil? *Qui pauca conſiderat de facili pronunciat*; it is a little learning and not enough that makes men conclude haſtily, and clap faſt hold on the Concluſion before they have well weighed the Premiſes: but Experience and Humility would teach us Modeſty and Fear.

3. In all diſputes he that obeys his Superior can never be a *Heretick in the eſtimate of Law*, and he can never be a *Schiſmatick in the point of Conſcience*; ſo that he certainly avoids one great death, and very probably the other. *Res judicata pro veritate accipitur*, ſaith the Law; if the Judge have given ſentence, that ſentence is ſuppoſed a truth: and *Caſſidor* ſaid according to the ſentence of the Law, *Nimis iniquum eſt ut ille patiatur diſpendium, qui imperium fecit alienum.* Our Obedience ſecures us from the imputation of evil, and Error does but ſeldom go in company with Obedience: But however there is this advantage to be gotten by Obedience; that he who prefers the ſentence of the Law before his own Opinion does do an act of great Humility, and exerciſes the grace of Modeſty, and takes the beſt way to ſecure his Conſcience and the publick Peace, and pleaſes the Government which he is bound to pleaſe, and purſues the excellencies of Unity, and promotes Charity and Godly Love: whereas on the other ſide, he that goes by himſelf apart from his Superior, is always materially a Schiſmatick, and is more likely to be deceived by his own Singularity and Prejudice and Weakneſs, than by following the Guides God hath ſet over him: And if he loſes Truth, certainly he will get nothing

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elſe: for by ſo doing we loſe our Peace too, and give publick offence, and arm Authority againſt us, and are ſcandalous in Law, and pull evil upon our heads; and all this for a proud Singularity, or a trifling Opinion, in which we are not ſo likely to be deceived, if we truſt our ſelves leſs, and the publick more. *In omnibus falli poſſum, in obedientia non poſſum*, ſaid *S. Tereſa*, I can in every thing elſe, but in Obedience I can never be deceived. And it is very remarkable in my Text, that *Rebellion* or *Diſobedience* is compared to *the ſin of witchcraft*. Indeed it ſeems ſtrange, for the meaning of it is not only that a Rebel is as much hated by God as a Witch, but it means that the ſins are alike in their very natures: *quaſi peccatum divinationis* (ſaith the Vulgar Latine) they that diſobey Authority, truſting in their own Opinions, are but like Witches or Diviners; that is, they are led by an evil ſpirit; pride and a lying and deceiving ſpirit is their Teacher, and their anſwers are ſeldom true; for though they pretend the truth of God for their Diſobedience, yet they *fall into the deception of the Devil*, and that's the end of their ſoothſaying. And let me add this, That when a man diſtruſts his Superior and truſts himſelf, if he miſſes Truth, it will be greatly imputed to him; he ſhall feel the evil of his error and the ſhame of his pride, the reproach of his folly and the puniſhment of his diſobedience, the diſhonour of Singularity, and the reſtleſneſs of Schiſm, and the ſcorn of the multitude: but on the other ſide, if he obey Authority, and yet be deceived, he is greatly excuſed, he erred on the ſafer ſide, he is defended by the hands of many vertues, and gets peace and love of the Congregation.

You ſee the bleſſings of Obedience, even in the queſtions and matters of Religion: but I have ſomething more to ſay, and it is not only of great uſe to appeaſe the tumultuary diſputations and arguings of Religion which have lately diſturbed theſe Nations, but is proper to be ſpoken to, and to be reduced to practice by this Honourable and High Court of Parliament.

That which I am to ſay is this; You have no other way of Peace, no better way to appeaſe and quiet the Quarrels in Religion which have been too long among us, but by reducing all men to Obedience, and all queſtions to the meaſures of the Laws: For they on both ſides pretend Scripture, but one ſide only can pretend to the Laws: and they that do admit no Authority above their own to expound Scripture, cannot deny but Kings and Parliaments are the makers and proper expounders of our Laws; and if ever you mean to have *Truth and Peace kiſs each other*, let no man diſpute againſt your Laws. For did not our bleſſed Saviour ſay, that an Oath is the end of all queſtions, and after depoſitions are taken, all Judges go to ſentence? What Oaths are to private queſtions, that Laws are to publick. And if it be ſaid that Laws may be miſtaken; it is true, but may not an Oath alſo be a Perjury? and yet becauſe in humane affairs we have no greater certainty, and greater than God gives we may not look for, let the Laws be the laſt determination; and in wiſe and religious Governments no diſputation is to go beyond them.

2. But this is not only true in Religious prudence and plain neceſſity, but this is the way that God hath appointed, and that he hath bleſſed, and that he hath intended to be the means of ending all queſtions. This we learn from *S. Paul*, *I exhort that firſt of all Prayers, and Supplications, and Interceſſions, and giving of Thanks be made for all men: for Kings and for all that are in Authority:* For all; for Parliaments and for Councils, for Biſhops and for Magiſtrates: it is for all, and for Kings above all. Well, to what purpoſe is all this? *that we may lead a quiet and peaceable life in all godlineſs and honeſty.* Mark that: Kings and all that are in Authority are by God appointed to be the means of obtaining unity and peace in godlineſs, ἐν ὁυσεβείαις, in all the true and godly worſhippings of God; no Unity in Religion without Kings and Biſhops, and thoſe that are in Authority.

1 Tim. 2. 1.

3. And indeed becauſe this is God's way of ending our Controverſies, the matter of Authority is highly to be regarded. If you ſuffer the Authority of the King to be leſſened, to be ſcrupled, to be denied in Eccleſiaſtical affairs, you have no way left to ſilence the tongues and hands of gainſaying people. But ſo it is, the Kings Authority is appointed and enabled by God to end our queſtions of Religion: *Divinatio in labiis Regis* (ſaith *Solomon*) *in judicio non errabit os ejus*, Divination and a wiſe ſentence is in the lips of the King, and his mouth ſhall not erre in judgment. In all Scripture there is not ſo much for the Popes infallibility, but by this it appears there is divinity in the Kings ſentence: for God gives to Kings, who are his Vicegerents, a peculiar ſpirit. And when *Juſtinian* had out of the ſenſe of *Julian* the Lawyer obſerved that there were many caſes for which Law made no proviſion, he adds, *If*

Prov. 16. 10.

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any ſuch ſhall happen, Auguſtum imploretur remedium, run to the King for remedy; *for therefore God hath ſet the Imperial fortune over humane affairs, ut poſſit omnia quæ noviter contingunt & emendare & componere, & modis ac regulis competentibus tradere,* that the King may amend and rule and compoſe every new ariſing queſtion. And it is not to be deſpiſed, but is a great indication of this Truth, that the Anſwers of the Roman Princes and Judges recorded in the Civil Law are ſuch that all Nations of the world do approve them, and are a great teſtimony how the ſentences of Kings ought to be valued, even in matters of Religion, and queſtions of greateſt doubt. *Bona conſcientia Scyphus eſt Joſephi,* ſaid the old *Abbot* of *Kells*; a good Conſcience is like *Joſeph*'s Cup, in which our Lord the King divines. And ſince God hath bleſſed us with ſo good, ſo juſt, ſo religious and ſo wiſe a Prince, let the ſentence of his Laws be our laſt reſort, and no queſtions be permitted after his judgment and legal determination. For Wiſdom ſaith, *By me Princes rule, by me they decree juſtice:* and therefore the ſpirit of the King is a divine eminency, and is as the ſpirit of the moſt High God.

L. 8. cod. de veteri jure enucleando.

Petrus Cellenſis lib. de Conſcientia.

4. Let no man be too buſie in diſputing the laws of his Superiors, for a man by that ſeldom gets good to himſelf, but ſeldom miſſes to do miſchief unto others: μὴ ἔριζε γονεῦσι κἂν δίκαια λέγῃς, ſaid one in *Laertius*. Will a Son contend with his Father? that's not decent, though the ſon ſpeak that which is right: he may poſſibly ſay well enough, but he does do very ill; not only becauſe he does not pay his duty and reverential fear, but becauſe it is in it ſelf very often unreaſonable to diſpute concerning the command of our Superior, whether it be good or no; for the very commandment can make it not only good, but a neceſſary good. *It ſeemed good to the Holy Ghoſt and to us to lay on you no greater burden than theſe neceſſary things,* ſaid the Council of *Jeruſalem*: and yet theſe things were not neceſſary, but as they were commanded: to abſtain from a ſtrangled hen or a bloudy pudding could not of themſelves be neceſſary; but the commandment came, authority did interpoſe, and then they were made ſo.

5. But then beſides the advantages both of the Spirit, and the authority of Kings in matter of queſtion, the Laws and Decrees of a National Church ought upon the account of their own advantages be eſteemed as a final ſentence in all things diſputed. The thing is a plain command, *Heb.* 13. 7. *Remember them which have the Rule over you, who have ſpoken unto you the word of God*: this tells what Rulers he means; Rulers Eccleſiaſtical: and what of them? *whoſe faith follow*; they muſt *præire in articulis*; they are not Maſters of your Faith, but Guides of it: and *they that ſit in Moſes chair* muſt be heard and obeyed, ſaid our bleſſed Saviour. Theſe words were not ſaid for nothing; and they were nothing if their authority were nothing.

For between the laws of a Church and the opinion of a Subject the compariſon is the ſame as between a publick ſpirit and a private. The publick is far the better, the daughter of God, and the mother of a bleſſing, and always dwells in light. The publick ſpirit hath already paſſed the trial, it hath been *ſubjected to the Prophets*, tried and ſearched and approved; the private is yet to be examined. The publick ſpirit is uniform and apt to be followed; the private is various and multiform as chance, and no man can follow him that hath it: for if he follows one, he is reproved by a thouſand; and if he changes he may get a ſhame, but no truth; and he can never reſt but in the arms and conduct of his Superior. When *Aaron* and *Miriam* murmured againſt *Moſes*, God told them they were Prophets of an inferior rank than *Moſes* was; God communicated himſelf to them in dreams and viſions; but the *Ruach Hakkodeſh*, the publick ſpirit of *Moſes* their Prince, that was higher: and what then? *wherefore then* (God ſaid) *were ye not afraid to ſpeak againſt my ſervant Moſes?* plainly teaching us, that where there is a more excellent ſpirit, they that have a ſpirit leſs excellent ought to be afraid to ſpeak againſt it. And this is the full caſe of the private and publick ſpirit; that is, of a Subject ſpeaking againſt the Spirit and the Laws of the Church. In Heaven, and in the Air, and in all the regions of Spirits, the Spirit of a lower Order dares not ſpeak againſt the Spirit of an higher; and therefore for a private Spirit to oppoſe the publick, is a diſorder greater than is in Hell it ſelf.

רוח הקודש

Num. 12. 6, 7, 8.

To conclude this point; Let us conſider whether it were not an intolerable miſchief if the Judges ſhould give ſentence in cauſes of inſtance by the meaſures of their own fancy, and not by the Laws; who would endure them? and yet why may they not do that as well as any Eccleſiaſtick perſon preach Religion, not which the Laws allow, but what is taught him by his own private Opinion? But he that hath the

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Laws on his ſide, hath ever ſomething of true Religion to warrant him, and can never want a great meaſure of juſtification: νόμῳ καὶ ἔθεσι, the Laws and the Cuſtoms of the Country are the reſults of wiſe Counſels or long experience; they ever comply with Peace and publick benefit: and nothing of this can be ſaid of private Religions; for they break the Peace and trouble the Conſcience, and undo Government, and deſpiſe the Laws, and offend Princes, and diſhonour the wiſdom of Parliaments, and deſtroy Obedience.

Well, but in the laſt place, but if we cannot do what the Laws command, we will ſuffer what they impoſe; and then all is well again. But firſt, who ever did ſo that could help it? And ſecondly, this talking of paſſive Obedience is but a mockery; for what man did ever ſay the Laws were not good, but he alſo ſaid the Puniſhment was unjuſt? And thirdly, which of all the Recuſants did not endeavour to get ground upon the Laws, and ſecretly or openly aſperſe the Authority that put him to pain for doing that which he calls his duty? and can any man boaſt of his paſſive Obedience that calls it Perſecution? he may think to pleaſe himſelf, but he neither does or ſays any thing that is for the reputation of the Laws: Such men are like them that ſail in a ſtorm; they may poſſibly be thrown into a Harbour, but they are very ſick all the way.

But after all this I have one thing to obſerve to ſuch perſons, That ſuch a paſſive Obedience as this does not acquit a man before God; and he that ſuffers what the Law inflicts is not diſcharged in the Court of Conſcience, but there is ſtill a ſinner and a debtor: For *the Law is not made for the righteous, but for ſinners*; that is, the puniſhment appointed by the Law falls on *him only* that hath ſinned: but an offending ſubject cannot *with the fruit of his body pay for the ſin of his ſoul*: when he does evil he muſt ſuffer evil; but if he does not repent beſides, a worſe thing will happen to him; for we are not tied to obey only for wrath but alſo for Conſcience. *Paſſive Obedience* is only the correſpondent of *wrath*, but it is the *active Obedience* that is required by *Conſcience*; and whatever the Subject ſuffers for his own fault, it matters nothing as to his Duty, but this alſo God will exact at the hands of every man that is placed under Authority.

I have now told you the ſumm of what I had to ſay concerning Obedience to Laws and to your own Government, and it will be to little purpoſe to make Laws in matter of Religion, or in any thing elſe, if the end of it be, that every man ſhall chuſe whether he will obey or no: and if it be queſtioned whether you be deceived or no, though the ſuffering ſuch a queſtion is a great diminution to your Authority, yet it is infinitely more probable that you are in the right than that the diſobedient Subject is; becauſe you are conducted with a publick ſpirit, you have a ſpecial title and peculiar portions of the promiſe of Gods aſſiſtance, you have all the helps of Counſel and the advantages of deliberation, you have the Scriptures and the Laws, you are as much concerned to judge according to truth as any man, you have the principal of all capacities and ſtates of men to aſſiſt your Conſultations, you are the moſt concerned for Peace, and to pleaſe God alſo is your biggeſt intereſt: and therefore it cannot be denied to be the moſt reaſonable thing in the world which is ſet down in the Law, *Præſumptio eſt pro authoritate imponentis*, the preſumption of truth ought to be on your ſide; and ſince this is the moſt likely way for Truth, and the moſt certain way for Peace, you are to inſiſt in this, and it is not poſſible to find a better.

I have another part or ſence of my Text yet to handle; but becauſe I have no more time of my own, and I will not take any of yours, I ſhall only do it in a ſhort Exhortation to this Honourable Auditory, and ſo conclude.

God hath put a Royal Mantle, and faſtned it with a Golden Claſp, upon the ſhoulder of the KING, and he hath given you the Judges Robe; the King holds the Scepter, and he hath now permitted you to touch the golden Ball, and to take it a while into your handling, and make Obedience to your Laws to be Duty and Religion: but then remember that the firſt in every kind is to be the meaſure of the reſt; you cannot reaſonably expect that the Subjects ſhould obey you, unleſs you obey God. I do not ſpeak this only in relation to your perſonal duty; though in that alſo it would be conſidered, that all the Biſhops and Miniſters of Religion are bound to teach the ſame Doctrines by their Lives as they do by their Sermons; and what we are to do in the matters of Doctrine, you are alſo to do in matter of Laws; what is reaſonable for the advantages of Religion, is alſo the beſt Method for the advantages of *Government*; we muſt preach by our good example, and you muſt govern by it; and your good example in obſerving the Laws of Religion will ſtrangely endear them

to

to the affections of the people. But I ſhall rather ſpeak to you as you are in a capacity of Union and Government; for as now you have a new Power, ſo there is incumbent upon you a ſpecial Duty. SERM. V.

1. Take care that all your Power and your Counſels be employed in doing honour and advantages to Piety and Holineſs. Then you obey God in your publick capacity, when by holy Laws and wiſe Adminiſtrations you take care that all the Land be an obedient and a religious people. For then you are Princely Rulers indeed when you take care of the Salvation of a whole Nation. *Nihil aliud eſt imperium niſi cura ſalutis alienæ*, ſaid *Ammianus*; Government is nothing but a care that all men be ſaved. And therefore take care that men do not deſtroy their Souls by the abominations of an evil life: ſee that God be obeyed, take care that the breach of the Laws of God may not be unpuniſhed. The beſt way to make men to be good Subjects to the King is to make them good Servants of God. Suffer not Drunkenneſs to paſs with impunity; let Luſt find a publick ſhame: let the Sons of the Nobility and Gentry no more dare to diſhonour God than the meaneſt of the people ſhall: let baſeneſs be baſely eſteemed; that is, put ſuch Characters of Shame upon diſhonourable Crimes, that it be eſteemed more againſt the honour of a Gentleman to be drunk than to be kicked, more ſhame to fornicate than to be caned: and for honours ſake and the reputation of Chriſtianity, take ſome courſe that the moſt unworthy ſins of the world have not reputation added to them by being the practice of Gentlemen and perſons of good birth and fortunes. Let not them who ſhould be examples of Holineſs have an impunity and a licence to provoke God to anger; leſt it be ſaid that in *Ireland* it is not lawful for any man to ſin, unleſs he be a perſon of quality. *Optimus eſt reipublicæ ſtatus, ubi nihil deeſt niſi licentia pereundi*; In a common-wealth that's the beſt ſtate of things, where every thing can be had but a leave to ſin, a licence to be undone. Seneca.

1. As God is thus to be obeyed, and you are to take care that he be, ſo God alſo muſt be honoured, by paying that reverence and religious obedience which is due to thoſe perſons whom he hath been pleaſed to honour, by admitting them to the diſpenſation of *his bleſſings*, and the miniſteries of *your Religion*. For certain it is, this is a right way of giving honour and obedience to God. The Church is in ſome very peculiar manner the *portion* and the *called* and the *care* of God; and it will concern you in purſuance of your obedience to God, to take care that they in whoſe hands Religion is to be miniſtred and conducted, be not diſcouraged. For what your Judges are to the miniſtry of Laws, that your Biſhops are in the miniſteries of Religion; and it concerns you that the hands of neither of them be made weak: and ſo long as you make Religion your care, and Holineſs your meaſure, you will not think that Authority is the more to be deſpiſed becauſe it is in the hands of the Church, or that it is a ſin to *ſpeak evil of dignities*, unleſs they be Eccleſiaſtical; but that they may be reviled, and that though nothing is baſer than for a man to be a Thief, yet Sacriledge is no diſhonour; and indeed to be an Oppreſſor is a great and crying ſin, yet to oppreſs the Church, to diminiſh her rents, to make her beggerly and contemptible, that's no offence; and that though it is not lawful *to deſpiſe Government*, yet if it be Church-government, that then the caſe is altered. Take heed of that, for then God is diſhonoured, when any thing is the more deſpiſed by how much it relates nearer unto God. No Religion ever did deſpiſe their chiefeſt Miniſters; and the Chriſtian Religion gives them the greateſt honour. For honourable Prieſthood is like a ſhower from Heaven, it cauſes bleſſings every where: but a pitiful, a diſheartened, a diſcouraged Clergy, waters the ground with a waterpot, here and there a little good, and for a little while; but every evil man can deſtroy all that work whenever he pleaſes. Take heed; in the world there is not a greater miſery can happen to any man, than to be an enemy to God's Church. All Hiſtories of Chriſtendom and the whole Book of God have ſad records, and ſad threatnings, and ſad ſtories of *Corah*, and *Doeg*, and *Balaam*, and *Jeroboam*, and *Uzzah*, and *Ananias*, and *Sapphira*, and *Julian*, and of Hereticks and Schiſmaticks, and ſacrilegious; and after all, theſe men could not prevail finally, but paid for the miſchief they did, and ended their days in diſhonour, and left nothing behind them but the memory of their ſin, and the record of their curſe.

3. In the ſame proportion you are to take care of all inferior Relatives of God and of Religion. Find out methods to relieve the Poor, to accommodate and well diſpoſe of the cures of Souls; let not the Churches lye waſte and in ruinous heaps, to the diminution of Religion, and the reproach of the Nation, leſt the nations abroad ſay, that the *Britans* are a kind of Chriſtians that have no Churches: for Churches,

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and Courts of Judicature, and the publick defences of an Imperial City, are *res sacræ*; they are venerable in Law, and honourable in Religion.

But that which concerns us most is, that we all keep close to our Religion. *Ad magnas reipublicæ utilitates retinetur Religio in civitatibus*, said *Cicero*; by Religion and the strict preserving of it, ye shall best preserve the Interests of the Nation: and
* Rom. 16. 17. according to the precept of the * Apostle, *Mark them which cause divisions amongst us, contrary to the doctrine that ye have receiv'd, and avoid them.* For I beseech you to consider, all you that are true Protestants; do you not think that your Religion is holy, and Apostolical, and taught by Christ, and pleasing unto God? If you do not think so, why do you not leave it? but if you do think so, why are ye not zealous for it? Is not the Government a part of it? It is that which immures, and adorns, and conducts all the rest, and is establisht in the 36th Article of the Church, in the publick Service-book, and in the book of Consecration: it is therefore a part of our Religion, and is not all of it worth preserving? If it be, then they which make Schisms against this Doctrine, by the rule of the Apostle are to be avoided. *Beatus qui prædicat verbum inauditum*, Blessed is he that preaches a word that was never heard before, so said the *Spanish* Jesuite: but Christ *said otherwise*; *No man having drunk old wine straight desires new, for he saith the old is better.* And so it is in Religion, *Quod primum verum*, Truth is always first: and since Episcopacy hath been of so lasting an abode, of so long a blessing, since it hath ever combin'd with Government, and hath been taught by that Spirit that hath so long dwelt in God's Church, and hath now according to the promise of *Jesus*, that says *the gates of hell shall not prevail against the Church*, been restored amongst us by a heap of miracles, and as it went away, so it return'd again in the hand of Monarchy, and in the bosom of our Fundamental Laws; suffer no evil tongue to speak against this Truth, which hath had so long a testimony from God, and from Experience, and from the wisdom of so many Ages, of all your Ancestors and all your Laws, lest ye be found to speak against God, and neglect the things that belong unto your Peace, and get nothing by it but news and danger, and what other effects ye know not. But *Leontinus* Bishop of *Antioch* stroak'd his old white beard and said, *When this snow is dissolved, a great deal of dirty weather will follow*; meaning, that when the old Religion should be questioned and discountenanced, the new Religion would bring nothing but trouble and unquietness: and we have found it so by a sad experience.

4. Ye cannot obey God unless ye do Justice: for this also is better than sacrifice, said *Solomon*, *Prov.* 21. 3. For Christ, who is *the Sun of righteousness*, is a *Sun and a Shield* to them that do righteously. The *Indian* was not immured sufficiently by the *Atlantick* sea, nor the *Bosphoran* by the walls of Ice, nor the *Arabian* by his meridian Sun; the Christian Justice of the *Roman* Princes brake through all inclosures, and by Justice set up Christs standard, and gave to all the world a testimony how much could be done by Prudence and Valour, when they were conducted by the hands of Justice. And now you will have a great trial of this part of your Obedience to God.

For you are to give sentence in the causes of half a Nation: and he had need be a wise and a good man that divides the inheritance amongst Brethren; that he may not be abused by contrary pretences, nor biassed by the Interest of friends, nor transported with the unjust thoughts even of a just Revenge, nor allured by the opportunities of Spoil, nor turn'd aside by Partiality in his own concerns, nor blinded by Gold which puts out the eyes of wise men, nor couzened by pretended zeal, nor wearied with the difficulty of questions, nor directed by a general measure in cases not measurable by it, nor born down by Prejudice, nor abused by resolutions taken before the cause be heard, nor over-ruled by National Interests. For Justice ought to be the simplest thing in the world, and is to be measured by nothing but by Truth and by Laws, and by the Decrees of Princes. But whatever ye do, let not the pretence of a different Religion make you think it lawful to oppress any man in his just rights: For Opinions are not, but Laws only, and *doing as we would be done to*, are the measures of Justice: and though Justice does alike to all men, Jew and Christian, Lutheran and Calvinist; yet to do right to them that are of another Opinion is the way to win them; but if you for Conscience sake do them wrong, they will hate you and your Religion.

Lastly, as *Obedience is better than Sacrifice*, so God also said, *I will have Mercy and not Sacrifice*; meaning that Mercy is the best Obedience. *Perierat totum quod Deus fecerat, nisi misericordia subvenisset*, said *Chrysologus*; all the Creatures both of Heaven

Heaven and Earth would periſh if Mercy did not relieve us all. Other good things more or leſs, every man expects according to the portion of his fortune: *Ex clementia omnes idem ſperant*, * but from Mercy and Clemency all the world alike do expect advantages. And which of us all ſtands here this day, that does not need God's pardon and the Kings? Surely no man is ſo much pleaſed with his own innocence, as that he will be willing to quit his claim to Mercy: and if we all need it, let us all ſhew it. SERM. V. *Senecа.*

Naturæ imperio gemimus, cum funus adultæ
Virginis occurrit, vel terrâ clauditur infans,
Et minor igne rogi -----

If you do but ſee a Maiden carried to her Grave a little before her intended marriage, or an Infant die before the birth of Reaſon, Nature hath taught us to pay a tributary tear: Alas! your eyes will behold the ruine of many Families, which though they ſadly have deſerved, yet Mercy is not delighted with the ſpectacle; and therefore God places a watry cloud in the eye, that when the light of Heaven ſhines upon it, it may produce a Rain-bow to be a Sacrament and a Memorial that God and the Sons of God do not love to ſee a man periſh. God never rejoyces *in the death of him that dies*; and we alſo eſteem it undecent to have Muſick at a Funeral. And as Religion teaches us to pity a condemned Criminal, ſo Mercy intercedes for the moſt benigne interpretation of the Laws. *You muſt indeed be as juſt as the Laws, and you muſt be as merciful as your Religion*: and you have no way to tye theſe together, but to follow the Pattern in the Mount; do as God does, who *in judgment remembers mercy.*

To conclude; If every one in this Honourable Aſſembly would joyn together to promote Chriſtian Religion in its true notion, that is, Peace and Holineſs, the love of God and the love of our Brother, Chriſtianity in all its proper uſefulneſs, and would not endure in the Nation any thing againſt the Laws of the Holy *Jeſus*; if they were all zealous for the Doctrines of Righteouſneſs, and impatient of Sin in your ſelves and in the people, it is not to be imagined what a happy Nation we ſhould be. But if ye divide into parties, and keep up uſeleſs differences of names or intereſts; if ye do not joyn in the bands of Peace, that is, the King and the Church, Religion and the good of the Nation, you can never hope to ſee a bleſſing to be the end of your labours. Remember the words of *Solomon*, *Righteouſneſs exalteth a Nation, but ſin is a reproach to any people*: but when Righteouſneſs is advanced in the hearts and lives of the Nation, who ſhall dare to reprove your Faith, who can find fault with your Religion? Prov. 14. 34.

God of his mercy grant that in all your Conſultations the Word of God may be your meaſure, the Spirit of God may be your guide, and the glory of God may be your end: He of his mercy grant that moderation may be your limit, and Peace may be within your walls as long as you are there, and in all the Land for ever after. But remember, that ſince the honour and ſervice of his Majeſty, and the peace and proſperity of the Church, the perpetuity of our fundamental Laws, publick Juſtice, and the honour of all legal Authority, the advancement of Trade, and the wealth of the Nation is your deſign; remember, I pray, what warranty you have to expect all this; no leſs than the words of our Bleſſed Saviour, but it is upon theſe terms, *Seek ye firſt the Kingdom of God, and the righteouſneſs thereof, and all theſe things ſhall be added to you.* Amen.

FINIS.

Via Intelligentiæ.

A

SERMON

Preached to the

UNIVERSITY

OF

DUBLIN,

Shewing by what means the Scholars ſhall become moſt Learned and moſt Uſeful.

Publiſhed at their deſire.

By the R. R. Father in God, *JEREMY* Lord Biſhop of *Down*, &c. and Vice-Chancellor of that UNIVERSITY.

Ad majorem Dei gloriam.

LONDON,

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TO THE

READER.

PEACE *is ſo great a Bleſſing, and Diſputations and Queſtions in Religion are ſo little friends to* Peace, *that I have thought no mans time can be better ſpent than in propoſitions and promotions of* Peace, *and conſequently in finding expedients, and putting periods to all contentious Learning. I have already in a diſcourſe before the Right Honourable the* Lords *and* Commons *aſſembled in this Parliament, prov'd that Obedience is the beſt* medium *of* Peace *and true* Religion; *and* Laws *are the only common term and certain rule and meaſure of it.* Vocata ad concionem multitudine, quæ coaleſcere in populum Unius corporis nulla re præterquam legibus poterat, *ſaid* Livy. Obedience to Man *is the external inſtrument; and the beſt in the World. To which I now add, that* Obedience to God *is the beſt internal inſtrument; and I have prov'd it in this diſcourſe. Peace and Holineſs are twin-Siſters; after which becauſe every man is bound to follow, and he that does not ſhall never ſee God, I concluded that the Office of a Biſhop is in nothing ſo ſignally to be exhibited as in declaring by what means theſe great duties and bleſſings are to be acquired. This way I have here deſcribed is an old way; for it was Chriſts way, and therefore it is truth and life: but it hath been ſo little regarded and ſo ſeldom taught, that when I firſt ſpake my thoughts of it in the following words before the Little, but Excellent, Univerſity of* Dublin, *they conſented to it ſo perfectly, and ſo piouſly entertained it, that they were pleaſed with ſome earneſtneſs to deſire me to publiſh it to the world, and to conſign it to them as a perpetual memorial of their duty, and of my regards to them, and care over them in my Station. I was very deſirous to ſerve and pleaſe them in all their worthy deſires, but had found ſo much reaſon to diſtruſt my own abilities, that I could not reſolve to do what I fain would have done; till by a ſecond communication of thoſe thoughts, though in differing words, I had publiſhed it alſo to my* Clergy *at the* Metropolitical Viſitation *of the moſt Reverend and Learned Lord* Primate *of* Armagh *in my own Dioceſs. But when I found that they alſo thought it very reaſonable and pious, and joyned in the deſire of making it publick, I conſented perfectly, and now only pray to God it may do that work I intended. I have often thought of thoſe excellent words of Mr.* Hooker *in his very learned diſcourſe of* Juſtification; [" *Such is the untoward* " *conſtitution of our Nature, that we do neither ſo perfectly underſtand the way and* " *knowledge of the Lord, nor ſo ſtedfaſtly embrace it when it is underſtood, nor ſo graci-* " *ouſly utter it when it is embraced, nor ſo peaceably maintain it when it is uttered, but that* " *the beſt of us are overtaken ſometime through blindneſs, ſometime through haſtineſs, ſome-* " *time through impatience, ſometime through other paſſions of the mind, whereunto (God* " *knows) we are too ſubject.*] *That I find by true experience, the beſt way of* Learning *and* Peace *is that which cures all theſe evils, as far as in the World they are curable; and that is the ways of* Holineſs, *which are therefore the beſt and only way of Truth. In Diſputations there is no end, and but very little advantage; but the way of godlineſs hath in it no Error, and no Doubtfulneſs. By this therefore I hoped beſt to apply the Counſel of the Wiſe man:* Stand thou faſt in thy ſure Underſtanding, in the way and knowledge of the Lord, and have but one manner of word, Ecclus. 5. 10. *Vulg. Edit. Lat.*

and follow the word of peace and righteouſneſs. *I have reaſon to be confident that they who deſired me to publiſh this Diſcourſe will make uſe of it, and find benefit by it: and if any others do ſo too, both they and I ſhall ſtill more and more give God all thanks, and praiſe, and glory.*

Via

Via Intelligentiæ.

SERMON VI.

JOHN 7. 17.

If any man will do his will, he ſhall know of the Doctrine, whether it be of God, or whether I ſpeak of my ſelf.

THE Ancients in their Mythological Learning tell us, that when *Jupiter* eſpied the Men of the World ſtriving for Truth, and pulling her in pieces to ſecure her to themſelves, he ſent *Mercury* down amongſt them, and he with his uſual Arts dreſſed Error up in the Imagery of Truth, and thruſt her into the Croud, and ſo left them to contend ſtill: and though then by Contention men were ſure to get but little Truth, yet they were as earneſt as ever, and loſt Peace too, in their importune contentions for the very Image of Truth. And this indeed is no wonder: but when Truth and Peace are brought into the world together, and bound up in the ſame bundle of life; when we are taught a Religion by the Prince of Peace, who is the Truth it ſelf, to ſee men Contending for *this Truth* to the breach of *that Peace*; and when men fall out, to ſee that they ſhould make Chriſtianity their Theme, that is one of the greateſt wonders in the World. For Chriſtianity is ἥμερος καὶ φιλάνθρωπος νομοθεσία, a ſoft and gentle Inſtitution; ὑγρὸν καὶ μάλιχον ἦθος, it was brought into the World to ſoften the aſperities of humane nature, and to cure the barbarities of evil men, and the Contentions of the paſſionate. The Eagle ſeeing her breaſt wounded, and eſpying the Arrow that hurt her to be feathered, cried out, πτερόν με τὸ πτερωτὸν ὀλλύει, the feather'd Nation is deſtroyed by their own Feathers; That is, a Chriſtian fighting and wrangling with a Chriſtian; and indeed that's very ſad: but wrangling about Peace too; that Peace itſelf ſhould be the argument of a War, that's unnatural; and if it were not that there are many who are *homines multæ religionis, nullius penè pietatis*, Men of much Religion and little Godlineſs, it would not be that there ſhould be ſo many quarrels in and concerning that Religion which is wholly made up of Truth and Peace, and was ſent amongſt us to reconcile the hearts of men when they were tempted to uncharitableneſs by any other unhappy argument. *Diſputation* cures no Vice, but kindles a great many, and makes Paſſion evaporate into ſin: and though men eſteem it Learning, yet it is the moſt uſeleſs Learning in the World. When *Eudamidas* the Son of *Archidamas* heard old *Xenocrates* diſputing about *Wiſdom*, he asked very ſoberly, if the old man be yet diſputing and inquiring concerning *Wiſdom*, what time will he have to make uſe of it? Chriſtianity is all for practice, and ſo much time as is ſpent in quarrels about it is a diminution to its Intereſt: men enquire ſo much what it is, that they have but little time left to *be Chriſtians*. I remember a ſaying of *Eraſmus*, that when he firſt read the New Teſtament with fear and a good mind, with a purpoſe to underſtand it and obey it, he found it very uſeful and very pleaſant: but when afterwards he fell on reading the vaſt differences of Commentaries, then he underſtood it leſs than he did before, then he began *not* to underſtand it: For indeed the Truths of God are beſt dreſſed in the plain Culture and ſimplicity of the Spirit; but the Truths that men commonly teach are like the reflexions of a Multiplying glaſs: for one piece of good money you ſhall have forty that are phantaſtical; and it is forty to one if your finger hit upon the right. Men have wearied themſelves in the dark, having been amuſed with falſe fires: and inſtead of going home, have wandred all night ἐν ὁδοῖς ἀβάτοις,

SERM. VI.

in untrodden, unsafe, uneasie ways; but have not found out what their Soul desires. But therefore since we are so miserable, and are in error, and have wandred very far, we must do as wandring Travellers use to do, go back just to that place from whence they wandred, and begin upon a new account. Let us go to the Truth it self, to Christ, and he will tell us an easie way of ending all our Quarrels: For we shall find Christianity to be the easiest and the hardest thing in the World: it is like a secret in *Arithmetick*, infinitely hard till it be found out by a right operation, and then it is so plain, we wonder we did not understand it earlier.

Christ's way of finding out of Truth is by *doing the will of God*. We will try that by and by, if possible we may find that easie and certain: in the mean time let us consider what ways men have propounded to find out Truth, and upon the foundation of that to establish Peace in Christendom.

1. That there is but one true way is agreed upon; and therefore almost every Church of one denomination that lives under Government propounds to you a Systeme or collective Body of Articles, and tells you, *that*'s the true *Religion*, and *they* are the *Church*, and the peculiar people of *God*: like *Brutus* and *Cassius*, of whom one says, *Ubicunque ipsi essent, pretexebant esse rempublicam*, they supposed themselves were the Commonwealth; and these are the Church, and out of this Church they will hardly allow Salvation: But of this there can be no end; for divide the Church into Twenty parts, and in what part soever your lot falls, you and your party are damned by the other Nineteen; and men on all hands almost keep their own Proselytes by affrighting them with the fearful Sermons of Damnation: but in the mean time here is no security to them that are not able to judge for themselves, and no peace for them that are.

2. *Others* cast about to cure this, and conclude that it must be done by submission to an infallible Guide; this must do it or nothing: and this is the way of the Church of *Rome*: Follow but the Pope and his Clergy, and you are safe, at least as safe as their warrant can make you. Indeed this were a very good way, if it were a way at all; but it is none; for this can never end our Controversies: not only because the greatest controversies are about this Infallible Guide; but also because, 1. We cannot find that there is upon earth any such Guide at all. 2. We do not find it necessary that there should. 3. We find that they who pretend to be this infallible Guide are themselves infinitely deceived. 4. That they do not believe themselves to be Infallible whatever they say to us; because they do not put an end to all their own Questions that trouble them. 5. Because they have no peace but what is constrained by force and Government. 6. And lastly, because if there were such a Guide, we should fail of Truth by many other causes: for it may be that Guide would not do his duty; or we are fallible Followers of this infallible Leader; or we should not understand his meaning at all times, or we should be perverse at some times, or something as bad: because we all confess that God is an Infallible Guide, and that some way or other he does teach us sufficiently, and yet it does come to pass by our faults that we are as far to seek for Peace and Truth as ever.

3. *Some* very wise men finding this to fail, have undertaken to reconcile the differences of Christendom by a way of moderation. Thus they have projected to reconcile the *Papists* and the *Lutherans*, the *Lutherans* and the *Calvinists*, the *Remonstrants* and *Contra-remonstrants*, and project that each side should abate of their asperities, and pare away something of their propositions, and joyn in common terms and phrases of Accommodation, each of them sparing something, and promising they shall have a great deal of peace or the exchange of a little of their opinion. This was the way of *Cassander*, *Modrevius*, *Andreas Frisius*, *Erasmus*, *Spalato*, *Grotius*, and indeed of *Charles* the Fifth in part, but something more heartily of *Ferdinand* the Second. This device produced the conferences at *Poissy*, at *Montpellier*, at *Ratisbon*, at the *Hague*, at many places more: and what was the event of these? Their parties when their Delegates returned, either disclaimed their Moderation, or their respective *Princes* had some other ends to serve, or they permitted the Meetings upon uncertain hopes, and a trial if any good might come; or it may be they were both in the wrong, and their mutual abatement was nothing but a mutual quitting of what they could not get, and the shaking hands of false friends; or it may be it was all of it nothing but Hypocrisie and Arts of Craftiness, and, like *Lucian*'s man, every one could be a man and a pestle when he pleased. And the Council of *Trent*, though under another cover, made use of the artifice, but made the secret manifest

and

and common: for at this day the *Jeſuites* in the Queſtions *de auxiliis Divinæ gratiæ* have prevailed with the *Dominicans* to uſe their expreſſions, and yet they think they ſtill keep the ſentence of their own Order. From hence can ſucceed nothing but folly and a phantaſtick peace: This is but the skinning of an old ſore, it will break out upon all occaſions. SERM. VI.

4. *Others*, who underſtand things beyond the common rate, obſerving that many of our controverſies and peeviſh wranglings are kept up by the ill ſtating of the Queſtion, endeavour to declare things wiſely, and make the matter intelligible, and the words clear; hoping by this means to cut off all diſputes. Indeed this is a very good way, ſo far as it can go: and would prevail very much, if all men were wiſe, and would conſent to thoſe ſtatings, and would not fall out upon the main enquiry when it were well ſtated: but we find by a ſad experience that few Queſtions are well ſtated; and when they are, they are not conſented to; and when they are agreed on by both ſides that they are well ſtated, it is nothing elſe but a drawing up the Armies in *Battalia* with great skill and diſcipline; the next thing they do is, they thruſt their Swords into one anothers ſides.

5. What remedy after all this? Some other good men have propounded one way yet: but that is a way of Peace rather than Truth; and that is, that all Opinions ſhould be tolerated and none perſecuted, and then all the world will be at peace. Indeed this relies upon a great reaſonableneſs; not only becauſe Opinions cannot be forced, but becauſe if men receive no hurt it is to be hoped they will do none: But we find that this alone will not do it: For beſides that all men are not ſo juſt as not to do any Injury (for ſome men begin the evil) beſides this (I ſay) there very many men amongſt us who are not content that you permit them; for they will not permit you, but *rule over your Faith*, and ſay that their way is not only true, but neceſſary; and therefore the Truth of God is at ſtake, and all indifference and moderation is carnal Wiſdom, and want of Zeal for God: nay more than ſo, they preach for Toleration when themſelves are under the rod, who when they got the rod into their own hands thought Toleration it ſelf to be Intolerable. Thus do the *Papiſts*, and thus the *Calviniſts*: and for their Cruelty they pretend Charity: They will indeed force you to come in, but it is in true Zeal for your Soul: and if they do you violence, it is no more than if they pull your Arm out of joynt, when to ſave you from drowning they draw you out of a River; and if you complain, it is no more to be regarded than the out-cries of Children againſt their Rulers, or ſick men againſt Phyſicians. But as to the thing it ſelf, the truth is, it is better in contemplation than practice: for reckon all that is got by it when you come to handle it, and it can never ſatisfie for the infinite diſorders happening in the Government; the ſcandal to Religion, the ſecret dangers to publick Societies, the growth of Hereſie, the nurſing up of parties to a grandeur ſo conſiderable as to be able in their own time to change the Laws and the Government. So that if the Queſtion be whether meer Opinions are to be perſecuted, it is certainly true, they ought not. But if it be conſidered how by Opinions men rifle the affairs of Kingdoms, it is alſo as certain, they ought not to be made publick and permitted. And what is now to be done? muſt Truth be for ever in the dark, and the World for ever be divided, and Societies diſturbed, and Governments weakned, and our Spirits debauched with Error and the uncertain opinions, and the Pedantry of talking men? Certainly there is a way to cure all this evil; and the wiſe Governour of all the World hath not been wanting in ſo neceſſary a matter as to lead us into all Truth. But the way hath not yet been hit upon, and yet I have told you all the ways of Man and his Imaginations in Order to Truth and Peace: and you ſee theſe will not do; we can find no reſt for the ſoles of our feet amidſt all the waters of Contention and Diſputations, and little artifices of divided Schools. *Every man is a lyar*, and his Underſtanding is weak, and his Propoſitions uncertain, and his Opinions trifling, and his contrivances imperfect, and neither Truth nor Peace does come from man. I know I am in an Auditory of inquiſitive perſons, whoſe buſineſs is to ſtudy for Truth, that they may find it for themſelves and teach it unto others: I am in a School of Prophets and Prophets Sons, who all ask *Pilate*'s Queſtion, *What is Truth?* You look for it in your Books, and you tug hard for it in your Diſputations, and you derive it from the Ciſterns of the Fathers, and you enquire after the old ways, and ſometimes are taken with new appearances, and you rejoyce in falſe lights, or are delighted with little umbrages and peep of Day: But where is there a man, or a Society of men, that can be at reſt in his enquiry, and is ſure he underſtands

all

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all the Truths of God? where is there a man but the more he ſtudies and enquires, ſtill he diſcovers nothing ſo clearly as his own ignorance? This is a demonſtration that we are not in the right way, that we do not enquire wiſely, that our Method is not artificial. If men did fall upon the right way, it were impoſſible ſo many learned men ſhould be engaged in contrary parties and Opinions. We have examined all ways but one, all but God's way: Let us (having miſſed in all the other) try this: let us go to God for Truth; for Truth comes from God only, and his ways are plain, and his ſayings are true, and his promiſes *Yea* and *Amen*: and if we miſs the Truth it is becauſe we will not find it: for certain it is, that all that Truth which God hath made neceſſary, he hath alſo made legible and plain, and if we will open our eyes we ſhall ſee the Sun, and if *we will walk in the light, we ſhall rejoyce in the light*: only let us withdraw the Curtains, let us remove the *impediments and the ſin that doth ſo eaſily beſet us*; that's God's way. Every man muſt in his ſtation do that portion of duty which God requires of him, and then he ſhall be taught of God all that is fit for him to learn: there is no other way for him but this. *The fear of the Lord is the beginning of wiſdom, and a good underſtanding have all they that do thereafter.* And ſo ſaid *David* of himſelf, *I have more underſtanding than my Teachers; becauſe I keep thy Commandments.* And this is the only way which Chriſt hath taught us: if you ask, *What is Truth?* you muſt not do as *Pilate* did, ask the Queſtion, and then go away from him that only can give you an anſwer: for as God is the Author of Truth, ſo he is the Teacher of it; and the way to learn it is this of my Text: For ſo ſaith our bleſſed Lord, *If any man will do his will, he ſhall know of the Doctrine, whether it be of God or no.*

Pſal. 111 10. Pſal. 119.

My Text is ſimple as Truth itſelf, but greatly comprehenſive, and contains a Truth that alone will enable you to underſtand all *Myſteries*, and to expound all *Prophecies*, and to interpret all *Scriptures*, and to ſearch into all ſecrets, all (I mean) which concern our happineſs and our duty: and it being an affirmative hypothetical, is plainly to be reſolved into this Propoſition, *The way to judge of Religion is by doing of our duty; and Theologie is rather a Divine life than a Divine knowledge.* In Heaven indeed we ſhall firſt ſee, and then love; but here on Earth we muſt firſt love, and love will open our eyes as well as our hearts, and we ſhall then ſee and perceive and underſtand.

In the handling of which Propoſition I ſhall firſt repreſent to you that *the certain cauſes of our Errors are nothing but direct ſins*, nothing makes us Fools and Ignorants but living vicious lives; and then I ſhall proceed to the direct demonſtration of the Article in queſtion, that *Holineſs is the only way of Truth and Underſtanding.*

1. No man underſtands the *Word of God* as it ought to be underſtood, unleſs he lays aſide all affections to Sin: of which becauſe we have taken very little care, the product hath been that we have had very little wiſdom, and very little knowledge in the ways of God. Κακία ἕξις φθαρτικὴ τ ἀρχῆς, ſaid *Ariſtotle*, wickedneſs does corrupt a mans reaſoning, it gives him falſe principles and evil meaſures of things: the ſweet Wine that *Ulyſſes* gave to the *Cyclops* put his eye out; and a man that hath contracted evil affections, and made a league with ſin, ſees only by thoſe meaſures. A covetous man underſtands nothing to be good that is not profitable; and a Voluptuous man likes your reaſoning well enough if you diſcourſe of *Bonum jucundum*, the pleaſures of the ſenſe, the raviſhments of luſt, the noiſes and inadvertencies, the mirth and ſongs of merry Company; but if you talk to him of the melancholy Lectures of the Croſs, the content of Reſignation, the peace of meekneſs, and the Joys of the Holy Ghoſt, and of reſt in God, after your long diſcourſe and his great ſilence he cries out, What's the matter? He knows not what you mean: Either you muſt fit his humour, or change your diſcourſe.

I remember that *Arianus* tells of a Gentleman that was baniſhed from *Rome*, and in his ſorrow viſited the Philoſopher, and he heard him talk wiſely, and believed him, and promiſed him to leave all the thoughts of *Rome* and ſplendors of the Court, and retire to the courſe of a ſevere Philoſophy: but before the good mans Lectures were done, there came πιναξίδες ἀπὸ τῦ Καίσαρος, letters from *Cæſar* to recall him home, to give him pardon, and promiſe him great employment: He preſently grew weary of the good mans *Sermon*, and wiſhed he would make an end, thought his diſcourſe was dull and flat; for his head and heart were full of another ſtory and new principles; and by theſe meaſures he could hear only and he could underſtand.

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Every man underſtands by his Affections more than by his Reaſon: and when the *Wolf* in the Fable went to School to learn to ſpell, whatever letters were told him, he could never make any thing of them but *Agnus*; he thought of nothing but his belly: and if a man be very hungry, you muſt give him meat before you give him Counſel. A mans mind muſt be like your propoſition before it can be entertained: for whatever you put into a man it will ſmell of the Veſſel: it is a mans mind that gives the Emphaſis, and makes your argument to prevail.

And upon this account it is that there are ſo many falſe Doctrines in the only Article of Repentance. Men know they muſt repent, but the definition of Repentance they take from the convenience of their own Affairs: what they will not part with, that is not neceſſary to be parted with, and they will repent, but not reſtore: they will ſay *nollem factum*, they wiſh they had never done it; but ſince it is done, you muſt give them leave to rejoyce in their purchaſe: they will ask forgiveneſs of God; but they ſooner forgive themſelves, and ſuppoſe that God is of their mind: If you tye them to hard terms, your doctrine is not to be underſtood, or it is but one Doctors Opinion, and therefore they will fairly take their leave, and get them another Teacher.

What makes theſe evil, theſe dangerous and deſperate Doctrines? not the obſcurity of the thing, but the cloud upon the heart; for ſay you what you will, He that hears muſt be the Expounder, and we can never ſuppoſe but a man will give ſentence in behalf of what he paſſionately loves. And ſo it comes to paſs that, as *Rabbi Moſes* obſerved, as God for the greateſt ſin impoſed the leaſt Oblation, as a ſhe-Goat for the ſin of Idolatry; for a woman accuſed of Adultery, a Barly-Cake; ſo do moſt men; they think to expiate the worſt of their ſins with a trifling, with a pretended, little inſignificant repentance. God indeed did ſo, that the cheapneſs of the Oblation might teach them to hope for pardon; not from the Ceremony, but from a ſevere internal repentance: But men take any argument to leſſen their repentance, that they may not leſſen their pleaſures or their eſtates, and that Repentance may be nothing but a word, and Mortification ſignifie nothing againſt their pleaſures, but be a term of Art only, fitted for the Schools or for the Pulpit, but nothing relative to practice, or the Extermination of their ſin. So that it is no wonder we underſtand ſo little of Religion: it is becauſe we are in love with that which deſtroys it; and as a man does not care to hear what does not pleaſe him, ſo neither does he believe it; he cannot, he will not underſtand it.

And the ſame is the caſe in the matter of *Pride*; the Church hath extremely ſuffered by it in many ages. *Arius* miſſed a Biſhoprick, and therefore turned Heretick; ἐτάραξε τὴν Ἐκκλησίαν, ſaith the ſtory, he diſturbed and ſhaked the Church; for he did not underſtand this Truth, [*That the peace of the Church was better than the ſatisfaction of his perſon, or the promoting his fooliſh Opinion.*] And do not we ſee and feel that at this very day the pride of men makes it ſeem impoſſible for many perſons to obey their Superiors? and they do not ſee what they can read every day, that it is a ſin *to ſpeak evil of Dignities.*

A man would think it a very eaſie thing to underſtand the 13 Chapter to the *Romans*, *whoſoever reſiſteth the Power, reſiſteth the Ordinance of God*: and yet we know a generation of men to whom theſe words were ſo obſcure, that they thought it lawful to fight againſt their *King*. A man would think it eaſie to believe that thoſe who were *in the gainſaying of Corah*, who roſe up againſt the high Prieſt, were in a very ſad condition: and yet there are too many amongſt us who are in the gainſaying of *Corah*, and think they do very well; that they are the *Godly party*, and the good people of God. Why? what's the matter? In the World there can be nothing plainer than theſe words, *Let every Soul be ſubject to the higher Powers*, and that you need not make a ſcruple who are theſe higher powers, it is as plainly ſaid, *there is no power but of God*; all that are ſet over you by the Laws of your Nation, theſe *are over you in the Lord*: and yet men will not underſtand theſe plain things; they deny to do their notorious duty, and yet believe they are in the right, and if they ſometimes obey *for wrath*, they oftner diſobey for *Conſcience ſake*. Where is the fault? The words are plain, the duty is certain, the Book lies open; but alas! *it is ſealed within*, that is, *men have eyes and will not ſee, ears and will not hear*. But the wonder is the leſs; for we know when God ſaid to *Jonas*, *doeſt thou well to be angry*? he anſwered God to his face, *I do well to be angry even unto the death*. Let God declare his mind never ſo plainly, if men will not lay aſide the evil principle that is within

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their open love to their ſecret ſin, they may kill an Apoſtle, and yet be ſo ignorant as to *think they do God good ſervice*; they may diſturb Kingdoms, and break the peace of a well-ordered Church, and riſe up againſt their Fathers, and be cruel to their Brethren, and ſtir up the people to Sedition; and all this with a cold ſtomach and a hot liver, with a hard heart and a tender Conſcience, with humble carriage and a proud ſpirit. For thus men hate Repentance, becauſe they ſcorn to confeſs an Error; they will not return to Peace and Truth, becauſe they fear to loſe the good opinion of the people whom themſelves have couzened; they are afraid to be good, leſt they ſhould confeſs they have formerly done amiſs: and he that obſerves how much evil is done, and how many Hereſies are riſen, and how much obſtinacy and unreaſonable perſeverance in folly dwells in the World upon the ſtock of Pride, may eaſily conclude that no learning is ſufficient to make a proud man underſtand the truth of God, unleſs he firſt learn to be humble. But *Obedite & intelligetis* (ſaith the Prophet) obey and be humble, leave the fooliſh affections of ſin, and then ye ſhall underſtand. That's the firſt particular: All remaining affections to ſin hinder the learning and underſtanding of the things of God.

2. He that means to underſtand the will of God and the truth of Religion muſt lay aſide *all inordinate affections to the world*, 2 Cor. 3.14. S. *Paul* complained that there was at *that day a veil upon the hearts of the Jews in the reading of the Old Teſtament*: they looked for a Temporal Prince to be their *Meſſias*, and their affections and hopes dwelt in ſecular advantages; and ſo long as that veil was there, they could not ſee, and they would not accept the poor deſpiſed *Jeſus*.

For the things of the world, beſides that they entangle one another, and make much buſineſs, and ſpend much time, they alſo take up the attentions of a mans mind, and ſpend his faculties, and make them trifling and ſecular with the very handling and converſation. And therefore the *Pythagoreans* taught their Diſciples χωρισμὸν ἀπὸ τοῦ σώματος, εἰς τὸ καλῶς φιλοσοφεῖν, a ſeparation from the things of the body, if they would purely find out truth and the excellencies of wiſdom. Had not he loſt his labour that would have diſcourſed wiſely to *Apicius*, and told him of the books of Fate and the ſecrets of the other World, the abſtractions of the Soul and its briſker Immortality, that Saints and Angels eat not, and that the Spirit of a man lives for ever upon wiſdom, and holineſs and contemplation? The fat Glutton would have ſtared a while upon the Preacher, and then have fallen aſleep. But if you had diſcourſed well and knowingly of a Lampry, a large Mullet, or a Boar, *animal propter Convivia natum*, and have ſent him a Cook from *Aſia* to make new Sawces, he would have attended carefully, and taken in your diſcourſes greedily. And ſo it is in the Queſtions and ſecrets of Chriſtianity: which made S. *Paul*, when he intended to convert *Fœlix*, diſcourſe firſt with him about *Temperance*, *Righteouſneſs* and *Judgment to come*. He began in the right point; he knew it was to no purpoſe to preach *Jeſus Chriſt* crucified to an intemperate perſon, to an uſurper of other mens rights, to one whoſe ſoul dwelt in the World, and cared not for the ſentence of the laſt day. The *Philoſophers* began their Wiſdom with the meditation of death, and S. *Paul* his with the diſcourſe of the day of Judgment: to take the heart off from this world and the amabilities of it, which diſhonour and baffle the underſtanding, and made *Solomon* himſelf become a child and fool'd into Idolatry, by the prettineſs of a talking woman. Men now-a-days love not a Religion that will coſt them dear. If your Doctrine calls upon men to part with any conſiderable part of their eſtates, you muſt pardon them if they cannot believe you; they underſtand it not. I ſhall give you one great inſtance of it.

When we conſider the infinite unreaſonablneſs that is in the Popiſh Religion, how againſt common ſenſe their Doctrine of Tranſubſtantiation is, how againſt the common Experience of humane nature is the Doctrine of the Popes Infallibility, how againſt Scripture is the Doctrine of Indulgences and Purgatory; we may well think it a wonder that no more men are perſwaded to leave ſuch unlearned follies. But then on the other ſide, the wonder will ceaſe, if we mark how many temporal ends are ſerved by theſe Doctrines. If you deſtroy the Doctrine of Purgatory and Indulgences you take away the Prieſts Income, and make the *See Apoſtolick* to be poor; if you deny the Popes Infallibility, you will deſpiſe his Authority, and examine his Propoſitions and diſcover his Failings, and put him to anſwer hard Arguments, and leſſen his Power: and indeed when we run through all the Propoſitions of difference between them and us, and ſee that in every one of them they ſerve an end of money or of power; it will be very viſible that the way to confute them

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is not by learned diſputations, (for we ſee they have been too long without effect, and without proſperity) the men muſt be cured of their affections to the world, *ut nudi nudum ſequantur crucifixum*, that with naked and deveſted affections they might follow the naked crucified *Jeſus*, and then they would ſoon learn the truths of God, which till then will be impoſſible to be apprehended. Ἐν προσποιήσει ἐξηγήσεως τὰ ἑαυτῶ παρεισάγυσιν, Men (as S. *Baſil* ſays) when they expound Scripture, always bring in ſomething of themſelves: but till there be (as one ſaid) ἀνάβασις ἐκ τῦ σπηλαίυ, a riſing out from their own ſeats, until they go out from their dark dungeons, they can never ſee the light of Heaven. And how many men are there amongſt us who are therefore enemies to the Religion, becauſe it ſeems to be againſt their profit? The argument of *Demetrius* is unanſwerable; *by this Craft they get their livings*: leave them in their Livings, and they will let your Religion alone; if not, they think they have reaſon to ſpeak againſt it. When mens ſouls are poſſeſſed with the World, their ſouls cannot be inveſted with holy Truths. Χρὴ ἀπὸ τύτων αὐτὴν ψυχῶσαι ψυχῶδαι, as S. *Iſidor* ſaid: the Soul muſt be informed, *inſoul'd*, or animated with the propoſitions that you put in, or you ſhall never do any good, or get Diſciples to Chriſt. Now becauſe a man cannot ſerve two Maſters; becauſe he cannot vigorouſly attend two *objects*; becauſe there can be but one ſoul in any living Creature; if the world have got poſſeſſion, talk no more of your Queſtions, ſhut your Bibles, and read no more of the Words of God to them, for they cannot tell of *the Doctrine, whether it be of God, or of the World*. That is the ſecond particular: Worldly affections hinder true underſtandings in Religion.

3. No man, how learned ſoever, can underſtand the Word of God, or be at peace in the Queſtions of Religion, unleſs he be a *Maſter over his paſſions*,

Tu quoque ſi vis Lumine claro
Cernere verum, Gaudia pelle,
Pelle Timorem: Nubila mens eſt
Vinctáque frænis Hæc ubi regnant.

ſaid the wiſe *Boethius*; A man muſt firſt learn himſelf before he can learn God. *Tua te fallit Imago*: nothing deceives a man ſo ſoon as a mans ſelf; when a man is (that I may uſe *Plato*'s expreſſion) συμπεφυρμένῳ τῇ γενέσει, mingled with his nature and his Congenial infirmities of *anger* and *deſire*, he can never have any thing but ἀμυδρὸν δόξαν, a knowledge partly moral and partly natural: his whole life is but Imagination; his knowledge is Inclination and Opinion; he judges of Heavenly things by the meaſures of his fears and his deſires, and his reaſon is half of it ſence, and determinable by the principles of ſence. Ἔυγε ὅτι φιλοσοφεῖς ἐν πάθεσι, then a man learns well when he is a Philoſopher in his Paſſions. Paſſionate men are to be taught the firſt elements of Religion: and let men pretend to as much learning as they pleaſe, they muſt begin again at *Chriſts Croſs*; they muſt learn true mortification and crucifixion of their anger and deſires, before they can be good Scholars in Chriſts School, or be admitted into the more ſecret enquiries of Religion, or profit in ſpiritual underſtanding. It was an excellent Proverb of the Jews, *In paſſionibus Spiritus Sanctus non habitat*, the Holy Ghoſt never dwells in the houſe of Paſſion. Truth enters into the heart of man when it is empty and clean and ſtill; but when the mind is ſhaken with Paſſion as with a ſtorm, you can never hear the *voice of the Charmer though he charm very wiſely*: and you will very hardly ſheath a ſword when it is held by a looſe and a paralytick Arm. He that means to learn the ſecrets of Gods wiſdom muſt be, as *Plato* ſays, τῇ λογικὴν ζωὴν ὑσιωμένῳ, his ſoul muſt be Conſubſtantiated with *Reaſon*, not inveſted with *Paſſion*: to him that is otherwiſe, things are but in the dark, his notion is obſcure and his ſight troubled; and therefore though we often meet with paſſionate Fools, yet we ſeldom or never hear of a very paſſionate wiſe man.

Nazianz. ad Philagrium.

I have now done with the firſt part of my undertaking, and proved to you that our evil life is the cauſe of our Controverſies and Ignorances in Religion and of the things of God. You ſee what hinders us from becoming good Divines. But all this while we are but in the preparation to the Myſteries of Godlineſs: When we have thrown off all affections to ſin, when we have ſtripp'd our ſelves from all fond adherences to the things of the world, and have broken the chains and dominion of our Paſſions; then we may ſay with *David*, *Ecce paratum eſt Cor meum, Deus*; *My heart is ready, O God, my heart is ready*: then we may ſay, *Speak, Lord, for thy*

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Servant heareth: But we are not yet inſtructed. It remains therefore that we inquire what is that immediate Principle or Means by which we ſhall certainly and infallibly be led into all Truth, and be taught the Mind of God, and underſtand all his Secrets; and this is worth our knowledge. I cannot ſay that this will end your Labours, and put a period to your Studies, and make your Learning eaſie; it may poſſibly increaſe your Labour, but it will make it profitable; it will not end your Studies, but it will direct them; it will not make Humane Learning eaſie, but it will make it *wiſe unto Salvation*, and conduct it into true notices and ways of Wiſdom.

2 Pet. 1. I am now to deſcribe to you the right way of Knowledge: *Qui facit Voluntatem Patris mei* (ſaith Chriſt) that's the way; *do God's Will, and you ſhall underſtand God's Word.* And it was an excellent ſaying of S. *Peter*, *Add to your Faith Virtue, &c. If theſe things be in you and abound, ye ſhall not be unfruitful in the knowledge of our Lord Jeſus Chriſt.* For in this caſe 'tis not enough that our hindrances of Knowledge are removed; for that is but the opening of the covering of the Book of God; but when it is opened, it is written with a hand that every eye cannot read. Though the windows of the Eaſt be open, yet every eye cannot behold the glories of the Sun: Ὀφθαλμὸς μὴ ἡλιοειδὴς γινόμενος ἥλιον οὐ βλέπει, ſaith *Plotinus*; the eye that is not made Solar cannot ſee the Sun; the eye muſt be fitted to the ſplendor: and it is not the wit of the man, but the ſpirit of the man; not ſo much his head as his heart, that learns the Divine Philoſophy.

1. Now in this Inquiry I muſt take one thing for a *præcognitum*, that every good man is Θεοδίδακτος, he is *taught of God*: and indeed unleſs he teach us, we ſhall make but ill Scholars our ſelves, and worſe Guides to others. *Nemo poteſt Deum ſcire, niſi à Deo doceatur*, ſaid S. *Irenæus*, (*lib. 6. cap.* 13.) If God teaches us, then all is well; but if we do not learn Wiſdom at his feet, from whence ſhould we have it? it can come from no other Spring. And therefore it naturally follows, that by how much nearer we are to God, by ſo much better we are like to be inſtructed.

But this being ſuppoſed, as being moſt evident, we can eaſily proceed by wonderfull degrees and ſteps of progreſſion in the Oeconomy of this Divine Philoſophy: For,

2. There is in every righteous man a new vital Principle; the Spirit of Grace is the Spirit of Wiſdom, and teaches us by ſecret Inſpirations, by proper Arguments, by actual Perſwaſions, by perſonal Applications, by Effects and Energies: and as the Soul of a man is the cauſe of all his vital Operations, ſo is the Spirit of God the Life of that Life, and the cauſe of all Actions and Productions Spiritual: And the conſequence of this is what S. *John* tells us of, *Ye have received the Unction from above, and that anointing teacheth you all things*: All things of ſome one kind; that is, certainly, *all things that pertain to life and godlineſs*; all that by which a *man* is wiſe and happy. We ſee this by common experience. Unleſs the Soul have a new Life put into it, unleſs there be a vital Principle within, unleſs the Spirit of life be the informer of the Spirit of the Man, the Word of God will be as dead in the operation as the Body in its powers and poſſibilities. *Sol & homo generant hominem*, ſaith our Philoſophy: A Man alone does not beget a Man, but a Man and the Sun; for without the influence of the Celeſtial Bodies all natural Actions are ineffective: and ſo it is in the operations of the ſoul.

1 John 2. 27.

Which Principle divers Fanaticks, both among us and in the Church of *Rome*, miſunderſtanding, look for new Revelations, and expect to be conducted by Ecſtaſie, and will not pray but in a transfiguration, and live upon raptures and extravagant expectations, and ſeparate themſelves from the converſation of men by affectations, by new meaſures and ſingularities, and deſtroy Order, and deſpiſe Government, and live upon illiterate Phantaſms and ignorant Diſcourſes. Theſe men do ψεύδεσθαι τὸ ἅγιον πνεῦμα, *they belie the Holy Ghoſt*: For the Spirit of God makes men wiſe; it is an evil Spirit that makes them Fools. The Spirit of God makes us *Wiſe unto Salvation*: it does not ſpend its holy Influences in diſguiſes and convulſions of the Underſtanding: Gods Spirit does not deſtroy Reaſon, but heightens it; he never diſorders the Beauties of Government, but is a God of Order; it is the Spirit of Humility, and teaches no pride; he is to be found in Churches and Pulpits, upon Altars and in the Doctors Chairs; not in Conventicles and mutinous corners of a Houſe: he goes in company with his own Ordinances, and makes progreſſions by the meaſures of life; his infuſions are juſt as our acquiſitions, and his Graces purſue the methods of Nature: that which was imperfect he leads on to perfection, and that which was weak he makes ſtrong: he opens the heart, not to receive

receive murmurs, or to attend to ſecret whiſpers, but to hear the Word of God; and then he opens the heart, and creates a new one; and without this new creation, this new Principle of life, we may hear the Word of God, but we can never underſtand it; we hear the ſound, but are never the better; unleſs there be in our hearts a ſecret conviction by the Spirit of God, the Goſpel it ſelf is a dead Letter, and worketh not in us the light and righteouſneſs of God. SERM. VI.

Do not we ſee this by daily experience? Even thoſe things which a good man and an evil man know, they do not know them both alike. A wicked man does know that Good is lovely, and Sin is of an evil and deſtructive nature; and when he is reproved, he is convinced; and when he is obſerved, he is aſhamed; and when he has done, he is unſatisfied; and when he purſues his ſin, he does it in the dark: Tell him he ſhall die, and he ſighs deeply, but he knows it as well as you: Proceed, and ſay, that after death comes Judgment, and the poor man believes and trembles; he knows that God is angry with him; and if you tell him that for ought he knows he may be in Hell to morrow, he knows that it is an intolerable truth, but it is alſo undeniable: And yet after all this, he runs to commit his ſin with as certain an event and reſolution as if he knew no Argument againſt it: Theſe notices of things terrible and true paſs through his Underſtanding as an Eagle through the Air; as long as her flight laſted the air was ſhaken, but there remains no path behind her.

Now ſince at the ſame time we ſee other perſons, not ſo learned it may be, not ſo much verſed in Scriptures, yet they ſay a thing is good and lay hold of it; they believe glorious things of Heaven, and they live accordingly, as men that believe themſelves; half a word is enough to make them underſtand; a nod is a ſufficient reproof; the crowing of a Cock, the ſinging of a Lark, the dawning of the day, and the waſhing their hands, are to them competent memorials of Religion, and warnings of their duty. What is the reaſon of this difference? They both read the Scriptures, they read and hear the ſame Sermons, they have capable Underſtandings, they both believe what they hear and what they read, and yet the event is vaſtly different. The reaſon is that which I am now ſpeaking of; the one underſtands by one Principle, the other by another; the one underſtands by Nature, and the other by Grace; the one by Humane Learning, and the other by Divine; the one reads the Scriptures without, and the other within; the one underſtands as a Son of Man, the other as a Son of God; the one perceives by the proportions of the world, and the other by the meaſures of the Spirit; the one underſtands by Reaſon, and the other by Love; and therefore he does not only underſtand the Sermons of the Spirit, and perceives their meaning; but he pierces deeper, and knows the meaning of that meaning; that is, the ſecret of the Spirit, that which is ſpiritually diſcerned, that which gives life to the Propoſition, and activity to the Soul. And the reaſon is, becauſe he hath a Divine Principle within him, and a new Underſtanding; that is plainly, he hath Love, and that's more than Knowledge; as was rarely well obſerved by *S. Paul, Knowledge puffeth up, but Charity edifieth*; that is, Charity makes the beſt Scholars. No Sermons can edifie you, no Scriptures can build you up a holy Building to God, unleſs the Love of God be in your hearts, and *purifie your Souls from all filthineſs of the Fleſh and Spirit.*

But ſo it is in the regions of Stars, where a vaſt body of Fire is ſo divided by excentrick motions, that it looks as if Nature had parted them into Orbs and round ſhells of plain and pureſt materials: But where the cauſe is ſimple, and the matter without variety, the motions muſt be uniform; and in Heaven we ſhould either eſpy no motion, or no variety. But God, who deſigned the Heavens to be the cauſes of all changes and motions here below, hath placed his Angels in their houſes of light, and given to every one of his appointed Officers a portion of the fiery matter to circumagitate and roll; and now the wonder ceaſes: for if it be enquired why this part of the fire runs Eaſtward, and the other to the South, they being both indifferent to either, it is becauſe an Angel of God ſits in the Centre, and makes the ſame matter turn, not by the bent of its own mobility and inclination, but in order to the needs of Man, and the great purpoſes of God: And ſo it is in the Underſtandings of Men; when they all receive the ſame Notions, and are taught by the ſame Maſter, and give full conſent to all the Propoſitions, and can of themſelves have nothing to diſtinguiſh them in the events, it is becauſe God has ſent his Divine Spirit, and kindles a new fire, and creates a braver capacity, and applies the Actives to the Paſſives, and bleſſes their operation; For there is in the heart of man ſuch a dead ſea, and an indiſpoſition to holy flames, like as in the cold Rivers in the North, ſo as the fires will not burn them, and

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the Sun it ſelf will never warm them, till Gods holy Spirit does from the Temple of the *New Jeruſalem* bring a holy flame, and make it ſhine and burn.

1 Cor. 2. 14. *The Natural man* (ſaith the holy Apoſtle) *cannot perceive the things of the Spirit; they are fooliſhneſs unto him*; for *they are ſpiritually diſcerned*: For he that diſcourſes of things by the meaſures of ſenſe, thinks nothing good but that which is delicious to the palate, or pleaſes the brutiſh part of Man; and therefore while he eſtimates the ſecrets of Religion by ſuch meaſures, they muſt needs ſeem as inſipid as Cork, or the uncondited Muſhrom; for they have nothing at all of that in their conſtitution. A voluptuous perſon is like the Dogs of *Sicily*, ſo fill'd with the deliciouſneſs of Plants that grow in every furrow and hedge, that they can never keep the ſcent of their Game. Ἀδύνατον ἀναμίξαι ὕδατι πῦρ· ὕτως οἶμαι τρυφὴν καὶ κατάνυξιν, ſaid *S. Chryſoſtom*: The fire and water can never mingle; ſo neither can ſenſuality, and the watchfulneſs and wiſe diſcerning of the Spirit. *Pilato interroganti de veritate, Chriſtus non reſpondit*; When the wicked Governour asked of Chriſt concerning Truth, Chriſt gave him no anſwer: He was not fit to hear it.

He therefore who ſo underſtands the Words of God, that he not only believes but loves the Propoſition; he who conſents with all his heart, and being convinc'd of the truth does alſo apprehend the neceſſity, and obeys the precept, and delights in the diſcovery, and lays his hand upon his heart, and reduces the notices of things to the practice of duty; he who dares truſt his propoſition, and drives it on to the utmoſt iſſue, reſolving to go after it whitherſoever it can invite him; this Man walks in the Spirit; at leaſt thus far he is gone towards it; his Underſtanding is brought *in obſequium Chriſti*, into the obedience of Chriſt. This is a *loving God with all our mind*; and whatever goes leſs than this, is but Memory, and not Underſtanding; or elſe ſuch notice of things by which a man is neither the wiſer nor the better.

3. Sometimes God gives to his choiceſt, his moſt elect and precious Servants, a knowledge even of ſecret things, which he communicates not to others. We find it greatly remark'd in the caſe of *Abraham*, Gen. 18. 17. *And the Lord ſaid, Shall I hide from* Abraham *that thing that I do*? Why not from *Abraham*? God tells us, *ver.* 19. *For I know him, that he will command his Children and his Houſhold after him, and they ſhall keep the way of the Lord, to do juſtice and judgment.* And though this be irregular and infrequent, yet it is a reward of their piety, and the proper increaſe alſo of the ſpiritual man. We find this ſpoken by God to *Daniel*, and promiſed to be the lot of the righteous man in the days of the *Meſſias*; Dan. 12. 10. *Many ſhall be purified, and made white, and tried*; *but the wicked ſhall do wickedly*: And what then? *None of the wicked ſhall underſtand, but the wiſe ſhall underſtand.* Where beſides that the wiſe man and the wicked are oppoſed, plainly ſignifying that the wicked man is a Fool and an Ignorant; it is plainly ſaid that *None of the wicked ſhall underſtand* the wiſdom and myſteriouſneſs of the Kingdom of the *Meſſias*.

4. A *good life* is the beſt way to underſtand Wiſdom and Religion, becauſe by the experiences and reliſhes of Religion there is conveyed to them ſuch a ſweetneſs, to which all wicked men are ſtrangers: there is in the things of God to them which practiſe them a deliciouſneſs that makes us love them, and that love admits us into Gods Cabinet, and ſtrangely clarifies the Underſtanding by the purification of the Heart. For when our Reaſon is raiſed up by the Spirit of Chriſt, it is turned quickly into experience; when our Faith relies upon the Principles of Chriſt, it is changed into Viſion; and ſo long as we know God only in the ways of man, by contentious Learning, by Arguing and Diſpute, we ſee nothing but the ſhadow of him, and in that ſhadow we meet with many dark appearances, little certainty, and much conjecture: But when we know him λόγῳ ἀποφαντικῷ, γαλήνῃ ποερᾷ, with the eyes of holineſs, and the intuition of gracious experiences, with a quiet ſpirit and the peace of Enjoyment; then we ſhall hear what we never heard, and ſee what our eyes never ſaw; then the myſteries of Godlineſs ſhall be opened unto us, and clear as the windows of the morning: And this is rarely well expreſſed by the Apoſtle, *If we*

Eph. 5. 14. *ſtand up from the dead and awake from ſleep, then Chriſt ſhall give us light.*

For although the Scriptures themſelves are written by the Spirit of God, yet they are written within and without: and beſides the light that ſhines upon the face of them, unleſs there be a light ſhining within our hearts, unfolding the leaves, and interpreting the myſterious ſence of the Spirit, convincing our Conſciences and preaching to our hearts; to look for Chriſt in the leaves of the Goſpel, is to look for the living amongſt the dead. There is a life in them, but that life is (according to *S. Paul*'s expreſſion) *hid with Chriſt in God*: and unleſs the Spirit of God be the *Promo-condus*, we ſhall never draw it forth.

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Humane Learning brings excellent miniſteries towards this: it is admirably uſeful for the reproof of Hereſies, for the detection of Fallacies, for the Letter of the Scripture, for Collateral teſtimonies, for exterior advantages; but there is ſomething beyond this, that *humane* Learning without the addition of *Divine* can never reach. *Moſes* was learned in all the Learning of the *Egyptians*; and the holy men of God contemplated the glories of God in the admirable order, motion and influences of the Heaven: but beſides all this, they were taught of God ſomething far beyond theſe prettineſſes. *Pythagoras* read *Moſes*'s Books, and ſo did *Plato*; and yet they became not proſelytes of the Religion, though they were learned Scholars of ſuch a Maſter. The reaſon is, becauſe that which they drew forth from thence was not the life and ſecret of it.

Tradidit arcano quodcunque Volumine Moſes.

There is a ſecret in theſe Books, which few men, none but the Godly, did underſtand: and though much of this ſecret is made manifeſt in the Goſpel, yet even here alſo there is a *Letter* and there is a *Spirit*: ſtill there is a reſerve for Gods ſecret ones, even all thoſe deep myſteries which the old Teſtament covered in Figures, and Stories, and Names, and Prophecies, and which Chriſt hath, and by his Spirit will yet reveal more plainly to all that will underſtand them by their proper meaſures. For although the Goſpel is infinitely more legible and plain than the obſcurer Leaves of the Law, yet there is a Seal upon them alſo; *which ſeal no man ſhall open but he that is worthy.* We may underſtand ſomething of it by the three Children of the Captivity; they were all skill'd in all the wiſdom of the *Chaldees*, and ſo was *Daniel*: but there was ſomething beyond that in him; *the wiſdom of the moſt high God was in him*, and that taught him a learning beyond his learning.

In all Scripture there is a ſpiritual ſence, a ſpiritual *Cabala*, which as it tends directly to holineſs, ſo it is beſt and trueſt underſtood by the Sons of the Spirit, who love God, and therefore know him. Γνῶσις ἐκάςων δι' ὁμοιότητα γίνεται, every thing is beſt known by its own ſimilitudes and analogies.

But I muſt take ſome other time to ſpeak fully of theſe things. I have but one thing more to ſay, and then I ſhall make my Applications of this Doctrine, and ſo conclude.

5. Laſtly, there is a ſort of Gods dear Servants who walk in perfectneſs, who *perfect holineſs in the fear of God*; and they have a degree of Clarity and divine knowledge more than we can diſcourſe of, and more certain than the Demonſtrations of Geometry, brighter than the Sun, and indeficient as the light of Heaven. This is called by the Apoſtle the ἀπαύγασμα τῆ Θεῦ· Chriſt is this brightneſs of God, manifeſted in the hearts of his deareſt Servants.

Ἀλλ' ἐγὼ ἐς καθαρῶν μερόπων φρένα πυρσὸν ἀνάπτω
Ἐυμαθίης. ---------

But I ſhall ſay no more of this at this time, for this is to be felt and not to be talked of; and they that never touched it with their finger, may ſecretly perhaps laugh at it in their heart, and be never the wiſer. All that I ſhall now ſay of it is, that a good man is united unto God κέντρον κέντρῳ συνάπτας, as a flame touches a flame, and combines into ſplendor and to glory: ſo is the Spirit of a man united unto Chriſt by the Spirit of God. Theſe are the friends of God, and they beſt know Gods mind, and they only that are ſo know how much ſuch men do know. They have a ſpecial *Unction from above*: So that now you are come to the top of all; this is the higheſt round of the Ladder, and the Angels ſtand upon it: they dwell in Love and Contemplation, they worſhip and obey, but diſpute not: and our quarrels and impertinent wranglings about Religion are nothing elſe but the want of the meaſures of this State. Our light is like a Candle, every wind of vain Doctrine blows it out, or ſpends the wax, and makes the light tremulous; but the lights of Heaven are fixed and bright, and ſhine for ever.

But that we may ſpeak not only things myſterious, but things intelligible; how does it come to paſs, by what means and what Oeconomy is it effected, that a holy life is the beſt determination of all Queſtions, and the ſureſt way of knowledge? Is it to be ſuppoſed that a Godly man is better enabled to determine the Queſtions of Purgatory or Tranſubſtantiation? is the gift of Chaſtity the beſt way

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to reconcile *Thomas* and *Scotus?* and is a temperate man always a better Scholar than a Drunkard? To this I anſwer, that in all things in which true wiſdom conſiſts, Holineſs, which is the beſt wiſdom, is the ſureſt way of underſtanding them. And this,

1. Is effected by Holineſs as a proper and natural inſtrument: for naturally every thing is beſt diſcerned by its proper light and congenial inſtrument.

Γαίῃ μὲν γὰρ γαῖαν ὀπώπαμεν, ὕδατι δ' ὕδωρ.

For as the eye ſees viſible objects, and the underſtanding perceives the Intellectual; ſo does the Spirit the things of the Spirit. *The natural man* (ſaith *S. Paul*) *knows not the things of God, for they are Spiritually diſcerned*: that is, they are diſcovered by a proper light, and concerning theſe things an unſanctified man diſcourſes pitifully, with an imperfect *Idea*, as a blind man does of Light and Colours which he never ſaw.

A good man though unlearned in ſecular notices, is like the windows of the Temple, narrow without and broad within: he ſee not ſo much of what profits not abroad, but whatſoever is within, and concerns Religion and the glorifications of God, that he ſees with a broad inſpection: But all humane learning without God is but blindneſs and ignorant folly.

But when it is δικαιοσύνη βεβαμμένη εἰς βάθος ἀληθείας, righteouſneſs dipt in the wells of Truth, it is like an eye of Gold in a rich Garment, or like the light of Heaven, it ſhews it ſelf by its own ſplendor. What Learning is it to diſcourſe of the Philoſophy of the Sacrament, if you do not feel the vertue of it? and the man that can with eloquence and ſubtilty diſcourſe of the inſtrumental efficacy of Baptiſmal waters, talks ignorantly in reſpect of him who hath *the anſwer of a good Conſcience* within, and is cleanſed by the purifications of the Spirit. If the Queſtion concern any thing that can perfect a man and make him happy, all that is the proper knowledge and notice of the good man. How can a wicked man underſtand the purities of the heart? and how can an evil and unworthy Communicant tell what it is to have received Chriſt by Faith, to dwell with him, to be united to him, to receive him in his heart? The good man only underſtands that: the one ſees the colour, and the other feels the ſubſtance; the one diſcourſes of the Sacrament, and the other receives Chriſt; the one diſcourſes for or againſt Tranſubſtantiation, but the good man feels himſelf to be changed and ſo joyned to Chriſt, that he only underſtands the true ſence of Tranſubſtantiation, while he becomes to Chriſt bone of his bone, fleſh of his fleſh, and of the ſame Spirit with his Lord.

We talk much of Reformation, and (bleſſed be God) once we have felt the good of it: But of late we have ſmarted under the name and pretenſion: The Woman that loſt her Groat, *everrit domum*, not *evertit*; ſhe ſwept the houſe, ſhe did not turn the houſe out of doors. That was but an ill Reformation that untiled the Roof and broke the Walls, and was digging down the Foundation.

Now among all the pretenſions of Reformation, who can tell better what is, and what is not, true Reformation, than he that is truly Reformed himſelf? He knows what pleaſes God, and can beſt tell by what inſtruments he is reconciled. *The mouth of the juſt bringeth forth wiſdom; and the lips of the righteous know what is acceptable*, ſaith *Solomon*. He cannot be couzened by names of things, and feels that Reformation to be impoſture that is ſacrilegious: himſelf is humble and obedient, and therefore knows that is not Truth that perſwades to Schiſm and Diſobedience; and moſt of the Queſtions of Chriſtendom are ſuch which either are good for nothing, and therefore to be laid aſide; or if they be complicated with action, and are miniſteries of practice, no man can judge them ſo well as the ſpiritual man. *That which beſt pleaſes God, that which does good to our Neighbour, that which teaches ſobriety, that which combines with Government, that which ſpeaks honour of God, and does him honour*, that only is Truth. Holineſs therefore is a proper and natural inſtrument of Divine knowledge, and muſt needs be the beſt way of inſtruction in the Queſtions of Chriſtendom, becauſe in the moſt of them a Duty is complicated with the Propoſition.

Prov. 10. 31, 32.

No man that intends to live holily can ever ſuffer any pretences of Religion to be made to teach him to fight againſt his King. And when the men of *Geneva* turned their Biſhop out of doors, they might eaſily have conſidered that the ſame perſon was their Prince too; and that muſt needs be a ſtrange Religion that roſe up againſt *Moſes*

and

and *Aaron* at the ſame time: but that hath been the method ever ſince. There was no Church till then was ever governed without an Apoſtle or a Biſhop: and ſince then, they who go from their Biſhop have ſaid very often to their King too, *Nolumus hunc regnare:* and when we ſee men pretending Religion, and yet refuſe to own the Kings Supremacy, they may upon the ſtock of holineſs eaſily reprove their own folly, by conſidering that ſuch recuſancy does introduce into our Churches the very worſt, the moſt intolerable parts of Popery: For *perfect ſubmiſſion to* Kings *is the glory of the* Proteſtant *Cauſe*: and really the reproveable Doctrines of the Church of *Rome* are by nothing ſo much confuted, as that they deſtroy good life by conſequent and evident deduction; as by an Induction of particulars were eaſie to make apparent, if this were the proper ſeaſon for it. SERM. VI.

2. Holineſs is not only an advantage to the learning all wiſdom and holineſs, but for the diſcerning that which is wiſe and holy from what is trifling and uſeleſs and contentious; and to one of theſe heads all Queſtions will return: and therefore in all, from Holineſs we have the beſt Inſtructions. And this brings me to the next Particle of the general Conſideration. For that which we are taught by the holy Spirit of God, this *new nature*, this *vital principle* within us, it is that which is worth our learning; not vain and empty, idle and inſignificant notions, in which when you have laboured till your eyes are fixed in their Orbs, and your fleſh unfixed from its bones, you are no better and no wiſer. If the Spirit of God be your Teacher, he will teach you ſuch truths as will make you know and love God, and become like to him, and enjoy him for ever, by paſſing from ſimilitude to union and eternal fruition. But what are you the better if any man ſhould pretend to teach you whether every Angel makes a *ſpecies?* and what is the individuation of the Soul in the ſtate of ſeparation? what are you the wiſer if you ſhould ſtudy and find out what place *Adam* ſhould for ever have lived in if he had not fallen? and what is any man the more learned if he hears the diſputes, whether *Adam* ſhould have multiplied Children in the ſtate of Innocence, and what would have been the event of things if one Child had been born before his Fathers ſin?

Too many Scholars have lived upon Air and empty notions for many ages paſt, and troubled themſelves with tying and untying knots, like *Hypochondriacks* in a fit of Melancholy, thinking of *nothing*, and troubling themſelves with *nothing*, and falling out about *nothings*, and being very wiſe and very learned in things that are not and work not, and were never planted in *Paradiſe* by the finger of God. Mens notions are too often like the Mules, begotten by equivocal and unnatural Generations; but they make no *ſpecies*: they are begotten, but they can beget nothing; they are the effects of long ſtudy, but they can do no good when they are produced: they are not that which *Solomon* calls *viam intelligentiæ, the way of underſtanding*. If the Spirit of God be our Teacher, we ſhall learn to avoid evil, and to do good, to be wiſe and to be holy, to be profitable and careful: and they that walk in this way ſhall find more peace in their Conſciences, more skill in the Scriptures, more ſatisfaction in their doubts, than can be obtained by all the polemical and impertinent diſputations of the world. And if the holy Spirit can teach us how vain a thing it is to do fooliſh things, he alſo will teach us how vain a thing it is to trouble the world with fooliſh Queſtions, to diſturb the Church for intereſt or pride, to reſiſt Government in things indifferent, to ſpend the peoples zeal in things unprofitable, to make Religion to conſiſt in outſides, and oppoſition to circumſtances and trifling regards. No, no, the man that is wiſe, he that is conducted by the Spirit of God, knows better in what Chriſts Kingdom does conſiſt, than to throw away his time and intereſt, and peace and ſafety; for what? for Religion? no: for the Body of Religion? not ſo much: for the Garment of the Body of Religion? no, not for ſo much; but for the *Fringes* of the Garment of the *Body* of *Religion*; for ſuch and no better are the diſputes that trouble our diſcontented Brethren; they are *things*, or rather *Circumſtances* and *manners* of *things*, in which the Soul and Spirit is not at all concerned.

3. Holineſs of life is the beſt way of finding out truth and underſtanding; not only as a *Natural Medium*, nor only as a *prudent medium*, but as a *means by way of Divine bleſſing*. *He that hath my Commandments and keepeth them, he it is that loveth me: and he that loveth me ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him.* Here we have a promiſe for it; and upon that we may rely. John 14.21.

The old man that confuted the *Arian* Prieſt by a plain recital of his *Creed*, found a mighty power of God effecting his own Work by a ſtrange manner, and by a very

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plain inſtrument: it wrought a divine bleſſing juſt as Sacraments uſe to do: and this Lightning ſometimes comes in a ſtrange manner as a peculiar bleſſing to good men. For God kept the ſecrets of his Kingdom from the wiſe Heathens and the learned *Jews*, revealing them to Babes, not becauſe they had leſs learning, but becauſe they had more love; they were Children and Babes in *Malice*, they loved Chriſt, and ſo he became to them a light and a glory. *S. Paul* had more Learning than they all; and *Moſes* was inſtructed in all the Learning of the *Egyptians*: yet becauſe he was the meekeſt man upon Earth, he was alſo the wiſeſt, and to his humane Learning in which he was excellent, he had a divine light and excellent wiſdom ſuperadded to him by way of ſpiritual bleſſings. And *S. Paul*, though he went very far to the Knowledge of many great and excellent truths by the force of humane learning, yet he was far ſhort of perfective truth and true wiſdom till he learned a new Leſſon in a new School, at the feet of one greater than his *Gamaliel*: his learning grew much greater, his notions brighter, his skill deeper, by the love of Chriſt, and his deſires, his paſſionate deſires after *Jeſus*.

The force and uſe of humane learning, and of this *Divine learning* I am now ſpeaking of, are both well expreſſed by the Prophet *Iſaiah*, 29. 11, 12. *And the viſion of all is become unto you as the words of a Book that is ſealed, which men deliver to one that is learned, ſaying, Read this, I pray thee: and he ſaith, I cannot, for it is ſeal'd. And the Book is delivered to him that is not learned, ſaying, Read this, I pray thee: and he ſaith, I am not learned.* He that is no learned man, who is not bred up in the Schools of the Prophets, cannot read Gods Book for want of learning. For humane Learning is the gate and firſt entrance of Divine viſion; not the only one indeed, but the common gate. But beyond this, there muſt be another learning; for he that is learned, bring the Book to him, and you are not much the better as to the ſecret part of it, if the Book be ſealed, if his eyes be cloſed, if his heart be not opened, if God does not ſpeak to him in the ſecret way of diſcipline. Humane learning is an excellent Foundation; but the top-ſtone is laid by Love and Conformity to the will of God. For we may further obſerve, that blindneſs, Error and Ignorance are the puniſhments which God ſends upon wicked and ungodly men. *Etiamſi propter noſtræ intelligentiæ tarditatem & vitæ demeritum veritas nondum ſe apertiſſime oſtenderit*, was *S. Auſtin*'s expreſſion, The truth hath not yet been manifeſted fully to us, *by reaſon of our demerits*: our ſins have hindred the brightneſs of the truth from ſhining upon us. And *S. Paul* obſerves, that when the Heathens gave themſelves *over to luſts*, *God gave them over to ſtrong deluſions, and to believe a Lie.* But *God giveth to a man that is good in his ſight, wiſdom and knowledge and joy*, ſaid the wiſe *Preacher*. But this is moſt expreſly promiſed in the New Teſtament, and particularly in that admirable *Sermon* which our bleſſed Saviour preach'd a little before his death. *The Comforter, which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things.* Well: there's our Teacher told of plainly: But how ſhall we obtain this teacher, and how ſhall we be taught? *v.* 15, 16, 17. Chriſt will pray for us that we may have this Spirit. That's well: but ſhall all Chriſtians have the Spirit? Yes, all that will live like Chriſtians: for ſo ſaid Chriſt, *If ye love me, keep my Commandments; and I will pray the Father, and he will give you another Comforter, that may abide with you for ever; even the Spirit of truth, whom the World cannot receive, becauſe it ſeeth him not, neither knoweth him.* Mark theſe things. The Spirit of God is our teacher: he will abide with us for ever to be our teacher: he will teach us all things; but how? *if ye love Chriſt*, if ye keep his Commandments, but not elſe: if ye be of the World, that is of worldly affections, ye cannot ſee him, ye cannot know him. And this is the particular I am now to ſpeak to, The way by which the Spirit of God teaches us in all the ways and ſecrets of God, is Love and Holineſs.

Rom. 1. 25, 26. Eccl. 2. 26.

John 14. 26.

Secreta Dei Deo noſtro & filiis domus ejus, Gods ſecrets are to himſelf and the Sons of his Houſe, ſaith the *Jewiſh* Proverb. Love is the great inſtrument of Divine knowledge, that is the ὕψημα τῶν διασκομδίων, the height of all that is to be taught or learned. Love is Obedience, and we learn his words beſt when we practiſe them: ἃ γὰρ δεῖ μανθάνοντας ποιεῖν ταῦτα ποιοῦντες μανθάνομεν, ſaid *Ariſtotle*; thoſe things which they that learn ought to practiſe, even while they practiſe they will beſt learn. *Quiſquis non venit, profectò nec didicit. Ita enim Dominus docet per Spiritus gratiam, ut quod quiſque didicerit, non tantum cognoſcendo videat, ſed etiam volendo appetat & agendo perficiat. S. Auſtin De gratia Chriſti, lib. 1. c. 14.* Unleſs we come to Chriſt, we ſhall never learn: for ſo our Bleſſed Lord teaches us by the grace of his Spirit, that what

Lib. 2. Ethic. c. 1.

Nullum bonum perfectè noſcitur quod non perfectè amatur. Aug. l. 83. qu. de gratia Chriſti.

what any one learns, he not only ſees it by knowledge, but deſires it by choice, and perfects it by practice.

4. When this is reduced to practice and experience, we find not only in things of practice, but even in deepeſt myſteries, not only the choiceſt and moſt eminent Saints, but even every good man can beſt tell what is true, and beſt reprove an error.

He that goes about to ſpeak of and to underſtand the *myſterious Trinity*, and does it by words and names of mans-invention, or by ſuch which ſignifie contingently, if he reckons this myſtery by the Mythology of Numbers, by the *Cabala* of Letters, by the diſtinctions of the School, and by the weak inventions of diſputing people; if he only talks of Eſſences and exiſtences, Hypoſtaſes and perſonalities, diſtinctions without difference, and priority in Coequalities, and unity in Pluralities, and of ſuperior Prædicates of no larger extent than the inferior Subjects, he may amuſe himſelf, and find his underſtanding will be like *S. Peter's* upon the Mount of *Tabor* at the Transfiguration: he may build three Tabernacles in his head, and talk ſomething, but he knows not what. But the good man that feels the *power of the Father*, and he to whom the Son is become *Wiſdom*, *Righteouſneſs*, *Sanctification*, and *Redemption*; he in *whoſe heart the love of the Spirit of God is ſpread*, to whom God hath communicated the *Holy Ghoſt*, the *Comforter*; this man, though he underſtands nothing of that which is unintelligible, yet *he only* underſtands the myſteriouſneſs of the Holy Trinity. No man can be convinced well and wiſely of the Article of the *Holy*, *Bleſſed*, and *Undivided Trinity*, but he that feels the mightineſs of the Father begetting him to a *new life*, the wiſdom of the Son *building him up in a moſt holy Faith*, and the *love of the Spirit of God* making him to become like unto God.

He that hath paſſed from his Childhood in Grace under the ſpiritual generation of the *Father*, and is gone forward to be a *young man* in Chriſt, ſtrong and vigorous in holy actions and holy undertakings, and from thence is become an old Diſciple, and ſtrong and grown old in Religion, and the converſation of the Spirit; this man beſt underſtands the ſecret and undiſcernable oeconomy, he feels this unintelligible Myſtery, and ſees with his heart what his tongue can never expreſs, and his Metaphyſicks can never prove. In theſe caſes Faith and Love are the beſt Knowledge, and *Jeſus Chriſt* is beſt known by *the Grace of our Lord Jeſus Chriſt*; and if the Kingdom of God be *in us*, then we know God, and are known of him; and when we communicate of the Spirit of God, when we pray for him, and have received him, and entertained him, and dwelt with him, and warmed our ſelves by his holy fires, then we know him too: But there is no other ſatisfactory knowledge of the Bleſſed *Trinity* but this: And therefore whatever thing is ſpoken of God *Metaphyſically*, there is no knowing of God *Theologically*, and as he ought to be known, but by the meaſures of Holineſs, and the proper light of the Spirit of *God*.

But in this caſe Experience is the beſt Learning, and Chriſtianity is the beſt Inſtitution, and the Spirit of God is the beſt Teacher, and Holineſs is the greateſt Wiſdom; and he that ſins moſt is the moſt Ignorant, and the humble and obedient man is the beſt Scholar: *For the Spirit of God is a loving Spirit, and will not enter into a polluted Soul: But he that keepeth the Law getteth the underſtanding thereof, and the perfection of the fear of the Lord is Wiſdom*, ſaid the wiſe *Ben-Sirach*. And now give me leave to apply the Doctrine to you, and ſo I ſhall diſmiſs you from this attention. Eccleſ. 21. 11.

Many ways have been attempted to reconcile the differences of the Church in matters of Religion, and all the Counſels of man have yet prov'd ineffective: Let us now try Gods method, let us betake our ſelves to live holily, and then the Spirit of God will lead us into all Truth. And indeed *it matters not what Religion any man is of, if he be a Villain*; the Opinion of his Sect, as it will not ſave his Soul, ſo neither will it do good to the Publick: But this is a ſure Rule, If the holy man beſt underſtands Wiſdom and Religion, then by the proportions of holineſs we ſhall beſt meaſure the Doctrines that are obtruded to the diſturbance of our Peace, and the diſhonour of the Goſpel. And therefore,

1. That is no good Religion whoſe Principles deſtroy any duty of Religion. He that ſhall maintain it to be lawful to make a *War* for the defence of his *Opinion*, be it what it will, his Doctrine is againſt Godlineſs. Any thing that is proud, any thing that is peeviſh and ſcornful, any thing that is uncharitable, is againſt the ὑγιαίνουσα διδασκαλία, that *form of ſound Doctrine* which the Apoſtle ſpeaks of: And I remember that *Ammianus Marcellinus* telling of *George* a proud and factious Miniſter, that he was an Informer againſt his Brethren, he ſays, he did it *oblitus Profeſſionis*

ſuæ,

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ſuæ, quæ nil niſi juſtum ſuadet & lexe; he forgot his Profeſſion, which teaches nothing but juſtice and meekneſs, kindneſſes and charity. And however *Bellarmine* and others are pleaſed to take but indirect and imperfect notice of it, yet *Goodneſs* is the beſt note of the true Church.

2. It is but an ill ſign of Holineſs when a man is buſie in troubling himſelf and his Superior in little Scruples and phantaſtick Opinions, about things not concerning the life of Religion, or the pleaſure of God, or the excellencies of the Spirit. A good man knows how to pleaſe God, how to converſe with him, how to advance the Kingdom of the Lord *Jeſus*, to ſet forward Holineſs, and the Love of God and of his Brother; and he knows alſo that there is no Godlineſs in ſpending our time and our talk, our heart and our ſpirits, about the Garments and Out-ſides of Religion: And they can ill teach others, that do not know that Religion does not conſiſt in theſe things; but Obedience may, and *reductively* that is Religion: and he that for that which is no part of Religion deſtroys Religion directly, by neglecting that Duty that is adopted into Religion, is a man of Phancy and of the World; but he gives but an ill account that he is a man of God, and a Son of the Spirit.

Spend not your time in that which profits not; for your labour and your health, your time and your Studies are very valuable; and it is a thouſand pities to ſee a diligent and a hopeful perſon ſpend himſelf in gathering Cockle-ſhells and little Pebbles, in telling Sands upon the ſhores, and making Garlands of uſeleſs Daiſies. Study that which is profitable, that which will make you uſeful to Churches and Commonwealths, that which will make you deſirable and wiſe. Only I ſhall add this to you, That in *Learning* there are variety of things as well as in *Religion*: there is Mint and Cummin, and there are the weighty things of the Law; ſo there are Studies more and leſs uſeful, and every thing that is uſeful will be required in its time: and I may in this alſo uſe the words of our Bleſſed Saviour, *Theſe things ought you to* look after, and *not to leave the other* unregarded. But your great care is to be in the things of God and of Religion, in Holineſs and true Wiſdom, remembring the ſaying of *Origen*, That the Knowledge that ariſes from Goodneſs is Θειότερόν τι πάσης ἀποδείξεως, ſomething that is more certain and more divine than all demonſtration, than all other Learnings of the World.

3. That's no good Religion that diſturbs Government, or ſhakes a foundation of publick Peace. *Kings* and *Biſhops* are the Foundations and the great Principles of Unity, of Peace, and Government; like *Rachel* and *Leah* they build up the houſe of *Iſrael*: and thoſe blind *Sampſons* that ſhake theſe Pillars, intend to pull the houſe down. *My Son, fear God and the King*, ſaith *Solomon, and meddle not with them that are given to change.* That is not Truth that loves Changes; and the new-nothings of Heretical and Schiſmatical Preachers are infinitely far from the bleſſings of Truth.

In the holy Language *Truth* hath a myſterious Name, אמת *Emet*; it conſiſts of three Letters, the firſt and the laſt and the middlemoſt of the Hebrew Letters, implying to us, that *Truth* is firſt, and will be laſt, and it is the ſame all the way, and combines and unites all extremes; it ties all ends together. *Truth is laſting, and ever full of bleſſing:* For the *Jews* obſerve that thoſe Letters which ſignifie *Truth*, are both in the figure and the number Quadrate, firm and cubical; theſe ſignifie a Foundation, and an abode for ever. Whereas on the other ſide, the word which in Hebrew ſignifies a *lye*, שחר *Secher*, is made of Letters whoſe numbers are imperfect, and their figure pointed and voluble; to ſignifie that *a Lye hath no foundation.*

And this very Obſervation will give good light in our Queſtions and Diſputes: And I give my inſtance in *Epiſcopal Government*, which hath been of ſo laſting an abode, of ſo long a bleſſing, hath its firmament by the Principles of Chriſtianity, hath been bleſſed by the iſſues of that ſtabiliment; it hath for ſixteen hundred years combined with *Monarchy*, and hath been taught by the Spirit which hath ſo long dwelt in Gods Church, and hath now (according to the promiſe of *Jeſus*, that ſays *the gates of Hell ſhall never prevail againſt the Church*) been reſtored amongſt us by a heap of Miracles; and as it went away, ſo now it is returned again in the hand of *Monarchy*, and in the boſom of our fundamental Laws. Now that Doctrine muſt needs be ſuſpected of Error, and an intolerable Lie, that ſpeaks againſt this Truth, which hath had ſo long a teſtimony from God, and from the Wiſdom and Experience of ſo many Ages, of all our *Anceſtors*, and all our *Laws*.

When the Spirit of God wrote in *Greek*, Chriſt is call'd A and Ω; if he had ſpoken *Hebrew*, he had been called א and ת, that is, אמת *Emet*, he is *Truth*, the ſame yeſterday

yeſterday and to day and for ever: and whoever oppoſes this holy Sanction which Chriſts Spirit hath ſanctified, his Word hath warranted, his Bleſſings have endeared, his Promiſes have ratified, and his Church hath always kept; he fights againſt this אמת *Emet*, and *Secher* is his portion; his lot is *a Lie*, his portion is there where Holineſs can never dwell. SERM. VI.

And now to conclude, to you *Fathers* and *Brethren*, you who are, or intend to be of the *Clergy*; you ſee here the beſt *Compendium* of your Studies, the beſt abbreviature of your Labours, the trueſt Method of Wiſdom, and the infallible, the only way of judging concerning the Diſputes and Queſtions in *Chriſtendom*. It is not by reading multitudes of Books, but by ſtudying the Truth of God: It is not by laborious Commentaries of the Doctors that you can finiſh your work, but by the Expoſitions of the *Spirit of God*: It is not by the Rules of *Metaphyſicks*, but by the proportions of *Holineſs*: And when all Books are read, and all Arguments examined, and all Authorities alledged, nothing can be found to be true that is unholy. *Give your ſelves to reading, to exhortation, and to Doctrine*, ſaith *S. Paul*. *Read* all good Books you can; but *exhortation* unto good life is the beſt Inſtrument, and the beſt Teacher of true *Doctrine*, of that which is *according to Godlineſs*.

And let me tell you this, The great Learning of the Fathers was more owing to their Piety than to their Skill; more to God than to themſelves: and to this purpoſe is that excellent Ejaculation of *S. Chryſoſtom*, with which I will conclude. *O bleſſed and happy men, whoſe Names are in the Book of Life, from whom the Devils fled, and Hereticks did fear them, who (by Holineſs) have ſtopped the mouths of them that ſpake perverſe things! But I, like* David, *will cry out*, Where are thy loving-kindneſſes which have been ever of old? *Where is the bleſſed Quire of* Biſhops *and* Doctors, *who ſhined like Lights in the World, and contained the* Word of Life? Dulce eſt meminiſſe; *their very memory is pleaſant. Where is that* Evodias, *the ſweet ſavour of the Church, the Succeſſor and Imitator of the holy Apoſtles? Where is* Ignatius, *in whom God dwelt? Where is S.* Dionyſius *the* Areopagite, *that Bird of Paradiſe, that celeſtial Eagle? Where is* Hippolytus, *that good man*, ἀνὴρ χρηστὸς, *that gentle ſweet perſon? Where is great S.* Baſil, *a man almoſt equal to the Apoſtles? Where is* Athanaſius, *rich in vertue? Where is* Gregory Nyſſen, *that great Divine? and* Ephrem *the great* Syrian, *that ſtirred up the ſluggiſh, and awakened the ſleepers, and comforted the afflicted, and brought the young men to diſcipline; the Looking-glaſs of the Religious, the Captain of the Penitents, the deſtruction of Hereſies, the receptacle of Graces, the habitation of the Holy Ghoſt*? Theſe were the men that prevailed againſt Error, becauſe they lived according to Truth: and whoever ſhall oppoſe you and the Truth you walk by, may better be confuted by your Lives than by your Diſputations. Let *your adverſaries have no evil thing to ſay of you*, and then you will beſt ſilence them: For all Hereſies and falſe Doctrines are but like *Myron*'s counterfeit Cow, it deceived none but Beaſts; and theſe can cozen none but the wicked and the negligent, them that love a Lie, and live according to it. [But if ye *become burning and ſhining lights*; if ye *do not detain the truth in unrighteouſneſs*; if ye *walk in light and live in the Spirit*; your Doctrines will be true, and that Truth will prevail.] But if ye live wickedly and ſcandalouſly, every little Schiſmatick ſhall put you to ſhame, and draw Diſciples after him, and abuſe your Flocks, and feed them with Colocynths and Hemlock, and place Hereſie in the Chairs appointed for your Religion.

Lib. de Conſummat. ſeculi inter opera. Ephrem Syri.

I pray God give you all Grace to follow this Wiſdom, to ſtudy this Learning, to labour for the underſtanding of Godlineſs; ſo your Time and your Studies, your Perſons and your Labours, will be holy and uſeful, ſanctified and bleſſed, beneficial to men, and pleaſing to God, through him who is the *Wiſdom* of the *Father*, who is made to all that love him *Wiſdom*, and *Righteouſneſs*, and *Sanctification*, and *Redemption*: *To whom with the Father, &c.*

FINIS.

A

SERMON

Preached in *Chriſts-Church, Dublin,*

July 16. 1663.

AT THE

FUNERAL

Of the moſt Reverend Father in God,

JOHN,

Late Lord Archbiſhop of *ARMAGH,* and Primate of all *IRELAND.*

WITH

A Succinct Narrative of His whole Life.

BY

The Right Reverend Father in God, *JEREMY* Lord Biſhop of *Down* and *Connor.*

LONDON,

Printed by *R. Norton* for *R. Royſton,* Bookſeller to the King's moſt Excellent Majeſty. 1678.

A Funeral Sermon.

SERMON VII.

1 COR. 15. 23.

But every Man in his own Order: Chriſt the firſt-fruits; afterward they that are Chriſt's at his coming.

THE Condition of Man in this world is ſo limited and depreſſed, ſo relative and imperfect, that the beſt things he does he does weakly, and the beſt things he hath are imperfections in their very conſtitution. I need not tell how little it is that we know; the greateſt indication of this is, That we can never tell how many things we know not: and we may ſoon ſpan our own Knowledge, but our Ignorance we can never fathom. Our very Will, in which Mankind pretends to be moſt noble and imperial, is a direct ſtate of imperfection; and our very liberty of Chooſing good and evil is permitted to us, not to make us proud, but to make us humble; for it ſuppoſes weakneſs of Reaſon and weakneſs of Love. For if we underſtood all the degrees of Amability in the Service of God, or if we had ſuch love to God as he deſerves, and ſo perfect a conviction as were fit for his Services, we could no more Deliberate: For Liberty of Will is like the motion of a Magnetick Needle toward the North, full of trembling and uncertainty till it were fixed in the beloved Point; it wavers as long as it is free, and is at reſt when it can chuſe no more. And truly what is the hope of man? It is indeed the Reſurrection of the Soul in this world from ſorrow and her ſaddeſt preſſures, and like the Twilight to the Day, and the Harbinger of joy; but ſtill it is but a conjugation of Infirmities, and proclaims our preſent calamity, only becauſe it is uneaſie here, it thruſts us forward toward the light and glories of the Reſurrection.

For as a Worm creeping with her belly on the ground, with her portion and ſhare of *Adam*'s Curſe, lifts up its head to partake a little of the bleſſings of the air, and opens the junctures of her imperfect body, and curles her little rings into knots and combinations, drawing up her tail to a neighbourhood of the heads pleaſure and motion; but ſtill it muſt return to abide the fate of its own Nature, and dwell and ſleep upon the duſt: So are the hopes of a mortal man; he opens his eyes and looks upon fine things at diſtance, and ſhuts them again with weakneſs, becauſe they are too glorious to behold; and the Man rejoyces becauſe he hopes fine things are ſtaying for him; but his heart akes, becauſe he knows there are a thouſand ways to fail and miſs of thoſe glories; and though he hopes, yet he enjoys not; he longs, but he poſſeſſes not, and muſt be content with his portion of duſt; and being *a worm and no man* muſt lie down in this portion, before he can receive the end of his hopes, the ſalvation of his Soul in the Reſurrection of the dead. For as Death is the end of our lives, ſo is the Reſurrection the end of our hopes; and as we die daily, ſo we daily hope: but Death which is the end of our life, is the enlargement of our Spirits from hope to certainty, from uncertain fears to certain expectations, from the death of the Body to the life of the Soul; that is, to partake of the light and life of Chriſt, to riſe to life as he did; for his Reſurrection is the beginning of ours: He died for us alone, not for himſelf; but he roſe again for himſelf and us

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too. So that if he did riſe, ſo ſhall we; the Reſurrection ſhall be univerſal; good and bad, all ſhall riſe, but not all together: Firſt Chriſt, then we that are Chriſts; and yet there is a third Reſurrection, though not ſpoken of here; but thus it ſhall be. *The dead of Chriſt ſhall riſe firſt*; that is, next to Chriſt; and after them the wicked ſhall riſe to condemnation.

So that you ſee here is the ſumm of affairs treated of in my Text: Not whether it be Lawful to eat a Tortois or a Muſhroom, or to tread with the foot bare upon the ground within the Octaves of *Eaſter*. *It is not here inquired* whether Angels be material or immaterial; or whether the dwellings of dead Infants be within the Air or in the Regions of the Earth; the inquiry here is, whether we *are to be Chriſtians or no? whether we are to live good lives or no?* or whether it be permitted to us to live with Luſt or Covetouſneſs acted with all the Daughters of Rapine and Ambition? whether there be any ſuch thing as ſin, any judicatory for Conſciences, any rewards of Piety, any Difference of Good and Bad, any rewards after this life? This is the deſign of theſe words by proper interpretation: for if men ſhall die like Dogs and Sheep, they will certainly live like Wolves and Foxes: but he that believes the Article of the Reſurrection, hath entertained the greateſt Demonſtration in the world, That nothing can make us happy but the Knowledge of God, and Conformity to the life and death of the Holy Jeſus. Here therefore are the great Hinges of all Religion: 1. Chriſt is already riſen from the dead. 2. We alſo ſhall riſe in Gods time and our order. Chriſt is the firſt-fruits. But there ſhall be a full Harveſt of the Reſurrection, and all ſhall riſe. My Text ſpeaks only of the Reſurrection of the juſt, of them that belong to Chriſt; explicitly I ſay of theſe, and therefore directly of Reſurrection to life Eternal. But becauſe he alſo ſays there ſhall be an order for every man; and yet every man does not belong to Chriſt; therefore indirectly alſo he implies the more univerſal Reſurrection unto judgment: But this ſhall be the laſt thing that ſhall be done; for, according to the Proverb of the Jews, *Michael* flies but with one wing, and *Gabriel* with two; God is quick in ſending Angels of peace, and they flie apace; but the meſſengers of wrath come ſlowly: God is more haſty to glorifie his Servants than to condemn the wicked. And therefore in the ſtory of *Dives* and *Lazarus* we find that the beggar dyed firſt; the good man *Lazarus* was firſt taken away from his miſery to his comfort, and afterwards the rich man died: and as the good many times die firſt, ſo all of them riſe firſt, as if it were a matter of haſte: And as the mothers breaſts ſwell and ſhoot and long to give food to her babe; ſo Gods bowels did yearn over his baniſhed Children, and he longs to cauſe them to eat and drink in his Kingdom. And at laſt the wicked ſhall riſe unto condemnation, for that muſt be done too; every man in his own order: Firſt Chriſt, then Chriſts Servants, and at laſt Chriſts Enemies. The firſt of theſe is the great ground of our Faith, the ſecond is the conſummation of all our hopes: the firſt is the foundation of God that ſtands ſure, the ſecond is that ſuperſtructure that ſhall never periſh: by the firſt we believe in God unto righteouſneſs, by the ſecond we live in God unto Salvation: But the third, for that alſo is true and muſt be conſidered, is the great affrightment of all them that live ungodly. But in the whole, Chriſts Reſurrection and ours is the *A and Ω of a Chriſtian*; that as *Jeſus Chriſt is the ſame yeſterday and to day, and the ſame for ever*, ſo may we in Chriſt become the morrow of the Reſurrection, the ſame or better than yeſterday in our natural life; the ſame body and the ſame ſoul tyed together in the ſame eſſential union, with this only difference, that not nature but Grace and Glory with an Hermetick ſeal give us a new ſignature, whereby we ſhall no more be changed, but like unto Chriſt our head we ſhall become the ſame for ever. Of theſe I ſhall diſcourſe in order. 1. That Chriſt who is the firſt-fruits, is the firſt in this order: he is already riſen from the dead. 2. We ſhall all take our turns, we ſhall die, and as ſure as death we ſhall all riſe again. And 3. This very order is effective of the thing itſelf. That Chriſt is firſt riſen, is the demonſtration and certainty of ours, for becauſe there is an order in this œconomy, the firſt in the kind is the meaſure of the reſt. If Chriſt be the firſt-fruits, we are the whole vintage, and we ſhall all die in the order of Nature, and ſhall riſe again in the order of Chriſt: They that are Chriſt's, and are found ſo at his coming, ſhall partake of his Reſurrection. But Chriſt firſt, then they that are Chriſt's: that's the order.

1. Chriſt is the firſt-fruits; he is already riſen from the dead: For he alone could not be held by death. *Free among the dead.*

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Φείξεν σε γέρων τότε Αἴδας ὀπαλαιγενὴς,
Καὶ λαοβόρῳ κύων, Ἀνεχάσατο βηλῷ·

Synes hym. 6.

Death was Sins eldeſt Daughter, and the Grave cloaths were her firſt mantle; but Chriſt was Conqueror over both, and came to take that away, and to diſarm this. This was a glory fit for the head of mankind, but it was too great and too good to be eaſily believed by incredulous and weak-hearted Man. It was at firſt doubted of by all that were concerned; but they that ſaw it had no reaſon to doubt any longer. But what's that to us who ſaw it not? Yes, very much, *Valde dubitatum eſt ab illis, ne dubitaretur à nobis*, ſaith S. *Auguſtine*, They doubted very much, that by their confirmation we might be eſtabliſhed and doubt no more. *Mary Magdalene* ſaw him firſt, and ſhe ran with joy and ſaid *ſhe had ſeen the Lord, and that he was riſen from the dead; but they believed her not: After that divers women together ſaw him*, and they told it, but had no thanks for their pains, and obtained no credit among the Diſciples: The two Diſciples that went to *Emaus* ſaw him, talked with him, eat with him, and they ran and told it: they told true, but no body believed them: Then S. *Peter* ſaw him, but he was not yet got into the Chair of the Catholick Church, they did not think him infallible, and ſo they believed him not at all. Five times in one day he appeared; for after all this he appeared to the Eleven; they were indeed tranſported with joy and wonder, but they would ſcarce believe their own eyes, and though they ſaw him they doubted. Well, all this was not enough; he was ſeen alſo of *James*, and ſuffered *Thomas* to thruſt his hand into his ſide, and appeared to S. *Paul*, and was ſeen by *five hundred brethren at once*. So that there is no capacity of mankind, no time, no place, but had an ocular demonſtration of his Reſurrection. He appeared to Men and Women, to the Clergy and the Laity, to ſinners of both ſexes; to weak men and to criminals, to doubters and deniers, at home and abroad, in publick and in private, in their houſes and their journeys, unexpected and by appointment, betimes in the morning and late at night, to them in conjunction and to them in diſperſion, when they did look for him and when they did not; *he appeared upon earth to many, and to* S. Paul *and* S. Stephen *from Heaven*: So that we can require no greater teſtimony than all theſe are able to give us; and they ſaw for themſelves and for us too, that the faith and certainty of the Reſurrection of *Jeſus* might be conveyed to all that ſhall die and follow Chriſt in their own order.

Now this being matter of fact, cannot be ſuppoſed infinite, but limited to time and place, and therefore to be proved by them who at that time were upon the place; good men and true, ſimple and yet loſers by the bargain, many and united, confident and conſtant, preaching it all their life, and ſtoutly maintaining it at their death: Men that would not deceive others, and Men that could not be deceived themſelves in a matter ſo notorious and ſo proved and ſo ſeen: and if this be not ſufficient credibility in a matter of fact as this was, then we can have no ſtory credibly tranſmitted to us, no Records kept, no Acts of Courts, no Narratives of the days of old, no Traditions of our Fathers, no memorials of them in the third Generation. Nay, if from theſe we have not ſufficient cauſes, and arguments of Faith, how ſhall we be able to know the will of Heaven upon Earth? unleſs God do not only tell it once, but always; and not only always to ſome men, but always to all men: for if ſome men muſt believe others, they can never do it in any thing more reaſonably than in this; and if we may not truſt them in this, then without a perpetual miracle no man could have Faith: for Faith could never come by hearing, by nothing but by ſeeing. But if there be any uſe of Hiſtory, any Faith in men, any honeſty in manners, any truth in humane entercourſe; if there be any uſe of Apoſtles or Teachers, of Ambaſſadors or Letters, of ears or hearing; if there be any ſuch thing as the Grace of Faith, that is leſs than demonſtration or intuition; then we may be as ſure that Chriſt the firſt-fruits is already riſen, as all theſe credibilities can make us. But let us take heed; as God hates a lie, ſo he hates incredulity; an obſtinate, a fooliſh and pertinacious underſtanding. What we do every minute of our lives in matters of little and great concernment, if we refuſe to do it in Religion, which yet is to be conducted as all humane affairs are, by humane inſtruments and arguments of perſwaſion proper to the nature of the thing, it is an obſtinacy as croſs to humane reaſon, as it is to Divine Faith.

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But this Article was ſo clearly proved, that preſently it came to paſs that men were no longer aſhamed of the Croſs, but it was worn upon breaſts, printed in the air, drawn upon foreheads, carried upon Banners, put upon Crowns Imperial, preſently it came to paſs that the Religion of the deſpiſed Jeſus did infinitely prevail: a Religion that taught men to be meek and humble, apt to receive injuries, but unapt to do any; a Religion that gave countenance to the poor and pitiful, in a time when riches were adored, and ambition and pleaſure had poſſeſſed the heart of all mankind; a Religion that would change the face of things, and the hearts of men, and break vile habits into gentleneſs and counſel; that ſuch a Religion, in ſuch a time, by the Sermons and conduct of Fiſhermen, men of mean breeding and illiberal Arts, ſhould ſo ſpeedily triumph over the Philoſophy of the world, and the arguments of the ſubtle, and the Sermons of the Eloquent; the power of Princes and the Intereſts of States, the inclinations of nature and the blindneſs of zeal, the force of cuſtom and the ſolicitation of paſſions, the pleaſures of ſin and the buſie arts of the Devil; that is againſt Wit and Power, Superſtition and Wilfulneſs, Fame and Money, Nature and Empire, which are all the cauſes in this World that can make a thing impoſſible; this, this is to be aſcribed to the power of God, and is the great demonſtration of the Reſurrection of Jeſus. Every thing was an Argument for it, and improved it; no Objection could hinder it, no Enemies deſtroy it; whatſoever was for them, it made the Religion to increaſe; whatſoever was againſt them, made it to increaſe; Sun-ſhine and Storms, fair Weather or foul, it was all one as to the event of things: for they were inſtruments in the hands of God, who could make what himſelf ſhould chuſe to be the product of any cauſe; ſo that if the Chriſtians had peace, they went abroad and brought in converts; if they had no peace but perſecution, the Converts came in to them. In proſperity they allured and enticed the World by the beauty of holineſs; in affliction and trouble they amazed all men with the ſplendor of their Innocence, and the glories of their patience; and quickly it was that the World became Diſciple to the glorious *Nazarene*, and men could no longer doubt of the Reſurrection of Jeſus, when it became ſo demonſtrated by the certainty of them that ſaw it, and the courage of them that died for it, and the multitude of them that believed it; who by their Sermons and their Actions, by their publick Offices and Diſcourſes, by Feſtivals and Euchariſts, by Arguments of Experience and Senſe, by Reaſon and Religion, by perſwading rational Men, and eſtabliſhing believing Chriſtians, by their living in the obedience of Jeſus, and dying for the teſtimony of Jeſus, have greatly advanced his Kingdom, and his Power, and his Glory, into which he entred after his Reſurrection from the dead. For he is the firſt-fruits; and if we hope to riſe through him, we muſt confeſs that himſelf is firſt riſen from the dead. That's the firſt particular.

2. There is an order for us alſo: We alſo ſhall riſe again:

Combuſtúſque ſenex tumulo procedit adultus,
Conſumens dat membra rogus; -----

The aſhes of old *Camillus* ſhall ſtand up ſpritely from his Urn; and the Funeral fires ſhall produce a new warmth to the dead bones of all thoſe who died under the arms of all the Enemies of the *Roman* greatneſs. This is a leſs wonder than the former: for *admonetur omnis ætas jam fieri poſſe quod aliquando factum eſt.* If it was done once, it may be done again; for ſince it could never have been done but by a power that is infinite, that infinite muſt alſo be eternal and indeficient. By the ſame Almighty power which reſtored life to the dead body of our living Lord, we may all be reſtored to a new life in the Reſurrection of the dead.

When Man was not, what power, what cauſes made him to be? whatſoever it was, it did then as great a work as to raiſe his body to the ſame being again; and becauſe we know not the method of Natures ſecret changes, and how we can be faſhioned beneath *in ſecreto terræ*, and cannot handle and diſcern the poſſibilities and ſeminal powers in the aſhes of diſſolved bones, muſt our ignorance in Philoſophy be put in balance againſt the Articles of Religion, the hopes of Mankind, the Faith of Nations and the truth of God? and are our opinions of the power of God ſo low, that our underſtanding muſt be his meaſure; and he ſhall be confeſſed to do nothing unleſs it be made plain in our Philoſophy? Certainly we have a low opinion of God unleſs we believe he can do more things than we can underſtand: But let us hear S. *Paul*'s demonſtration; If the Corn dies and lives again; if it lays

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its body down, ſuffers alteration, diſſolution and death, but at the Spring riſes again in the verdure of a leaf, in the fulneſs of the ear, in the kidneys of Wheat; if it proceeds from little to great, from nakedneſs to ornament, from emptineſs to plenty, from unity to multitude, from death to life: be a Sadducee no more, ſhame not thy underſtanding, and reproach not the weakneſs of thy Faith, by thinking that Corn can be reſtored to life, and Man cannot; eſpecially ſince in every Creature the obediential capacity is infinite, and cannot admit degrees; for every Creature can be any thing under the power of God, which cannot be leſs than infinite. SERM. VII.

But we find no obſcure foot ſteps of this myſtery even amongſt the Heathens: *Pliny* reports that *Appion* the Grammarian by the uſe of the Plant *Oſiris* called *Homer* from his Grave; and in *Valerius Maximus* we find that *Ælius Tubero* returned to life when he was ſeated in his Funeral pile; and in *Plutarch*, that *Solcus* after three days burial did live; and in *Valerius* that *Æris Pamphilius* did ſo after ten days. And it was ſo commonly believed, that *Glaucus* who was choaked in a veſſel of honey did riſe again, that it grew to a Proverb; *Glaucus poto melle ſurrexit*; *Glaucus* having taſted honey, died and lived again. I pretend not to believe theſe ſtories to be true; *but from theſe inſtances it may be concluded that* they believed it poſſible that there ſhould be a Reſurrection from the dead; and natural reaſon, and their Philoſophy did not wholly deſtroy their hopes and expectation to have a portion in this Article.

For God knowing that the great hopes of Man, that the biggeſt endearment of Religion, the ſanction of private Juſtice, the band of Piety and holy Courage, *does wholly derive from the Article of the Reſurrection*, was pleaſed not only to make it credible, but eaſie and familiar to us; and we ſo converſe every night with the Image of death, that every morning we find an argument of the Reſurrection. *Sleep and Death have but one mother, and they have one name in common.*

Soles occidere & redire poſſunt,
Nobis cum ſemel occidit lux brevis,
Nox eſt perpetua una dormienda. Catul.

Charnel-houſes are but κοιμητήρια, Cœmeteries or ſleeping-places, and they that die are fallen aſleep, and the Reſurrection is but an awakening and ſtanding up from ſleep: but in ſleep our ſenſes are as faſt bound by Nature, as our Joynts are by the Grave-cloaths; and unleſs an *Angel of God awaken us every morning*, we muſt confeſs our ſelves as unable to converſe with men, as we now are afraid to die and to converſe with Spirits. But however Death itſelf is no more; it is but darkneſs and a ſhadow, a reſt and a forgetfulneſs. *What is there more in death? what is there leſs in ſleep?* For do we not ſee by experience that nothing of equal loudneſs does awaken us ſooner than a mans voice, eſpecially if he be called by name? and thus alſo it ſhall be in the Reſurrection: We ſhall be awakened by the voice of a man, and he that called *Lazarus* by name from his Grave ſhall alſo call us: for although S. *Paul* affirms, *that the trumpet ſhall ſound, and there ſhall be the voice of an Arch-Angel*; yet this is not a word of Nature, but of Office and Miniſtery: Chriſt himſelf is that *Arch-Angel*, and he ſhall *deſcend with a mighty ſhout*, (ſaith the Apoſtle) *and all that are in the grave ſhall hear his voice*, ſaith S. *John*: So that we ſhall be awakened by the voice of a Man, becauſe we are only fallen aſleep by the decree of God; and when the Cock and the Lark call us up to prayer and labour, the firſt thing we ſee is an argument of our Reſurrection from the dead. And when we conſider what the Greek Church reports, That amongſt them the bodies of them that die Excommunicate will not return to duſt till the Cenſure be taken off; we may with a little faith and reaſon believe, that the ſame power that keeps them from their natural Diſſolution, can recal them to life and union. I will not now inſiſt upon the ſtory of the Riſing Bones ſeen every year in *Egypt*, nor the pretences of the Chymiſts, that they from the aſhes of flowers can re-produce from the ſame materials the ſame beauties in colour and figure; for he that proves a certain Truth from an uncertain Argument, is like him that wears a wooden leg when he hath two ſound legs already; it hinders his going, but helps him not: the Truth of God ſtands not in need of ſuch ſupporters, Nature alone is a ſufficient Preacher:

1 Theſ. 4. 16. John 5. 28.

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Dracontius de opere Dei.

Quæ nunc herba fuit, lignum jacet, herba futura,
Aeriæ mudantur aves cum penna vetuſta,
Et nova ſubveſtit reparatas pluma volucres.

Night and Nay, the Sun returning to the ſame point of Eaſt, every change of Species in the ſame matter, Generation and Corruption, the Eagle renewing her youth, and the Snake her skin, the Silk-worm and the Swallows, the care of poſterity and the care of an immortal name, Winter and Summer, the Fall and Spring, the Old Teſtament and the New, the words of *Job*, and the Viſions of the Prophets, the Prayer of *Ezekiel* for the reſurrection of the men of *Ephraim*, and the return of *Jonas* from the Whales belly, the Hiſtories of the Jews and the Narratives of Chriſtians, the Faith of believers and the Philoſophy of the reaſonable; all joyn in the verification of this Myſtery. And amongſt theſe heaps it is not of the leaſt conſideration, that there was never any good man, who having been taught this Article, but if he ſerved God, he alſo relied upon this. If he believed God, he believed this; and therefore S. *Paul* ſays that they who were ἐλπίδα μὴ ἔχοντες, were alſo ἄθεοι ἐν κόσμῳ, they who had no hope (meaning of the Reſurrection) were alſo Atheiſts, and without God in the world. And it is remarkable what S. *Auguſtine* obſerves, That when the World ſaw the righteous *Abel* deſtroyed, and that the murderer outlived his crime and built up a numerous Family, and grew mighty upon Earth, they neglected the ſervice of God upon that account, till God in pity of their prejudice and fooliſh arguings took *Enoch* up to Heaven to recover them from their impieties, by ſhewing them that their bodies and ſouls ſhould be rewarded for ever in an Eternal union. But Chriſt the firſt-fruits is gone before, and himſelf did promiſe, that when himſelf was lifted up he would draw all men after him: *Every man in his own order*; firſt Chriſt, then *they that are Chriſt's at his coming*. And ſo I have done with the ſecond particular, not Chriſt only, but we alſo ſhall riſe in Gods time and our order.

But concerning this order I muſt ſpeak a word or two, not only for the fuller handling the Text, but becauſe it will be matter of application of what hath been already ſpoken of the Article of the Reſurrection.

3. Firſt Chriſt and then we: And we therefore becauſe Chriſt is already riſen: But you muſt remember, that the Reſurrection and Exaltation of Chriſt was the reward of his perfect obedience and pureſt holineſs, and he calling us to an imitation of the ſame obedience, and the ſame perfect holineſs, prepares a way for us to the ſame Reſurrection. If we by holineſs become the Sons of God as Chriſt was,
Luke 14. 14. we ſhall alſo, as he was, become the Sons of God in the Reſurrection: But upon no other terms. So ſaid our bleſſed Lord himſelf: *Ye which have followed me in the Regeneration, when the Son of man ſhall ſit on the throne of his glory, ye alſo ſhall ſit upon Thrones judging the Tribes of Iſrael.* For as it was with Chriſt the firſt fruits, ſo it ſhall be with all Chriſtians in their own order: as with the Head, ſo it ſhall be with the Members. He was the Son of God by love and obedience, and then became the Son of God by Reſurrection from the dead to life Eternal, and ſo ſhall we; but we cannot be ſo in any other way. To them that are Chriſt's, and to none elſe ſhall this be given: For we muſt know that God hath ſent Chriſt into the World to be a great example and demonſtration of the Oeconomy and Diſpenſation of Eternal life. As God brought Chriſt to glory, ſo he will bring us, but by no other method. He firſt obeyed the will of God, and patiently ſuffered the will of God; he died and roſe again, and entred into glory; and ſo muſt we. Thus Chriſt is made *Via, Veritas, & Vita*, the Way, the Truth, and the Life; that is, the true way to Eternal life: He firſt trode this Wine-preſs, and we muſt inſiſt in the ſame ſteps, or we ſhall never partake of this bleſſed Reſurrection. He was made the Son of God in a moſt glorious manner, and we by him, by his merit, by his grace, and by his example: but other than this there is no way of Salvation for us: That's the firſt and great effect of this glorious order.

4. But there is one thing more in it yet: *Every man in his own order. Firſt Chriſt*, and then *they that are Chriſts*: But what ſhall become of them that are not Chriſts?
Rev. 20. 6. why there is an order for them too: Firſt, *they that are Chriſts*; and then *they that are not his.* * *Bleſſed and holy is he that hath his part in the firſt Reſurrection:* There is a firſt and a ſecond Reſurrection even after this life; *The dead in Chriſt*
1 Theſ 4. 16. *ſhall riſe firſt*: Now bleſſed are they that have their portion here; *for upon theſe the*

ſecond

ſecond death ſhall have no power. As for the recalling the wicked from their Graves, it is no otherwiſe in the ſenſe of the Spirit to be called a Reſurrection, than taking a Criminal from the Priſon to the Bar, is a giving of Liberty. When poor *Attilius Aviola* had been ſeized on by an Apoplexy, his friends ſuppoſing him dead carried him to his Funeral pile: but when the fire began to approach, and the heat to warm the body, he revived, and ſeeing himſelf incircled with Funeral flames, called out aloud to his friends to reſcue, not the *dead*, but the *living* Aviola *from that horrid burning: But it could not be, he only was reſtored from his ſickneſs to fall into death, and from his dull diſeaſe to a ſharp and intolerable torment.* Juſt ſo ſhall the wicked live again; they ſhall receive their Souls, that they may be a portion for Devils; they ſhall receive their bodies that they may feel the everlaſting burning: they ſhall ſee Chriſt, that they may *look on him whom they have pierced*: and they ſhall hear the voice of God paſſing upon them the intolerable ſentence; they ſhall come from their Graves that they may go into hell; and live again, that they may die for ever. So have we ſeen a poor condemned Criminal, the weight of whoſe ſorrows ſitting heavily upon his ſoul, hath benummed him into a deep ſleep, till he hath forgotten his groans, and laid aſide his deep ſighings; but on a ſudden comes the Meſſenger of death, and unbinds the Poppy Garland, ſcatters the heavy Cloud that incircled his miſerable head, and makes him return to acts of life, that he may quickly deſcend into death and be no more. So is every Sinner that lies down in ſhame, and makes his grave with the wicked; he ſhall indeed riſe again, and be call'd upon by the voice of the Archangel; but then he ſhall deſcend into ſorrows greater than the reaſon and the patience of a man, weeping and ſhrieking louder than the groans of the miſerable children in the Valley of *Hinnom.*

Theſe indeed are ſad ſtories, but true as the voice of God, and the Sermons of the Holy Jeſus. They are Gods Words, and Gods Decrees; and I wiſh that all who profeſs the belief of theſe, would conſider ſadly what they mean. If ye believe the Article of the Reſurrection, then you know that in your body you ſhall receive what you did in the body, whether it be good or bad. It matters not now very much whether our bodies be beauteous or deformed; for if we glorifie God in our bodies, God ſhall make our bodies glorious. It matters not much whether we live in eaſe and pleaſure, or eat nothing but bitter herbs; the body *that lies in duſt and aſhes, that goes ſtooping and feeble*, that lodges at the foot of the Croſs, and dwells in diſcipline, ſhall be *feaſted at the eternal Supper of the Lamb.* And ever remember this, That beaſtly pleaſures and lying lips, and a deceitful tongue, and a heart that ſendeth forth proud things, are no good diſpoſitions to a bleſſed Reſurrection.

Οὐ καλὸν ἁρμονίην ἀναλύεμϑαι ἀνθρώποιο.

It is not good that in the body we live a life of diſſolution, for that's no good harmony with that purpoſe of Glory which God deſigns the body.

Καὶ τάχα δ' ἐκ γαίης ἐλπίζομϑα εἰς φάος ἐλθεῖν,
Λείψαν' ἀποιχομϑώων ἔπιθεν ϑεοὶ τελέϑονται,

ſaid *Phocylides*; for we hope that from our beds of darkneſs we ſhall riſe into Regions of light, and ſhall become like unto God: They ſhall partake of a Reſurrection to life; and what this can infer is very obvious: For if it be ſo hard to believe a Reſurrection from one death, let us not be dead in treſpaſſes and ſins; for a Reſurrection from two deaths will be harder to be believed, and harder to be effected. But if any of you have loſt the life of Grace, and ſo forfeited all your title to a life of Glory, betake your ſelves to an early and an entire piety, that when by this firſt Reſurrection you have made this way plain before your face, you may with confidence expect a happy Reſurrection from your graves: For if it be poſſible that the Spirit, when it is dead in ſin, can ariſe to a life of Righteouſneſs; much more it is eaſie to ſuppoſe, that the body after death is capable of being reſtor'd again: And this is a conſequent of S. *Paul*'s Argument, *Rom.* 5. 10. *If when ye were enemies ye were reconciled by his death, much more being reconciled we ſhall be ſaved by his life*; plainly declaring, that it is a harder and more wonderful thing for a wicked man to become the friend of God, than for one that is ſo, to be carried up to heaven and partake of his Glory. The firſt Reſurrection is certainly the greater miracle:

But

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But he that hath riſen once, may riſe again; and this is as ſure as that he that dies once, may die again, and die for ever. But he who partakes of the death of Chriſt by Mortification, and of his Reſurrection by holineſs of life and a holy Faith, ſhall, according to the expreſſion of the Prophet *Iſaiah*, Iſa. 26. 20. *Enter into his chamber of death*; when Nature and Gods decree *ſhall ſhut the doors upon him, and there he ſhall be hidden for a little moment*: But then ſhall they that dwell in duſt awake and ſing, with Chriſts dead body ſhall they ariſe; all ſhall riſe, *but every man in his own order; Chriſt the firſt-fruits, then they that are Chriſts at his coming.* Amen.

I have now done with my meditation of the Reſurrection; but we have a new and a ſadder ſubject to conſider. It is glorious and brave when a Chriſtian contemplates thoſe Glories which ſtand at the foot of the Account of all Gods Servants; but when we conſider, that before all or any thing of this happens, every Chriſtian muſt twice *exuere hominem*, put off the Old man, and then lie down in duſt, and the diſhonours of the grave, it is *Vinum Myrrhatum*, there is Myrrhe put into our Wine; it is wholſome, but it will allay all our pleaſures of that glorious expectation: But no man can eſcape it. After that the Great *Cyrus* had ruled long in a mighty Empire, yet there came a Meſſage from Heaven, not ſo ſad it may be, yet as decretory as the Hand-writing on the wall that arreſted his Succeſſor *Darius*, Σὺ σκευάζου, ὦ Κῦρε, ἤδη γὰρ εἰς θεοὺς ἄπει, *Prepare thy ſelf, O* Cyrus, *and then go unto the Gods*; he laid aſide his Tire and his beauteous Diadem, and cover'd his face with a cloth, and in a ſingle Linnen laid his honour'd head in a poor humble Grave: and none of us all can avoid this Sentence: For if Wit and Learning, great Fame and great Experience; if Wiſe notices of Things, and an honourable Fortune; if Courage and Skill, if Prelacy and an honourable Age, if any thing that could Greatneſs and Immunity to a wiſe and prudent Man, could have been put in bar againſt a ſad day, and have gone for good plea, this ſad Scene of Sorrows had not been the entertainment of this Aſſembly. But tell me, where are thoſe great Maſters, who while they lived, flouriſh'd in their ſtudies? *Jam eorum Prebendas alii poſſident, & neſcio utrum de iis cogitant*; Other men have got their Prebends and their Dignities, and who knows whether ever they remember them or no? While they liv'd they ſeem'd nothing; when they are dead every man for a while ſpeaks of them what they pleaſe, and afterwards they are as if they had not been. But the piety of the Chriſtian Church hath made ſome little proviſion towards an artificial Immortality for brave and worthy perſons; and the Friendſhips which our dead contracted while they were alive, require us to continue a fair memory as long as we can; but they expire in monthly minds, or at moſt in a faint and declining Anniverſary;

---------- ἐπεὶ φίλῳ ὅτις ἑταίρῳ
Μέμνεται κταμένοιο καὶ ἀκνυται οὐκ ἔτ' ἐόντι.

And we have great reaſon ſo to do in this preſent ſad accident of the death of our late moſt Reverend Primate, whoſe death the Church of *Ireland* hath very great reaſon to deplore: and we have great obligation to remember his very many worthy Deeds done for this poor afflicted and deſpiſed Church. S. *Paul* made an excellent Funeral Oration, as it were inſtituting a Feaſt of All Saints, *Who all died having obtained a good report*: And that excellent preacher in the 11 *cap.* of the *Hebrews*, made a Sermon of their Commemoration. For ſince good men, while they are alive, have their Converſation in Heaven; when they are in Heaven 'tis alſo fit that they ſhould in their good Names live upon Earth. And as their great Examples are an excellent Sermon to the living, and the praiſing them when Envy and Flattery can have no intereſt to interpoſe, as it is the beſt and moſt vigorous Sermon and Incentive to great things; ſo to conceal what good God hath wrought by them, is great unthankfulneſs to God and to good men.

When *Dorcas* died, the Apoſtle came to ſee the dead Corps, and the Friends of the Deceaſed expreſſed their grief and their love by ſhewing the Coats that ſhe, whilſt ſhe lived, wrought with her own hands: She was a good Needle-woman and a good Huſwife, and did good to mankind in her little way, and that it ſelf ought not to be forgotten; and the Apoſtle himſelf was not diſpleaſed with their little Sermons, and that ὐφήμισμὸς which the women made upon that ſad interview. But if we may have the ſame liberty to record the worthy things of this our moſt venerable Father

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Father and Brother, and if there remains no more of that Envy which uſually obſcures the ſplendor of living Heroes; if you can with your charitable, though weeping eyes behold the great gifts of God with which he adorned this great Prelate, and not object the failings of humanity to the participation of the Graces of the Spirit, or think that Gods Gifts are the leſs becauſe they are born in earthen Veſſels, πανλε γδ κλύτα δῶρα κεραυσάμβροι φορέυσιν, for all men bear Mortality about them, and the Cabinet is not ſo beauteous as the Diamond that ſhines within its boſom; then we may without interruption pay this duty to Piety and Friendſhip, and Thankfulneſs, and deplore our ſad loſs by telling a true and ſad ſtory of this great man, whom God hath lately taken from our eyes.

He was bred in *Cambridge*, in *Sidney-Colledge*, under Mr. *Hulet*, a grave and a worthy man; and he ſhewed himſelf not only a fruitful Plant by his great progreſs in his Studies, but made him another return of gratitude, taking care to provide a good Imployment for him in *Ireland*, where he then began to be greatly intereſted. It was ſpoken as an honour to *Auguſtus Cæſar*, that he gave his Tutor an honourable Funeral; and *Marcus Antoninus* erected a Statue unto his; and *Gratian* the Emperor made his Maſter *Auſonius* to be *Conſul*: And our worthy Primate knowing the Obligation which they paſs upon us, who do *Obſtetricare gravidæ animæ*, help the parturient Soul to bring forth fruits according to its ſeminal powers, was careful not only to reward the induſtry of ſuch perſons ſo uſeful to the Church in the cultivating *infantes palmarum*, young Plants, whoſe joynts are to be ſtretched and made ſtreight; but to demonſtrate that his Scholar knew how to value Learning, when he knew ſo well how to reward the Teacher.

Having paſs'd the courſe of his Studies in the Univerſity, and done his Exerciſe with that applauſe which is uſually the Reward of pregnant Wits and hard Study, he was remov'd into *York-ſhire*, where firſt in the City of *York* he was an aſſiduous Preacher; but by the diſpoſition of the Divine Providence he happened to be engaged at *North-Alerton* in Diſputation with three pragmatical Romiſh Prieſts of the Jeſuits Order, whom he ſo much worſted in the Conference, and ſo ſhamefully diſadvantaged by the evidence of Truth, repreſented wiſely and learnedly, that the famous Primate of *York*, Archbiſhop *Matthews*, a learned and an excellent Prelate, and a moſt worthy Preacher, hearing of that Triumph, ſent for him and made him his Chaplain; in whoſe Service he continued till the death of the Primate, but in that time had given ſo much teſtimony of his dexterity in the conduct of Eccleſiaſtical and Civil Affairs, that he grew dear to his Maſter. In that Imployment he was made Prebendary of *York*, and then of *Rippon*, the Dean of which Church having made him his Sub-Dean, he managed the Affairs of that Church ſo well that he ſoon acquired a greater fame, and entred into the poſſeſſion of many hearts, and admiration to thoſe many more that knew him. There and at his Parſonage he continued long to do the duty of a learned and good Preacher, and by his Wiſdom, Eloquence and Deportment, ſo gain'd the affections of the Nobility, Gentry, and Commons of that Countrey, that at his return thither upon the bleſſed Reſtauration of His moſt Sacred Majeſty he knew himſelf oblig'd enough and was ſo kind as to give them a Viſit; ſo they by their coming in great numbers to meet him, their joyful Reception of him, their great Careſſing of him when he was there, their forward hopes to enjoy him as their Biſhop, their trouble at his Departure, their unwillingneſs to let him go away, gave ſignal teſtimonies that they were wiſe and kind enough to underſtand and value his great worth.

But while he lived there he was like a Diamond in the duſt (or *Lucius Quinctius* at the Plough;) his low Fortune covered a moſt valuable perſon, till he became obſerv'd by Sir *Thomas Wentworth* Lord Preſident of *York*, whom we all knew for his great Excellencies and his great but glorious Misfortunes. This rare Perſon eſpied the great Abilities of Doctor *Bramhall*, and made him his Chaplain, and brought him into *Ireland*, as one whom he believ'd would prove the moſt fit Inſtrument to ſerve in that deſign, which for two years before his arrival here he had greatly meditated and reſolved, the Reformation of Religion, and the Reparation of the broken Fortunes of the Church: The Complaints were many, the Abuſes great, the cauſes of the Church vaſtly numerous; but as faſt as they were brought in, ſo faſt they were by the Lord Deputy referred back to Dr. *Bramhall*, who by his indefatigable Pains, great Sagacity, perpetual watchfulneſs, daily and hourly Conſultations, reduc'd things to a more tolerable condition than they had been left in by the ſchiſmatical Principles of ſome, and the unjuſt prepoſſeſſions of others, for many years

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years before: For at the Reformation the Popiſh Biſhops and Prieſts ſeemed to conform, and did ſo, that keeping their Biſhopricks they might enrich their Kindred, and dilapidate the Revenues of the Church, which by pretended Offices, falſe Informations, Fee-farms at contemptible Rents, and ungodly Alienations, were made low as poverty it ſelf, and unfit to miniſter to the needs of them that ſerv'd the Altar, or the nobleſt purpoſes of Religion: For hoſpitality decayed, and the Biſhops were eaſie to be oppreſſed by thoſe that would; and they complained, but for a long time had no helper, till God raiſed up that glorious Inſtrument the Earl of *Strafford*, who brought over with him as great affections to the Church and to all publick Intereſts, and as admirable Abilities, as ever before his time did inveſt and adorn any of the Kings Vice-gerents; and God fitted his hand with an Inſtrument good as his Skill was great: for the firſt Specimen of his Abilities and Diligence in recovery of ſome loſt Tithes, being repreſented to His late Majeſty of bleſſed and glorious Memory, it pleaſed His Majeſty upon the death of Biſhop *Downham* to advance the Doctor to the Biſhoprick of *Derry*, which he not only adorned with an excellent Spirit and a wiſe Government, but did more than double the Revenue, not by taking any thing from them to whom it was due, but by reſuming ſomething of the Churches Patrimony, which by undue means was detained in unfitting hands.

But his care was beyond his Dioceſs, and his zeal broke out to warm all his Brethren; and though by reaſon of the Favour and Piety of King *James* the eſcheated Counties were well provided for their Tithes, yet the Biſhopricks were not ſo well till the Primate, then Biſhop of *Derry*, by the favour of the Lord Lieutenant and his own inceſſant and aſſiduous Labour and wiſe conduct, brought in divers Impropriations, cancelled many unjuſt Alienations, and did reſtore them to a condition much more tolerable; I ſay much more tolerable; for though he raiſed them above contempt, yet they were not near to envy; but he knew there could not in all times be wanting too many that envied to the Church every degree of proſperity; ſo *Judas* did to Chriſt the expence of Oyntment, and ſo *Dionyſius* told the Prieſt, when himſelf ſtole the golden Cloak from *Apollo*, and gave him one of *Arcadian* home-ſpun, that it was warmer for him in Winter, and cooler in Summer. For ever ſince the Church by Gods bleſſing and the favour of Religious Kings and Princes, and pious Nobility, hath been endowed with fair Revenues, *inimicus homo*, the Enemy hath not been wanting by pretences of Religion to take away Gods portion from the Church, as if his Word were intended as an inſtrument to rob his Houſes. But when the *Iſraelites* were governed by a θεοκρατία, and God was their King, and *Moſes* his Lieutenant, and things were of his management, he was pleaſed by making great proviſions for them that miniſtred in the ſervice of the Tabernacle to conſign this truth for ever; That men, as they love God, at the ſame rate are to make proviſions for his Prieſts. For when himſelf did it, he not only gave the 48 Cities, with a mile of *Glebe* round about their City every way, and yet the whole Country was but 140 miles long, or thereabouts from *Dan* to *Beerſheba*; but beſides this they had the Tithe of all encreaſe, the firſt-fruits, Offerings, Vows, Redemptions, and in ſhort they had 24 ſorts of Dues, as *Buxtorf* relates; and all this either brought to the Barn home to them without trouble, or elſe as the nature of the thing required, brought to the Temple; the firſt to make it more profitable, and the ſecond to declare that they received it not from the people but from God, not the peoples kindneſs but the Lords inheritance; inſomuch that this ſmall Tribe of *Levi*, which was not the 40th part of the people, as the Scripture computes them, had a Revenue almoſt treble to any of the largeſt of the Tribes. I will not inſiſt on what *Villalpandus* obſerves, it may eaſily be read in the 45 of *Ezekiel* concerning that portion which God reſerves for himſelf and his ſervice; but whatſoever it be, this I ſhall ſay, that it is confeſſedly a prophecy of the Goſpel; but this I add, that they had as little to do, and much leſs than a Chriſtian Prieſt, and yet in all the 24 courſes the pooreſt Prieſt amongſt them might be eſteemed a rich man. I ſpeak not this to upbraid any man or any thing but Sacriledge and Murmur, nor to any other end but to repreſent upon what great and Religious grounds the then Biſhop of *Derry* did with ſo much care and aſſiduous labour endeavour to reſtore the Church of *Ireland* to that ſplendor and fulneſs; which as it is much conducing to the honour of God and of Religion, God himſelf being the Judge, ſo it is much more neceſſary for you than it is for us, and ſo this wiſe Prelate rarely well underſtood it; and having the ſame advantage and bleſſing as now we have, a gracious King, and a Lieutenant

Patron

Numb. 1. 46. 3. 39.

Seld. Hiſt. of Tythes, c. 2.

See *Philo.* περὶ τῶν τίνα γέρα ἱερέων.

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Patron of Religion and the Church, he improved the *depoſita pietatis*, as *Origen* calls them, the Gages of Piety, which the Religion of the ancient Princes and Nobles of this Kingdom had bountifully given to ſuch a comfortable competency, that though there be place left for preſent and future piety to enlarge it ſelf, yet no man hath reaſon to be diſcouraged in his duty; inſomuch that as I have heard from a moſt worthy hand that at his going into *England* he gave account to the Archbiſhop of *Canterbury* of 30000 *l.* a year, in the recovery of which he was greatly and principally inſtrumental. But the goods of this World are called waters by *Solomon*: Stollen waters are ſweet, and they are too unſtable to be ſtopt: ſome of theſe waters did run back from their proper Channel, and return to another courſe than God and the Laws intended; yet his labours and pious Counſels were not the leſs acceptable to God and good men, and therefore by a thankful and honourable recognition, the Convocation of the Church of *Ireland* hath tranſmitted in Record to poſterity their deep reſentment of his ſingular ſervices and great abilities in this whole affair. And this honour will for ever remain to that Biſhop of *Derry*; he had a *Zerubbabel* who repaired the Temple and reſtored its beauty, but he was the *Joſhua*, the High Prieſt, who under him miniſtred this bleſſing to the Congregations of the Lord.

Tract. 25. in S. Matthew.

But his care was not determined in the exterior part only, and Acceſſaries of Religion; he was careful, and he was proſperous in it, to reduce that Divine and excellent Service of our Church to publick and conſtant Exerciſe, to Unity and Devotion; and to cauſe the Articles of the Church of *England* to be accepted as the Rule of publick confeſſions and perſwaſions here, that they and we might be *Populus unius labii*, of one heart and one lip, building up our hopes of Heaven on a moſt holy Faith; and taking away that *Shibboleth* which made this Church liſp too undecently, or rather in ſome little degree to ſpeak the ſpeech of *Aſhdod*, and not the language of *Canaan*; and the excellent and wiſe pains he took in this particular no man can dehoneſtate or reproach, but he that is not willing to confeſs that the Church of *England* is the beſt Reformed Church in the world. But when the brave Roman Infantry under the Conduct of *Manlius* aſcended up to the Capitol to defend Religion and their Altars from the fury of the Gauls, they all prayed to God, *Ut quemadmodum ipſi ad defendendum templum ejus concurriſſent, ita ille virtutem eorum numine ſuo tueretur.* That as they came to defend his Temple by their Arms, ſo he would defend their Perſons and that Cauſe with his Power and Divinity. And this excellent man in the Cauſe of Religion found the like bleſſing which they prayed for; God by the proſperity of his labours and a bleſſed effect gave teſtimony not only of the Piety and Wiſdom of his purpoſes, but that he loves to bleſs a wiſe Inſtrument when it is vigorouſly employed in a wiſe and religious labour. He overcame the difficulty in defiance of all ſuch pretences as were made even from Religion it ſelf to obſtruct the better procedure of real and material Religion.

Theſe were great things and matter of great envy, and like the fiery eruptions of *Veſuvius* might with the very aſhes of Conſumption have buried another man. At firſt indeed, as his bleſſed Maſter the moſt holy Jeſus had, ſo he alſo had his *Annum acceptibilem*. At firſt the product was nothing but great admiration at his ſtupendious parts, and wonder at his mighty diligence, and obſervation of his unuſual zeal in ſo good and great things; but this quickly paſſed into the natural daughters of Envy, Suſpicion and Detraction, the Spirit of Obloquy and Slander. His zeal for recovery of the Church Revenues was called Oppreſſion and Rapine, Covetouſneſs and Injuſtice; his care of reducing Religion to wiſe and juſtifiable principles was called Popery and Arminianiſm, and I know not what names, which ſignifie what the Authors are pleaſed to mean, and the people to conſtrue and to hate. The intermedial proſperity of his Perſon and Fortune, which he had as an earneſt of a greater reward to ſo well-meant labours, was ſuppoſed to be the production of Illiberal Arts and ways of getting; and the neceſſary refreſhment of his wearied ſpirits, which did not always ſupply all his needs, and were ſometimes leſs than the permiſſions even of prudent charity, they called intemperance: *Dederunt enim malum Metelli Nevio poetæ*; their own ſurmiſes were the Bills of Accuſation, and the ſplendour of his great ἀγαθοεργία, or doing of good works, was the great probation of all their Calumnies. But if Envy be the accuſer, what can be the defences of Innocence?

Saucior

SERM. VII.

Saucior invidiæ morsu, quærenda medela est,
Dic quibus in terris sentiet æger opem?

Our Blessed Saviour knowing the unsatisfiable angers of men if their Money or Estates were medled with, refused to divide an Inheritance amongst Brethren: it was not to be imagined that this great person (invested, as all his Brethren were, with the infirmities of Mortality, and yet imployed in dividing and recovering, and apportioning of Lands) should be able to bear all that reproach which Jealousie and Suspicion, and malicious Envy could invent against him. But ἀπ' ἐχθρῶν πολλὰ μανθάνουσιν οἱ σοφοὶ, said *Sophocles*: And so did he; the Affrightments brought to his great Fame and Reputation made him to walk more warily, and do justly, and act prudently, and conduct his affairs by the measures of Laws, as far as he understood, and indeed that was a very great way: but there was *Aperta justitia, clausa manus*, Justice was open, but his Hand was shut; and though every Slanderer could tell a story, yet none could prove that ever he received a bribe to blind his eyes, to the value of a pair of Gloves: It was his own Expression, when he gave glory to God who had preserved him innocent. But because every mans cause is right in his own eyes, it was hard for him so to acquit himself, that in the Intrigues of Law and difficult Cases some of his Enemies should not seem (when they were heard alone) to speak reason against him. But see the greatness of Truth and Prudence, and how greatly God stood with him. When the numerous Armies of vexed people,

Turba gravis paci, placidæque inimica quieti,

heaped up Catalogues of Accusations, when the Parliament of *Ireland* imitating the violent procedures of the then disordered *English*, when his glorious Patron was taken from his head, and he was disrobed of his great defences; when Petitions were invited and Accusations furnished, and Calumny was rewarded and managed with art and power, when there were above 200 Petitions put in against him, and himself denyed leave to answer by word of mouth; when he was long imprisoned, and treated so that a guilty man would have been broken into affrightment and pitiful and low considerations; yet then he himself standing almost alone, like *Calimachus* at *Marathon* invested with enemies and covered with arrows, defended himself beyond all the powers of guiltiness, even with the defences of Truth and the bravery of Innocence, and answered the Petitions in writing, sometimes twenty in a day, with so much clearness, evidence of Truth, reality of Fact and Testimony of Law, that his very Enemies were ashamed and convinced; they found they had done like *Æsops* Viper, they licked the file till their tongues bled; but himself was wholly invulnerable. They were therefore forced to leave their muster-rolls and decline the particulars, and fall to their ἓν μέγα, to accuse him for going about to subvert the fundamental Laws; the way by which great *Strafford* and *Canterbury* fell; which was a device, when all reasons fail'd, to oppress the Enemy by the bold affirmation of a Conclusion they could not prove: they did like those *Gladiators* whom the Romans call'd *Retiarei*, when they could not stab their Enemies with their Daggers, they threw Nets over him, and cover'd him with a general mischief. But the Martyr King *Charles* the First of most Glorious and Eternal Memory, seeing so great a Champion likely to be oppress'd with numbers and despair, sent what rescue he could His Royal Letter for his Bail, which was hardly granted to him; and when it was, it was upon such hard terms, that his very delivery was a persecution. So necessary it was for them, who intended to do mischief to the Publick, to take away the strongest Pillars of the House. This thing I remark to acquit this great man from the Tongue of Slander, which had so boldly spoken, that it was certain something would stick; yet was so impotent and unarmed, that it could not kill that great Fame which his greater worthiness had procur'd him. It was said of *Hippasus* the *Pythagorean*, that being asked how and what he had done, he answered, *Nondum nihil, neque enim adhuc mihi invidetur*; I have done nothing yet, for no man envies me. He that does great things cannot avoid the tongues and teeth of Envy; but if Calumnies must pass for Evidences, the bravest Hero's must always be the most reproached Persons in the world.

Nascitur Ætolicus, pravum ingeniosus ad omne;
Qui facere assuerat, patriæ non degener artis,
Candida de nigris, & de candentibus atra.

Every

Every thing can have an ill name and an ill ſence put upon it; but God, who takes care of Reputations as he does of Lives, by the orders of his Providence confutes the ſlander, *ut memoria juſtorum ſit in benedictionibus*, that the memory of the righteous man might be embalm'd with honour: And ſo it hapned to this great man; for by a publick Warranty, by the concurrent Conſent of both Houſes of Parliament, the Libellous Petitions againſt him, the falſe Records and publick Monuments of injurious ſhame were cancell'd, and he was reſtor'd *in integrum* to that Fame where his great Labours and juſt Procedures had firſt eſtated him; which, though it was but juſtice, yet it was alſo ſuch honour, that it is greater than the virulence of tongues, which his worthineſs and their envy had arm'd againſt him.

But yet the great Scene of his troubles was but newly opened. I ſhall not refuſe to ſpeak yet more of his troubles, as remembring that *S. Paul*, when he diſcourſes of the glories of the Saints departed, he tells more of their Sufferings than of their Proſperities, as being that Laboratory and Cryſable in which God makes his Servants Veſſels of honour to his glory. The ſtorm quickly grew high; *& tranſitum eſt à linguis ad gladios*; and that was indeed ἀδικία ἔχουσα ὅπλα, Iniquity had put on arms; when it is *armata nequitia*, then a man is hard put to it. The Rebellion breaking out, the Biſhop went to his Charge at *Derry*; and becauſe he was within the defence of Walls, the execrable Traitor Sir *Phelim ô Neale* laid a ſnare to bring him to a diſhonourable death; for he wrote a Letter to the Biſhop, pretending Intelligence between them, deſir'd that according to their former Agreement ſuch a Gate might be deliver'd to him. The Meſſenger was not advis'd to be cautious, nor at all inſtructed in the art of Secrecy; for it was intended that he ſhould be ſearch'd, intercepted, and hang'd for ought they car'd: but the Arrow was ſhot againſt the Biſhop, that he might be accuſed for baſe Conſpiracy, and die with ſhame and ſad diſhonour. But here God manifeſted his mighty care of his Servants; he was pleaſed to ſend into the heart of the Meſſenger ſuch an affrightment, that he directly ran away with the Letter, and never durſt come near the Town to deliver it. This ſtory was publiſhed by Sir *Phelim* himſelf, who added, That if he could have thus enſnar'd the Biſhop, he had good aſſurance the Town ſhould have been his own: *Sed bonitas Dei prævalitura eſt ſuper omnem malitiam hominis*, The goodneſs of God is greater than all the malice of men; and nothing could ſo prove how dear that ſacred Life was to God, as his reſcue from the dangers. *Stantia non poterant tecta probare Deos*: To have kept him in a warm houſe had been nothing, unleſs the roof had fallen upon his head; that reſcue was a remark of Divine Favour and Providence. But it ſeems Sir *Phelim*'s Treaſon againſt the Life of this worthy Man had a Correſpondent in the Town; and it broke out ſpeedily; for what they could not effect by malicious ſtratagem, they did in part by open force; they turned the Biſhop out of the Town, and upon trifling and unjuſt pretences ſearch'd his Carriages, and took what they pleas'd, till they were aſham'd to take more: they did worſe than divorce him from his Church; for in all the Roman Divorces they ſaid, *Tuas tibi res habeto*, Take your goods and be gone; but Plunder was Religion then. However, though the uſage was ſad, yet it was recompenced to him by his taking Sanctuary in *Oxford*, where he was graciouſly receiv'd by that moſt incomparable and divine Prince; but having ſerved the King in *York-ſhire* by his Pen, and by his Counſels, and by his Intereſts, return'd back to *Ireland*, where under the excellent Conduct of his Grace the now Lord Lieutenant, he ran the riſque and fortune of oppreſſed Vertue.

But God having ſtill reſolv'd to afflict us, the good man was forced into the fortune of the Patriarchs, to leave his Country and his Charges, and ſeek for ſafety and bread in a ſtrange Land; for ſo the Prophets were us'd to do, wandring up and down in ſheeps-cloathing; but poor as they were, the World was not worthy of them: and this worthy man, deſpiſing the ſhame, took up his Croſs and followed his Maſter.

Exilium cauſa ipſa jubet ſibi dulce videri;
Et deſiderium dulce levat patriæ.

He was not aſhamed to ſuffer where the Cauſe was honourable and glorious; but ſo God provided for the needs of his Baniſhed, and ſent a man who could miniſter comfort to the afflicted, and courage to the perſecuted, and reſolutions to the tempted, and ſtrength to that Religion for which they all ſuffered.

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And here this great man was indeed triumphant; this was one of the last and best Scenes of his life: Ἐμέραι γὰρ ὅπλόγοι μάρτυρες σοφώταλοι, The last days are the best witnesses of a man. But so it was, that he stood up in publick and brave defence for the Doctrine and Discipline of the Church of *England*; First, by his Sufferings and great Example; for, *Verbis tantùm philosophari, non est Doctoris, sed Histrionis*; To talk well and not to do bravely, is for a Comedian, not a Divine: But this great man did both; he suffered his own Calamity with great courage, and by his wise Discourses strengthened the hearts of others.

For there wanted not diligent Tempters in the Church of *Rome*, who taking advantage of the Afflictions of His Sacred Majesty, in which state Men commonly suspect every thing, and like men in sickness are willing to change from side to side, hoping for ease and finding none, flew at Royal Game, and hop'd to draw away the King from that Religion which His most Royal Father, the best Man and the wisest Prince in the World, had seal'd with the best Bloud in *Christendom*, and which Himself suck'd in with His Education, and had confirm'd by Choice and Reason, and confess'd publickly and bravely, and hath since restor'd prosperously. *Millitiere* was the man, witty and bold enough to attempt a zealous and a foolish undertaking, who addressed himself with ignoble indeed, but witty, Arts to perswade the King to leave what was dearer to Him than His Eyes. It is true, it was a Wave dash'd against a Rock, and an Arrow shot against the Sun, it could not reach him; but the Bishop of *Derry* turn'd it also, and made it fall upon the Shooters head; for he made so ingenious, so learned, and so acute Reply to that Book; he so discover'd the Errors of the Roman Church, retorted the Arguments, stated the Questions, demonstrated the Truth, and sham'd their Procedures, that nothing could be a greater Argument of the Bishops Learning, great Parts, deep Judgment, quickness of Apprehension, and Sincerity in the Catholick and Apostolick Faith; or of the Follies and Prevarications of the Church of *Rome*. He wrote no Apologies for himself, though it were much to be wished that, as *Junius* wrote his own Life, or *Moses* his own Story, so we might have understood from himself how great things God had done for him and by him: but all that he permitted to God, and was silent in his own Defences; *Glorioſius enim eſt injuriam tacendo fugere, quàm reſpondendo ſuperare*. But when the Honour and Conscience of his King, and the Interest of a true Religion was at stake, the fire burned within him, and at last he spake with his tongue; he cried out like the Son of *Cræsus*, Ἄνθρωπε μὴ κτείνε Κροῖσον, Take heed and meddle not with the King; His Person is too sacred, and Religion too dear to him to be assaulted by vulgar hands. In short, he acquitted himself in this Affair with so much Truth and Piety, Learning and Judgment, that in those Papers his Memory will last unto very late succeeding Generations.

But this most Reverend Prelate found a nobler Adversary, and a braver Scene for his Contention: He found that the Roman Priests being wearied and baffled by the wise Discourses and pungent Arguments of the English Divines, had studiously declined any more to dispute the particular Questions against us, but fell at last upon a general Charge, imputing to the Church of *England* the great crime of Schism; and by this they thought they might with most probability deceive unwary and unskilful Readers; for they saw the Schism, and they saw we had left them; and because they consider'd not the Causes, they resolv'd to out-face us in the Charge: But now it was that *dignum nactus Argumentum*, having an Argument fit to employ his great Abilities,

Conſecrat hic præſul calamum calamique labores
Ante aras Domino læta trophæa ſuo;

the Bishop now dedicates his Labours to the service of God and of his Church, undertook the Question, and in a full Discourse proves the Church of *Rome* not only to be guilty of the Schism, by making it necessary to depart from them; but they did actuate the Schisms, and themselves made the first separation in the great point of the Popes Supremacy, which was the *Palladium* for which they principally contended. He made it appear that the Popes of *Rome* were Usurpers of the Rights of Kings and Bishops; that they brought in new Doctrines in every Age, that they impos'd their own Devices upon *Christendom* as Articles of Faith, that they prevaricated the Doctrines of the Apostles, that the Church of *England* only returned to her Primitive purity, that she joyned with Christ and his Apostles, that she agreed

in

in all the Sentiments of the Primitive Church. He ſtated the queſtions ſo wiſely, and conducted them ſo prudently, and handled them ſo learnedly, that I may truly ſay, they were never more materially confuted by any man, ſince the queſtions have ſo unhappily diſturbed Chriſtendom. *Verum hoc eos malè uſſit*: and they finding themſelves ſmitten under the fifth rib, ſet up an old Champion of their own, a *Goliah* to fight againſt the Armies of *Iſrael*; the old Biſhop of *Chalcedon*, known to many of us, replied to this excellent Book; but was ſo anſwered by a Rejoynder made by the Lord Biſhop of *Derry*, in which he ſo preſſed the former Arguments, refuted the Cavils, brought in ſo many impregnable Authorities and Probations, and added ſo many moments and weights to his diſcourſe, that the pleaſures of reading the Book would be the greateſt, if the profit to the Church of God were not greater. SERM. VII.

Flumina tum lactis, tum flumina nectaris ibant,
Flavaque de viridi ſtillabant ilice mella.

For ſo *Sampſon*'s Riddle was again expounded, *Out of the ſtrong came meat, and out of the eater came ſweetneſs*; his Arguments were ſtrong, and the Eloquence was ſweet and delectable; and though there ſtart up another combatant againſt him, yet he had only the honour to fall by the hands of *Hector*: ſtill *hæret lateri lethalis arundo*; the headed arrow went in ſo far, that it could not be drawn out, but the barbed ſteel ſtuck behind. And whenever men will deſire to be ſatisfied in thoſe great queſtions, the Biſhop of *Derry*'s Book ſhall be his Oracle.

I will not inſiſt upon his other excellent writings; but it is known every where with what Piety and *acumen* he wrote againſt the Manichean Doctrine of Fatal neceſſity, which a late witty man had pretended to adorn with a new Vizor; but this excellent Perſon waſhed off the Ceruſe and the meritricious paintings, rarely well aſſerted the œconomy of the Divine Providence; and having once more triumphed over his Adverſary, *plenus victoriarum & tropheorum*, betook himſelf to the more agreeable attendance upon ſacred Offices; and having uſefully and wiſely diſcourſed of the ſacred Rite of Confirmation, impoſed his hands upon the moſt Illuſtrious Princes, the Dukes of *York* and *Gloceſter*, and the Princeſs Royal, and miniſtred to them the Promiſe of the Holy Spirit, and miniſterially eſtabliſhed them in the Religion and Service of the holy Jeſus. And one thing more I ſhall remark, that at his leaving thoſe Parts upon the Kings Return, ſome of the Remonſtrant Miniſters of the Low Countries coming to take their leaves of this great man, and deſiring that by his means the Church of *England* would be kind to them, he had reaſon to grant it, becauſe they were learned men, and in many things of a moſt excellent belief; yet he reproved them, and gave them caution againſt it, that they approached too near and gave too much countenance to the great and dangerous errors of the Socinians.

He thus having ſerved God and the King abroad, God was pleaſed to return to the King and to us all, as in the *days of old, and we ſung the ſong of* David.

In convertendo captivitatem Sion: When King *David* and all his Servants returned to *Jeruſalem*, this great perſon having trod in the Winepreſs was called to drink of the Wine, and as an honorary Reward of his great ſervices and abilities, was choſen Primate of this National Church: In which time we are to look upon him, as the King and the Kings great Vicegerent did, as a perſon concerning whoſe abilities the World had too great teſtimony ever to make a doubt. It is true he was in the declenſion of his age and health; but his very Ruines were goodly; and they who ſaw the broken heaps of *Pompey*'s Theatre, and the cruſhed Obelisks, and the old face of beauteous *Philænium*, could not but admire the diſordered glories of ſuch magnificent ſtructures, which were venerable in their very duſt.

He ever was uſed to overcome all difficulties, only Mortality was too hard for him; but ſtill his Vertues and his Spirit was immortal, he ſtill took great care, and ſtill had new and noble deſigns, and propoſed to himſelf admirable things. He governed his Province with great juſtice and ſincerity;

Unus amplo conſulens paſtor gregi,
Somnos tuetur omnium ſolus vigil.

And had this remark in all his Governments; that as he was a great hater of Sacri-

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ledge, ſo he profeſſed himſelf a publick Enemy to Nonreſidence, and often would declare wiſely and religiouſly againſt it, allowing it in no caſe but of neceſſity or the greater good of the Church. There are great things ſpoken of his Predeceſſor *S. Patrick*, that he founded 700 Churches and Religious Convents, that he ordained 5000 Prieſts, and with his own hands conſecrated 350 Biſhops. How true the ſtory is I know not; but we were all witneſſes that the late Primate, whoſe memory we now celebrate, did by an extraordinary contingency of Providence in one day conſecrate two Archbiſhops and ten Biſhops; and did benefit to almoſt all the Churches in *Ireland*, and was greatly inſtrumental to the Re-endowments of the whole Clergy; and in the greateſt abilities and incomparable induſtry was inferior to none of his moſt glorious Anteceſſors.

Since the Canonization of Saints came into the Church, we find no Iriſh Biſhop canonized, except *S. Laurence* of *Dublin*, and *S. Malachias* of *Down*; indeed *Richard* of *Armagh*'s Canonization was propounded, but not effected; but the Character which was given of that learned Primate by *Trithemius* does exactly fit this our late Father; *Vir in Divinis Scripturis eruditus, ſecularis Philoſophiæ juriſque Canonici non ignarus, clarus ingenio, ſermone ſcholaſticus, in declamandis ſermonibus ad populum excellentis induſtriæ*: He was learned in the Scriptures, skill'd in ſecular Philoſophy, and not unknowing in the Civil and Canon Laws, (in which ſtudies I wiſh the Clergy were with ſome carefulneſs and diligence ſtill more converſant) he was of an excellent ſpirit, a Scholar in his diſcourſes, an early and induſtrious Preacher to the people. And as if there were a more particular ſympathy between their ſouls, our Primate had ſo great a Veneration to his memory, that he purpoſed, if he had lived, to have reſtored his Monument in *Dundalke*, which Time, or Impiety, or Unthankfulneſs had either omitted or deſtroyed. So great a lover he was of all true and inherent worth, that he loved it in the very memory of the dead, and to have ſuch great Examples tranſmitted to the intuition and imitation of poſterity.

De ſcriptor. Eccleſ.

At his coming to the Primacy he knew he ſhould at firſt eſpie little beſides the Ruines of Diſcipline, a Harveſt of thorns, and Hereſies prevailing in the hearts of the People, the Churches poſſeſſed by Wolves and Intruders, Mens hearts greatly eſtranged from true Religion; and therefore he ſet himſelf to weed the fields of the Church; he treated the Adverſaries ſometimes ſweetly, ſometimes he confuted them learnedly, ſometimes he rebuked them ſharply. He viſited his Charges diligently and in his own perſon, not by Proxies and inſtrumental Deputations: *Quærens non noſtra, ſed nos, & quæ ſunt Jeſu Chriſti*; he deſigned nothing that we knew of but the Redintegration of Religion, the Honour of God and the King, the Reſtoring of collapſed Diſcipline, and the Renovation of Faith and the Service of God in the Churches. And ſtill he was indefatigable, and, even at the laſt ſcene of his life, intended to undertake a Regal Viſitation. *Quid enim vultis me otioſum à Domino comprehendi?* ſaid one; he was not willing that God ſhould take him unimployed: But, good man, he felt his Tabernacle ready to fall in pieces, and could go no further, for God would have no more work done by that hand; he therefore eſpying this, put his houſe in order, and had lately viſited his Dioceſe, and done what he then could to put his Charge in order; for he had a good while ſince received the ſentence of death within himſelf, and knew he was ſhortly to render an account of his ſtewardſhip; he therefore upon a brisk alarm of death, which God ſent him the laſt *January*, made his Will; in which, beſides the prudence and preſence of ſpirit manifeſted in making juſt and wiſe ſettlement of his Eſtate, and proviſions for his Deſcendants; at midnight, and in the trouble of his ſickneſs and circumſtances of addreſſing death, ſtill kept a ſpecial ſentiment and made confeſſion of Gods admirable mercies, and gave thanks that God had permitted him to live to ſee the bleſſed Reſtauration of His Majeſty and the Church of *England*, confeſſed his Faith to be the ſame as ever, gave praiſes to God that he was born and bred up in this Religion, and prayed to God, and hoped he ſhould die in the Communion of this Church, which he declar'd to be the moſt pure and Apoſtolical Church in the whole World.

He prayed to God to pardon his frailties and infirmities, relied upon the mercies of God and the merits of Jeſus Chriſt, and with a ſingular ſweetneſs reſigned up his ſoul into the hands of his Redeemer.

But God, who is the great *Chorагus* and Maſter of the Scenes of Life and Death, was not pleaſed then to draw the Curtains; there was an Epilogue to his Life yet to be acted and ſpoken. He returned to actions and life, and went on in the methods

of

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of the ſame procedure as before; was deſirous ſtill to eſtabliſh the affairs of the Church, complained of ſome diſorders which he purpoſed to redreſs, girt himſelf to the work; but though his ſpirit was willing, yet his fleſh was weak; and as the Apoſtles in the Veſpers of Chriſts Paſſion, ſo he in the eye of his own Diſſolution was heavy, not to ſleep, but heavy unto death, and looked for the laſt warning, which ſeized on him in the midſt of buſineſs; and though it was ſudden, yet it could not be unexpected, or unprovided by ſurprize, and therefore could be no other than that εὐθανασία which *Auguſtus* uſed to wiſh unto himſelf, a civil and well-natured death, without the amazement of troubleſome circumſtances, or the great cracks of a falling houſe, or the convulſions of impatience. *Seneca* tells that *Baſſus Aufidius* was wont to ſay, *Sperare ſe nullum dolorem eſſe in illo extremo anhelitu, ſi tamen eſſet, habere aliquantum in ipſa brevitate ſolatii:* He hoped that the pains of the laſt Diſſolution were little or none; or if they were, it was full of comfort that they could be but ſhort. It happened ſo to this excellent man; his Paſſive Fortitude had been abundantly tried before, and therefore there was the leſs need of it now; his active Graces had been abundantly demonſtrated by the great and good things he did, and therefore his laſt ſcene was not ſo laborious, but God called him away ſomething after the manner of *Moſes*, which the Jews expreſs by *Oſculum oris Dei*, the Kiſs of Gods mouth; that is, a death indeed fore-ſignified, but gentle and ſerene, and without temptation. Epiſt. 30.

To ſumm up all; He was a wiſe Prelate, a learned Doctor, a juſt Man, a true Friend, a great Benefactor to others, a thankful Beneficiary where he was obliged himſelf. He was a faithful Servant to his Maſters, a Loyal Subject to the King, a zealous Aſſertor of his Religion againſt Popery on the one ſide, and Fanaticiſm on the other. The practice of his Religion was not ſo much in Forms and exterior Miniſteries, though he was a great obſerver of all the publick Rites and Miniſteries of the Church, as it was in doing good for others. He was like *Myſon*, whom the *Scythian Anarchaſis* ſo greatly praiſed, ὁ μύσων ἦν οἶκον οἰκῆσαι καλῶς, he governed his Family well, he gave to all their due of maintenance and duty; he did great benefit to mankind; he had the fate of the Apoſtle *S. Paul*, he paſſed through evil report and good report, as a deceiver and yet true. He was a man of great buſineſs and great reſort: *Semper aliquis in Cydonis domo*, as the Corinthians ſaid, There was always ſome body in *Cydons* houſe. He was μερίζων τὸν βίον ἔργῳ καὶ βίβλῳ, he divided his life into labour and his book; he took care of his Churches when he was alive, and even after his death, having left 500 *l.* for the Repair of his Cathedral of *Armagh* and *S. Peters* Church in *Drogheda*: He was an excellent Scholar, and rarely well accompliſhed; firſt inſtructed to great excellency by natural parts, and then conſummated by ſtudy and experience. *Melanchthon* was uſed to ſay, that himſelf was a Logician, *Pomeranus* a Grammarian, *Juſtus Jonas* an Orator, but that *Luther* was all theſe. It was greatly true of him, that the ſingle perfections which make many men eminent, were united in this Primate, and made him illuſtrious. Syneſ. Ep. 57.

At, at, Quintilium perpetuus ſopor
Urget: cui pudor & juſtitiæ ſoror
Incorrupta fides, nudaque veritas
Quando ullum inveniet parem?

It will be hard to find his Equal in all things: *Fortaſſe tanquam Phœnix anno quingenteſimo naſcitur*, that I may uſe the words of *Seneca*) *nec eſt mirum ex intervallo magna generari mediocria & in turbam naſcentia ſæpe fortuna producit: eximia vero ipſa raritate commendat.* For in him was viſible the great lines of *Hooker*'s Judiciouſneſs, of *Jewel*'s Learning, of the acuteneſs of Biſhop *Andrews*. He was skilled in more great things than one; and, as one ſaid of *Phidias*, he could not only make excellent Statues of Ivory, but he could work in Stone and Braſs: He ſhewed his Equanimity in Poverty, and his Juſtice in Riches; he was uſeful in his Country, and profitable in his Baniſhment; for as *Paræus* was at *Anvilla*, *Luther* at *Wittenburg*, *S. Athanaſius* and *S. Chryſoſtom* in their Baniſhment, *S. Hierom* in his retirement at *Bethlehem*, they were Oracles to them that needed it; ſo was he in *Holland* and *France*, where he was abroad; and beſide the particular endearments which his friends received from him, for he did do relief to his brethren that wanted, and ſupplied the Souldiers out of his ſtore in *Yorkſhire*, when himſelf could but ill ſpare it; but he received publick thanks from the Convocation of which he was

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President, and publick Justification from the Parliament where he was Speaker; so that although, as one said, *Miraculi instar vitæ iter, si longum, sine offensione percurrere*; yet no man had greater Enemies, and no man had greater justifications.

But God hath taken our *Elijah* from our heads this day: I pray God that at least his Mantle may be left behind, and that his Spirit may be doubled upon his Successor; and that we may all meet together with him at the right hand of the Lamb, where every man shall receive according to his deeds, whether they be good or whether they be evil. I conclude with the words of *Caius Plinius, Equidem beatos puto quibus Deorum munere datum est, aut facere scribenda, aut scribere legenda:* he wrote many things fit to be read, and did very many things worthy to be written; which if we wisely imitate, we may hope to meet him in the Resurrection of the just, and feast with him in the eternal Supper of the Lamb, there to sing perpetual Anthems to the honour of God the Father, Son and Holy Ghost: *To whom be all honour, &c.*

FINIS.

A

Funeral Sermon,

Preached at the

OBSEQUIES

OF THE

Right Honourable and moſt Vertuous Lady,

THE LADY

FRANCES,

Counteſs of

CARBERY:

Who deceaſed *October* the 9th 1650. at her Houſe *Golden-Grove* in *Caermarthen-ſhire.*

By *JEREMY TAYLOR*, D.D.

LONDON,

Printed by *R. Norton* for *R. Royſton*, Bookſeller to the King's moſt Excellent Majeſty. 1678.

To the

RIGHT HONOURABLE AND TRULY NOBLE

RICHARD Lord *VAUGHAN*,

Earl of *Carbery*, Baron of *Emlim* and *Molinger*, Knight of the Honourable Order of the *Bath*.

My Lord,

I Am not aſhamed to profeſs that I pay this part of Service to your Lordſhip moſt unwillingly: for it is a ſad office to be the chief Miniſter in a houſe of mourning, and to preſent an intereſted perſon with a branch of Cypreſs and a bottle of Tears. And indeed, my Lord, it were more proportionable to your needs to bring ſomething that might alleviate or divert your ſorrow, than to dreſs the Hearſe of your Dear Lady, and to furniſh it with ſuch circumſtances, that it may dwell with you, and lie in your Cloſet, and make your prayers and your retirements more ſad and full of weepings. But becauſe the Divine providence hath taken from you a perſon ſo excellent, a woman fit to converſe with Angels and Apoſtles, with Saints and Martyrs, give me leave to preſent you with her Picture, drawn in little and in water-colours, ſullied indeed with tears and the abrupt accents of a real and conſonant ſorrow; but drawn with a faithful hand, and taken from the life: and indeed it were too great a loſs to be deprived of her example and of her rule, of the original and of the copy too. The age is very evil and deſerved her not; but becauſe it is ſo evil, it hath the more need to have ſuch lives preſerved in memory to inſtruct our piety, or upbraid our wickedneſs. For now that God hath cut this tree of Paradiſe down from its ſeat of earth, yet ſo the dead trunk may ſupport a part of the declining Temple, or at leaſt ſerve to kindle the fire on the Altar. My Lord, I pray God this heap of ſorrow may ſwell your piety till it breaks into the greateſt joys of God and of Religion: and remember when you pay a tear upon the Grave, or to the memory of your Lady (that Dear and moſt excellent Soul) that you pay two more: one of repentance for thoſe things that may have cauſed this breach; and another of joy for the mercies of God to your Dear departed Saint, that he hath taken her into a place where ſhe can weep no more. My Lord, I think I ſhall, ſo long as I live, that is, ſo long as I am

Your Lordſhips

moſt humble Servant,

Jer. Taylor.

Pietati & Memoriæ Sacrum.

MOnumentum doloris ſingularis, paris fati & conditionis poſuit *Richardus* Comes *Carberienſis* ſibi vivo, & mortem nec exoptanti nec metuenti: Et dilectiſſimæ ſuæ Conjugi *Franciſcæ* Comitiſſæ in flore ætatis caſibus puerperii raptæ ex amplexibus Sanctiſſimi amoris. Fuit illa (deſcendat lachrymula Amice Lector) fuit inter caſtiſſimas prima, inter Conjuges amantiſſima, Mater optima: placidi oris, ſeveræ virtutis, converſationis ſuaviſſimæ: vultum hilarem fecit bona conſcientia, amabilem forma pluſquam Uxoria. Claris orta Natalibus, fortunam non mediocrem habuit; erat enim cum Unica Germana Hæres ex aſſe. Annos XIII, Menſes IV, ſupra Biduum vixit in Sanctiſſimo Matrimonio cum SUO quem effuſiſſime dilexit, & ſancte obſervavit; quem novit Prudentiſſimum, ſenſit Amantiſſimum, virum Optimum vidit & lætata eſt. Enixa prolem numeroſam, pulchram, ingenuam, formæ & Spei optimæ; quatuor Maſculos, *Franciſcum* Dominum *Vaughan*, *Johannem*, *Althamum*, quartum immaturum; fœminas ſex, Dominam *Franciſcam*, *Elizabethas* duas, *Mariam*, *Margaretam*, & *Althamiam* [poſt cujus partum paucis diebus obdormiit.] Totam prolem Maſculam (ſi demas abortivum illum) & fœminas omnes, præter *Elizabetham* alteram, & *Mariam*, ſuperſtites reliquit. Pietatis adeoque Spei plena obiit ix. *Octobr.* M.DC.L. Lachrymis ſuorum omnium tota irrigua conditur in hoc cœmeterio, ubi cum Deo Opt. Max. viſum fuerit, ſperat ſe reponendum Conjux mœſtiſſimus: interea temporis luctui, ſed pietati magis vacat, ut in ſuo tempore ſimul lætentur Par tam Pium, tam Nobile, tam Chriſtianum in gremio *Jeſu*, uſque dum Coronæ adornentur accipiendæ in Adventu Domini.

AMEN.

Cum ille vita defunctus fuerit, Marmor loquetur, quod adhuc tacere jubet virtus Modeſta: interim vitam ejus obſerva, & leges quod poſtea hic inſcriptum amabunt & colent Poſteri.

Ora & abi.

A Funeral Sermon, &c.

SERMON VIII.

2 Sam. 14. 14.

For we muſt needs die, and are as water ſpilt on the ground which cannot be gathered up again: neither doth God reſpect any perſon: yet doth he deviſe means that his baniſhed be not expelled from him.

WHen our Bleſſed Saviour and his Diſciples viewed the Temple, ſome one amongſt them cried out, *Magiſter aſpice, quales lapides! Maſter, behold what fair, what great ſtones are here!* Chriſt made no other reply but foretold their diſſolution, and a world of ſadneſs and ſorrow which ſhould bury that whole Nation, when the teeming cloud of Gods diſpleaſure ſhould produce a ſtorm which was the daughter of the biggeſt anger, and the mother of the greateſt calamity which ever cruſh'd any of the Sons of *Adam*; [*The time ſhall come that there ſhall not be left one ſtone upon another.*] The whole Temple and the Religion, the ceremonies ordained by God, and the Nation beloved by God, and the Fabrick erected for the Service of God, ſhall run to their own Period, and lye down in their ſeveral Graves. Whatſoever had a beginning can alſo have an ending, and it ſhall die, unleſs it be daily watered with the Purles flowing from the Fountain of Life, and refreſhed with the Dew of Heaven, and the Wells of God: And therefore God had provided a Tree in Paradiſe to have ſupported *Adam* in his *artificial Immortality*: Immortality was not in his Nature, but in the Hands and Arts, in the Favour and Superadditions of God. Man was always the ſame mixture of Heat and Cold, of Dryneſs and Moiſture; ever the ſame weak thing, apt to feel rebellion in the humors, and to ſuffer the evils of a civil war in his body natural: and therefore health and life was to deſcend upon him from Heaven, and he was to ſuck life from a Tree on Earth; himſelf being but ingraffed into a Tree of Life, and adopted into the condition of an immortal Nature: But he that in the beſt of his days was but a Cien of this Tree of Life, by his ſin was cut off from thence quickly, and planted upon Thorns, and his portion was for ever after among the Flowers, which to day ſpring and look like health and beauty, and in the evening they are ſick, and at night are dead, and the oven is their grave: And as before, even from our firſt ſpring from the duſt on earth, *we might have died* if we had not been preſerved by the continual flux of a rare providence; ſo now that we are reduced to the Laws of our own Nature, *we muſt needs die*. It is natural, and therefore neceſſary: It is become a puniſhment to us, and therefore it is unavoidable; and God hath bound the evil upon us by bands of natural and inſeparable propriety, and by a ſupervening unalterable Decree of Heaven; and we are fallen from our priviledge, and are returned to the condition of Beaſts, and Buildings, and common things: And we ſee Temples defiled unto the ground, and they die by Sacriledge; and great Empires die by their own

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own plenty and eaſe, full Humors, and factious Subjects; and huge Buildings fall by their own weight, and the violence of many Winters eating and conſuming the Cement, which is the marrow of their bones; and Princes die like the meaneſt of their Servants; and every thing finds a Grave and a Tomb; and the very Tomb it ſelf dies by the bigneſs of its pompouſneſs and luxury,

Pharia nutantia pondera ſaxo
Quæ cineri vanus dat ruitura labor,

and becomes as friable and uncombined duſt as the aſhes of the Sinner or the Saint that lay under it, and is now forgotten in his bed of darkneſs. And to this Catalogue of mortality Man is inrolled with a [*Statutum eſt*] *It is appointed for all men once to die, and after death comes judgment:* And if a Man can be ſtronger than Nature, or can wreſtle with a Decree of Heaven, or can eſcape from a divine puniſhment by his own arts, ſo that neither the Power nor the Providence of God, nor the Laws of Nature, nor the Bands of eternal Predeſtination can hold him, then he may live beyond the fate and period of Fleſh, and laſt longer than a Flower: But if all theſe can hold us and tie us to conditions, then we muſt lay our heads down upon a turf, and entertain creeping things in the cells and little chambers of our eyes, and dwell with worms till time and death ſhall be no more. *We muſt needs die*] That's our Sentence: But that's not all.

We are as water ſpilt on the ground, which cannot be gathered up again.] Stay,

1. We are as water, weak, and of no conſiſtence, always deſcending, abiding in nó certain place, unleſs where we are detained with violence; and every little breath of wind makes us rough and tempeſtuous, and troubles our faces; every trifling accident diſcompoſes us; and as the face of the waters waſting in a ſtorm ſo wrinkles it ſelf that it makes upon its forehead furrows deep and hollow like a grave; ſo do our great and little cares and trifles firſt make the wrinkles of old age, and then they dig a grave for us: And there is in Nature nothing ſo contemptible, but it may meet with us in ſuch circumſtances, that it may be too hard for us in our weakneſſes; and the ſting of a Bee is a weapon ſharp enough to pierce the finger of a child or the lip of a Man; and thoſe Creatures which Nature hath left without weapons, yet they are armed ſufficiently to vex thoſe parts of men which are left defenceleſs and obnoxious to a Sun-beam, to the roughneſs of a ſowre Grape, to the unevenneſs of a Gravel-ſtone, to the duſt of a Wheel, or the unwholſom breath of a Star looking awry upon a ſinner.

2. But beſides the weakneſſes and natural decayings of our bodies, if chances and contingencies be innumerable, then no man can reckon our dangers, and the preternatural cauſes of our death: So that he is a vain perſon whoſe hopes of life are too confidently encreas'd by reaſon of his health: and he is too unreaſonably timorous, who thinks his hopes at an end when he dwells in ſickneſs. For men die without rule, and with and without occaſions; and no man ſuſpecting or foreſeeing any of deaths addreſſes, and no man in his whole condition is weaker than another. A man in a long Conſumption is fallen under one of the ſolemnities and preparations to death: but at the ſame inſtant the moſt healthful perſon is as near death, upon a more fatal and a more ſudden, but a leſs diſcerned cauſe. There are but few perſons upon whoſe foreheads every man can read the ſentence of death written in the lines of a lingring ſickneſs, but they (ſometimes) hear the paſſing-bell ring for ſtronger men, even long before their own knell calls at the houſe of their mother to open her womb, and make a bed for them. No man is ſurer of to morrow than the weakeſt of his brethren: and when *Lepidus* and *Aufidius* ſtumbled at the threſhold of the Senate and fell down and died, the blow came from Heaven in a cloud; but it ſtruck more ſuddenly than upon the poor ſlave that made ſport upon the Theatre with a premeditated and fore-deſcribed death: *Quod quiſque vitet, nunquam homini ſatis cautum eſt in horas.* There are ſickneſſes that walk in darkneſs, and there are exterminating Angels that fly wrapt up in the curtains of immateriality and an uncommunicating nature; whom we cannot ſee, but we feel their force and ſink under their Sword, and from Heaven the veil deſcends that wraps our heads in the fatal ſentence. There is no age of man but it hath proper to it ſelf ſome poſterns and out-lets for death, beſides thoſe infinite and open ports out of which myriads of men and women every day paſs into the dark, and the land of forgetfulneſs. *Infancy* hath life but *in effigie*, or like a ſpark dwelling in a pile of wood: the candle is ſo newly lighted, that every little

little ſhaking of the taper, and every ruder breath of air puts it out, and it dies. *Childhood* is ſo tender, and yet ſo unwary; ſo ſoft to all the impreſſions of Chance, and yet ſo forward to run into them, that God knew there could be no ſecurity without the care and vigilance of an Angel-keeper: and the eyes of Parents and the arms of Nurſes, the proviſions of art, and all the effects of Humane love and Providence are not ſufficient to keep one child from horrid miſchiefs, from ſtrange and early calamities and deaths, unleſs a meſſenger be ſent from Heaven to ſtand ſentinel, and watch the very playings and ſleepings, the eatings and drinkings of the Children; and it is a long time before Nature makes them capable of help: for there are many deaths, and very many diſeaſes to which poor babes are expoſed; but they have but very few capacities of Phyſick: to ſhew that infancy is as liable to death as old age, and equally expoſed to danger, and equally uncapable of a remedy: with this only difference, that old age hath diſeaſes incurable by nature, and the diſeaſes of childhood are incurable by art; and both the ſtates are the next heirs of death. SERM. VIII.

3. But all the middle way *the caſe is altered*: Nature is ſtrong, and Art is apt to give eaſe and remedy, but ſtill there is no ſecurity; and there the caſe is not altered. 1. For there are ſo many diſeaſes in men that are not underſtood. 2. So many new ones every year. 3. The old ones are ſo changed in circumſtance, and intermingled with ſo many collateral complications. 4. The Symptoms are oftentimes ſo alike. 5. Sometimes ſo hidden and fallacious. 6. Sometimes none at all (as in the moſt ſudden and moſt dangerous Impoſthumations.) 7. And then, the diſeaſes in the inward parts of the body, are oftentimes ſuch, to which no application can be made. 8. They are ſo far off, that the effects of all medicines can no otherwiſe come to them, than the effect and juices of all meats; that is, not till after two or three alterations and decoctions, which change the very ſpecies of the medicament. 9. And after all this, very many principles in the art of Phyſick are ſo uncertain, that after they have been believed ſeven or eight Ages, and that upon them much of the practice hath been eſtabliſhed, they come to be conſidered by a witty man, and others eſtabliſhed in their ſtead; by which men muſt practiſe, and by which three or four generations of men more (as happens) muſt live or die. 10. And all this while the men are ſick, and they take things that certainly make them ſicker for the preſent, and very uncertainly reſtore health for the future: that it may appear of what a large extent is humane calamity; when Gods providence hath not only made it weak and miſerable upon the certain ſtock of a various nature, and upon the accidents of an infinite contingency; but even from the remedies which are appointed, our dangers and our troubles are certainly encreaſed: ſo that we may well be likened to water; our nature is no ſtronger, our abode no more certain; if the ſluces be opened, *it falls away and runneth apace*; if its current be ſtopped, it ſwells and grows troubleſome, and ſpills over with a greater diffuſion; if it be made to ſtand ſtill, it putrifies: and all this we do. For,

4. In all the proceſs of our health we are running to our grave: we open our own ſluces by viciouſneſs and unworthy actions; we pour in drink, and let out life; we increaſe diſeaſes, and know not how to bear them; we ſtrangle our ſelves with our own intemperance; we ſuffer the fevers and the inflammations of luſt, and we quench our ſouls with drunkenneſs; we bury our underſtandings in loads of meat and ſurfeits: and then we lie down upon our beds, and roar with pain and diſquietneſs of our ſouls: Nay, we kill one anothers ſouls and bodies with violence and folly, with the effects of pride and uncharitableneſs; we live and die like fools, and bring a new mortality upon our ſelves; wars and vexatious cares, and private duels and publick diſorders, and every thing that is unreaſonable, and every thing that is violent: ſo that now we may add this fourth gate to the Grave: Beſides *Nature* and *Chance*, and *the miſtakes of Art*, men die with their *own Sins*, and then enter into the Grave in haſte and paſſion, and pull the heavy ſtone of the Monument upon their own heads. And thus we make our ſelves like water ſpilt on the ground; we throw away our lives as if they were unprofitable, (and indeed moſt men make them ſo) we let our years ſlip through our fingers like water; and nothing is to be ſeen, but like a ſhowre of tears upon a ſpot of ground; there is a Grave digged, and a ſolemn mourning and a great talk in the Neighbourhood, and when the days are finiſhed, they ſhall be, and they ſhall be remembred, no more: And that's like water too, when it is ſpilt, *it cannot be gathered up again.*

There is no redemption from the Grave.

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----- inter ſe mortales mutua vivunt,
Et quaſi curſores vitai lampada tradunt.

Men live in their courſe and by turns; their light burns a-while, and then it burns blew and faint, and men go to converſe with Spirits, and then they reach the taper to another; and as the hours of yeſterday can never return again, ſo neither can the man whoſe hours they were; and who lived them over once, he ſhall never come to live them again, and live them better. When *Lazarus*, and the widows Son of *Naim*, and *Tabitha*, and the Saints that appeared in *Jeruſalem* at the Reſurrection of our bleſſed Lord aroſe, they came into this world, ſome as ſtrangers only to make a viſit, and all of them to manifeſt a glory: but none came upon the ſtock of a new life, or entred upon the ſtage as at firſt, or to perform the courſe of a new nature: and therefore it is obſervable, that we never read of any wicked perſon that was raiſed from the dead: *Dives* would fain have returned to his brothers houſe; but neither he, nor any from him could be ſent: but all the reſt in the new Teſtament (one only excepted) were expreſſed to have been holy perſons, or elſe by their age were declared innocent. *Lazarus* was beloved of Chriſt: thoſe ſouls that appeared at the Reſurrection were the ſouls of Saints: *Tabitha* raiſed by *S. Peter* was a charitable and a holy Chriſtian: and the maiden of twelve years old, raiſed by our bleſſed Saviour, had not entred into the regions of choice and ſinfulneſs: and the only exception of the widows ſon, is indeed none at all, for in it the Scripture is wholly ſilent; and therefore it is very probable that the ſame proceſs was uſed, God in all other inſtances having choſen to exemplifie his miracles of nature to purpoſes of the Spirit, and in ſpiritual capacities. So that although the Lord of Nature did not break the bands of Nature in ſome inſtances, to manifeſt his glory to ſucceeding great and never-failing purpoſes; yet (beſides that this ſhall be no more) it was alſo inſtanced in ſuch perſons who were holy and innocent, and within the verge and comprehenſions of the Eternal mercy. We never read that a wicked perſon felt ſuch a miracle, or was raiſed from the Grave to try the ſecond time for a Crown; but where he fell, there he lay down dead, and ſaw the light no more.

This conſideration I intend to you as a ſevere Monitor and an advice of carefulneſs, that you order your affairs ſo that you may be partakers of the firſt Reſurrection; that is, from ſin to grace, from the death of vicious habits, to the vigour, life, and efficacy of an habitual righteouſneſs: For (as it hapned to thoſe perſons in the New Teſtament now mentioned, to them (I ſay) in the literal ſence) *Bleſſed are they that have part in the firſt Reſurrection, upon them the ſecond death ſhall have no power*: meaning that they who by the power of Chriſt and his holy Spirit were raiſed to life again, were holy and bleſſed ſouls, and ſuch who were written in the book of God; and that this grace hapned to no wicked and vicious perſon: ſo it is moſt true in the ſpiritual and intended ſence: You only that ſerve God in a holy life; you who are not dead in treſpaſſes and ſins; you who ſerve God with an early diligence and an unwearied induſtry, and a holy Religion, you and you only ſhall come to life eternal, you only ſhall be called from death to life; the reſt of mankind ſhall never live again, but paſs from death to death; from one death to another, to a worſe; from the death of the body, to the eternal death of body and ſoul: and therefore in the Apoſtles Creed there is no mention made of the Reſurrection of wicked perſons; but of *the Reſurrection of the body to everlaſting life*. The wicked indeed ſhall be haled forth from their graves, from their everlaſting priſons, where in chains of darkneſs they are kept unto the judgment of the great day: but this therefore cannot be called *in ſenſu favoris*, a Reſurrection, but the ſolennities of the eternal death; It is nothing but a new capacity of dying again; ſuch a dying as cannot ſignifie reſt; but where death means nothing but an intolerable and never-ceaſing calamity: and therefore theſe words of my Text are otherwiſe to be underſtood of the wicked, otherwiſe of the godly: The wicked are ſpilt like water and ſhall never be gathered up again; no not in the gatherings of eternity; They ſhall be put into Veſſels of wrath and ſet upon the flames of hell; but that is not *a gathering*, but *a ſcattering* from the face and preſence of God. But the godly alſo come under the ſence of theſe words: They deſcend into their Graves, and ſhall no more be reckoned among the living; they have no concernment in all that is done under the Sun. *Agamemnon* hath no more to do with the Turks Armies invading and poſſeſſing

that

that part of *Greece* where he reigned, than had the *Hippocentaur* who never had a being: and *Cicero* hath no more intereſt in the preſent evils of Chriſtendom, than we have to do with his boaſted diſcovery of *Catilines* Conſpiracy. What is it to me that *Rome* was taken by the *Gauls?* and what is it now to *Camillus* if different religions be tolerated amongſt us? Theſe things that now happen concern the living, and they are made the ſcenes of our duty or danger reſpectively: and when our Wives are dead and ſleep in charnel-houſes, they are not troubled when we laugh loudly at the ſongs ſung at the next marriage feaſt; nor do they envy when another ſnatches away the gleanings of their husbands paſſion.

It is true, they envy not, and they lie in a boſom where there can be no murmur; and they that are conſigned to Kingdoms, and to the feaſt of the marriage-ſupper of the Lamb, the glorious and eternal Bridegroom of holy Souls, they cannot think our Marriages here, our lighter laughings and vain rejoycings, conſiderable as to them. And *yet there is a relation continued ſtill*: *Ariſtotle* ſaid, that to affirm the dead take no thought for the good of the living, is a diſparagement to the laws of that friendſhip which in their ſtate of ſeparation they cannot be tempted to reſcind. And the Church hath taught in general, that they pray for us, they recommend to God the ſtate of all their Relatives, in the union of the interceſſion that our bleſſed Lord makes for them and us: and *S. Ambroſe* gave ſome things in charge to his dying brother *Satyrus*, that he ſhould do for him in the other world: he gave it him (I ſay) when he was dying, not when he was dead. And certain it is that though our dead friends affection to us is not to be eſtimated according to our low conceptions, yet it is not leſs, but much more than ever it was; it is greater in degree, and of another kind.

But then we ſhould do well alſo to remember, that in this world we are ſomething beſides fleſh and bloud; that we may not without violent neceſſities run into new relations, but preſerve the affections we bore to our dead when they were alive: We muſt not ſo live as if they were periſhed, but ſo as preſſing forward to the moſt intimate participation of the communion of Saints. And we alſo have ſome ways to expreſs this relation, and to bear a part in this communion, by actions of intercourſe with them, and yet proper to our ſtate: ſuch as are ſtrictly performing the will of the dead, providing for, and tenderly and wiſely educating their children, paying their debts, imitating their good example, preſerving their memories privately, and publickly keeping their memorials, and deſiring of God with hearty and conſtant prayer that God would give them a joyful Reſurrection, and a merciful Judgment, (for ſo *S. Paul* prayed in behalf of *Oneſiphorus*) that *God would ſhew them mercy in that day*, that fearful, and yet much to be deſired day, in which the moſt righteous perſon hath need of much mercy and pity, and ſhall find it. Now theſe inſtances of duty ſhew that the relation remains ſtill; and though the Relict of a man or woman hath liberty to contract new relations, yet I do not find they have liberty to caſt off the old, as if there were no ſuch thing as immortality of ſouls. Remember that we ſhall converſe together again; let us therefore never do any thing of reference to them which we ſhall be aſhamed of in the day when all ſecrets ſhall be diſcovered, and that we ſhall meet again in the preſence of God: In the mean time, God watcheth concerning all their intereſt, and he will in his time both diſcover and recompenſe. For though, as to us, they are like water ſpilt; yet, to God, they are as water fallen in the Sea, ſafe and united in his comprehenſion, and incloſures.

2 Tim. 1. 18.

But we are not yet paſſed the conſideration of the ſentence: This deſcending to the grave is the lot of all men, [*neither doth God reſpect the perſon of any man*] The rich is not protected for favour, nor the poor for pity, the old man is not reverenced for his age, nor the Infant regarded for his tenderneſs; youth and beauty, learning and prudence, wit and ſtrength lie down equally in the diſhonours of the Grave. All men, and all natures, and all perſons reſiſt the addreſſes and ſolennities of death, and ſtrive to preſerve a miſerable and unpleaſant life; and yet they all ſink down and die. For ſo have I ſeen the Pillars of a Building aſſiſted with artificial props bending under the preſſure of a roof, and pertinaciouſly reſiſting the infallible and prepared ruine,

Donec certa dies omni compage ſolutâ
Ipſum cum rebus ſubruat auxilium,

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Till the determin'd day comes, and then the burden ſunk upon the pillars, and diſordered the aids and auxiliary rafters into a common ruine and a ruder grave: ſo are the deſires and weak arts of man; with little aids and aſſiſtances of care and Phyſick we ſtrive to ſupport our decaying bodies, and to put off the evil day; but quickly that day will come, and then neither Angels nor men can reſcue us from our grave; but the roof ſinks down upon the walls, and the walls deſcend to the foundation; and the beauty of the face, and the diſhonours of the belly, the diſcerning head and the ſervile feet, the thinking heart and the working hand, the eyes and the guts together ſhall be cruſhed into the confuſion of a heap, and dwell with Creatures of an equivocal production, with worms and ſerpents, the ſons and daughters of our own bones, in a houſe of dirt and darkneſs.

Let not us think to be excepted or deferred: If beauty, or wit, or youth, or nobleneſs, or wealth, or vertue could have been a defence, and an excuſe from the Grave, we had not met here to day to mourn upon the Hearſe of an Excellent Lady: and God only knows for which of us next the Mourners ſhall go about the ſtreets or weep in houſes.

Ζεὺς μέν πυ τόγε οἶδε, καὶ ἀθάναλοι θεοὶ ἄλλοι
Ὁππολέρῳ θανάτοιο τέλος πεπρώμενόν ἐξιν. *Il. γ.*

We have lived ſo many years; and every day and every minute we make an eſcape from thoſe thouſands of dangers and deaths that encompaſs us round about, and ſuch eſcapings we muſt reckon to be an extraordinary fortune, and therefore that it cannot laſt long. Vain are the thoughts of Man, who when he is young or healthful, thinks he hath a long thread of life to run over, and that it is violent and ſtrange for young perſons to die; and natural and proper only for the aged. It is as natural for a man to die by drowning as by a Fever: And what greater violence or more unnatural thing is it, that the Horſe threw his Rider into the River, than that a drunken meeting caſt him into a Fever? and the ſtrengths of youth are as ſoon broken by the ſtrong ſickneſſes of youth, and the ſtronger intemperance, as the weakneſs of old age by a Cough, or an Aſthma, or a continual Rheum: Nay, it is *more natural* for young Men and Women to die, than for old; becauſe that is *more natural* which hath more natural cauſes, and that is more natural which is moſt common: but to die with age is an extreme rare thing; and there are more perſons carried forth to burial before the five and thirtieth year of their age, than after it: And therefore let no vain confidence make you hope for long life: If you have lived but little, and are ſtill in youth, remember that now you are in your biggeſt throng of dangers both of body and ſoul; and the proper ſins of youth to which they ruſh infinitely and without conſideration, are alſo the proper and immediate inſtruments of death. But if you be old you have eſcaped long and wonderfully, and the time of your eſcaping is out: you muſt not for ever think to live upon wonders, or that God will work miracles to ſatisfie your longing follies, and unreaſonable deſires of living longer to ſin and to the world. Go home and think to die, and what you would chuſe to be doing when you die, that do daily: for you will all come to that paſs to rejoyce that you did ſo, or wiſh that you had: that will be the condition of every one of us; for *God regardeth no mans perſon.*

Well! but all this you will think is but a ſad ſtory: What? we muſt die, and go to darkneſs and diſhonour; and we muſt die quickly, and we muſt quit all our delights, and all our ſins, or do worſe, infinitely worſe; and this is the condition of us all, from which none can be excepted; every man ſhall be ſpilt and fall into the ground, and *be gathered up no more.* Is there no comfort after all this? *ſhall we go from hence, and be no more ſeen,* and have no recompenſe?

Miſer, ô miſer, aiunt, omnia ademit
Una die infauſta mihi tot præmia vitæ.

Shall we exchange our fair Dwellings for a Coffin, our ſofter Beds for the moiſtned and weeping Turf, and our pretty Children for Worms; and is there no allay to this huge calamity? Yes, there is: There is a [*yet*] in the Text: [*For all this, yet doth God deviſe means that his baniſhed be not expelled from him.*] All this ſorrow and trouble is but a phantaſm, and receives its account and degrees from our preſent conceptions, and the proportion to our reliſhes and guſt.

When

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When *Pompey* ſaw the Ghoſt of his firſt Lady *Julia*, who vexed his reſt and his conſcience for ſuperinducing *Cornelia* upon her bed within the ten months of mourning, he preſently fancied it, either to be an illuſion, or elſe that death could be no very great evil:

Aut nihil eſt ſenſus animis in morte relictum,
Aut mors ipſa nihil -------

Either my dead Wife knows not of my unhandſome marriage, and forgetfulneſs of her; or if ſhe does, then the dead live.

------- longæ, canitis ſi cognita, vitæ
Mors media eſt -------

Death is nothing but the middle point between two lives, between this and another: concerning which comfortable myſtery the holy Scripture inſtructs our Faith and entertains our hope in theſe words: God is ſtill the *God of Abraham, Iſaac, and Jacob*; *for all do live to him*; and the Souls of Saints are with Chriſt: *I deſire to be diſſolved* (ſaith *S. Paul*) *and to be with Chriſt, for that is much better*: and, *Bleſſed are the dead which die in the Lord*; *they reſt from their labours, and their works follow them: For we know, that if our earthly houſe of this Tabernacle were diſſolv'd, we have a building of God, a houſe not made with hands, eternal in the heavens*: and this ſtate of ſeparation *S. Paul* calls, *a being abſent from the Body, and being preſent with the Lord*: This is one of Gods means which he hath deviſed, that although our Dead are like perſons baniſhed from this world, yet they are not expelled from God: They are *in the hands of Chriſt*; they are *in his preſence*; they are, or ſhall be *clothed with a houſe of Gods making*; *they reſt from all their labours*; *all tears are wiped from their eyes*, and all diſcontents from their ſpirits; and in the ſtate of ſeparation, before the Soul be re-inveſted with her new houſe, the Spirits of all perſons are with God, ſo ſecur'd, and ſo bleſſed, and ſo ſealed up for glory, that this ſtate of interval and imperfection is, in reſpect of its certain event and end, infinitely more deſirable than all the Riches, and all the Pleaſures, and all the Vanities, and all the Kingdoms of this world.

Vide 1 Cor. 15.18.
1 Theſſ. 4. 16.
Rev. 14. 13.
John 5. 24.
2 Cor. 5. 8, & 6.

I will not venture to determine what are the circumſtances of the abode of Holy Souls in their ſeparate dwellings; and yet poſſibly that might be eaſier than to tell what or how the Soul is and works in this world, where it is in the Body *tanquam in alienâ domo*, as in a priſon, in fetters and reſtraints; for here the Soul is diſcompoſed and hindred; it is not as it ſhall be, as it ought to be, as it was intended to be; it is not permitted to its own freedom, and proper operation; ſo that all that we can underſtand of it here, is that it is ſo incommodated with a troubled and abated inſtrument, that the *object* we are to conſider cannot be offered to us in a right line, in juſt and equal propoſitions; or if it could, yet becauſe we are to underſtand the Soul by the Soul, it becomes not only a troubled and *abuſed object*, but a *crooked inſtrument*; and we here can conſider it juſt as a weak eye can behold a ſtaff thruſt into the waters of a troubled River; the very water makes a refraction, and the ſtorm doubles the refraction, and the water of the eye doubles the ſpecies, and there is nothing right in the thing; the object is out of its juſt place, and the *medium* is troubled, and the organ is impotent: *At cum exierit & in liberum cœlum quaſi in domum ſuam venerit*; when the Soul is entred into her own houſe, into the free regions of the reſt, and the neighbourhood of heavenly Joys, then its operations are more ſpiritual, proper, and proportion'd to its being; and though we cannot ſee at ſuch a diſtance, yet the object is more fitted if we had a capable Underſtanding; it is in it ſelf in a more excellent and free condition.

Certain it is, that the Body does hinder many actions of the Soul: It is an imperfect Body, and a diſeaſed Brain, or a violent paſſion that makes Fools: No man hath a fooliſh Soul; and the reaſonings of men have infinite difference and degrees, by reaſon of the Bodies conſtitution. Among Beaſts, which have no Reaſon, there is a greater likeneſs than between Men, who have: And as by Faces it is eaſier to know a Man from a Man, than a Sparrow from a Sparrow, or a Squirrel from a Squirrel; ſo the difference is very great in our Souls; which difference, becauſe it is not originally in the Soul (and indeed cannot be in ſimple or ſpiritual ſubſtances of the ſame ſpecies or kind) it muſt needs derive wholly from the Body, from

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its accidents and circumſtances; from whence it follows, that becauſe the Body caſts fetters and reſtraints, hinderances and impediments upon the Soul, that the Soul is much freer in the ſtate of ſeparation; and if it hath any act of life, it is much more noble and expedite.

That the Soul is alive after our death, *S. Paul* affirms, [*Chriſt died for us, that whether we wake or ſleep, we ſhould live together with him.*] Now it were ſtrange that we ſhould be alive, and live with *Chriſt*, and yet do no act of life: The Body when it is aſleep does many; and if the Soul does none, the Principle is leſs active than the Inſtrument; but if it does any act at all in ſeparation, it muſt neceſſarily be an act or effect of Underſtanding; there is nothing elſe it can do, but this it can: For it is but a weak and an unlearned Propoſition to ſay, That the Soul can do nothing of it ſelf, nothing without the phantaſms and proviſions of the Body: For,

1 Theſſ. 5. 10.

1. In this life the Soul hath one principle clearly ſeparate, abſtracted, and immaterial; I mean *the Spirit of Grace*, which is a principle of life and action, and in many inſtances does not at all communicate with matter, as in the infuſion, ſuperinduction and creation of ſpiritual Graces.

2. As nutrition, generation, eating and drinking, are actions proper to the Body and its ſtate; ſo ecſtaſies, viſions, raptures, intuitive knowledge, and conſideration of its ſelf, acts of volition, and reflex acts of underſtanding, are proper to the Soul.

3. And therefore it is obſervable, that *S. Paul* ſaid that *he knew not whether his viſions and raptures were in or out of the body*; for by that we ſee his judgment of the thing, that one was as likely as the other, neither of them impoſſible or unreaſonable; and therefore that the Soul is as capable of action alone as in conjunction.

4. If in the ſtate of Bleſſedneſs there are ſome actions of the Soul which do not paſs through the Body, ſuch as contemplation of God, and converſing with Spirits, and receiving thoſe influences and rare immiſſions which coming from the Holy and Myſterious Trinity make up the Crown of Glory; it follows, that the neceſſity of the Bodies miniſtery is but during the ſtate of this life, and as long as it converſes with fire and water, and lives with corn and fleſh, and is fed by the ſatisfaction of material appetites; which neceſſity and manner of converſation when it ceaſes, it can be no longer neceſſary for the Soul to be ſerved by phantaſms and material repreſentations.

5. And therefore when the Body ſhall be re-united, it ſhall be ſo ordered that then the Body ſhall confeſs it gives not any thing, but receives all its being and operation, its manner and abode from the Soul; and that then it comes not to ſerve a neceſſity, but to partake a Glory. For as the operations of the Soul in this life begin in the Body, and by it the object is tranſmitted to the Soul; ſo then they ſhall begin in the Soul, and paſs to the Body: And as *the operations of the Soul* by reaſon of its dependence on the Body are *animal, natural, and material*; ſo in the reſurrection *the body* ſhall be *ſpiritual* by reaſon of the preeminence, influence, and prime operation of the Soul. Now between theſe two ſtates ſtands the ſtate of ſeparation, in which the operations of the Soul are of a middle nature, that is, not ſo ſpiritual as in the reſurrection, and not ſo animal and natural as in the ſtate of conjunction.

To all which I add this conſideration, That our Souls have the ſame condition that Chriſts Soul had in the ſtate of ſeparation, becauſe he took on him all our Nature, and all our Condition; and it is certain, Chriſts Soul in the three days of his ſeparation did exerciſe acts of life, of joy and triumph, and did not ſleep, but viſited the Souls of the Fathers, trampled upon the pride of Devils, and ſatisfied thoſe longing Souls which were *Priſoners of hope*: And from all this we may conclude, That the Souls of all the Servants of Chriſt are alive, and therefore do the actions of life, and proper to their ſtate; and therefore it is highly probable that the Soul works clearer, and underſtands brighter, and diſcourſes wiſer, and rejoyces louder, and loves noblier, and deſires purer, and hopes ſtronger than it can do here.

But if theſe arguments ſhould fail, yet the felicity of Gods Saints cannot fail: For ſuppoſe the Body to be a neceſſary Inſtrument, but out of tune and diſcompoſed by ſin and anger, by accident and chance, by defect and imperfections, yet that it is better than none at all; and that if the Soul works imperfectly with an imperfect Body, that then ſhe works not at all when he hath none: And ſuppoſe alſo that the Soul ſhould be as much without ſenſe or perception in death, as it is in a deep ſleep, which is the image and ſhadow of death; yet then God deviſes other means that his baniſhed be not expelled from him. For,

2. God

2. God will reſtore the Soul to the Body, and raiſe the Body to ſuch a perfection, that it ſhall be an Organ fit to praiſe him upon; it ſhall be made ſpiritual to miniſter to the Soul, when the Soul is turned into a Spirit; then the Soul ſhall be brought forth by Angels from her incomparable and eaſie bed, from her reſt in Chriſts holy Boſom, and be made perfect in her being, and in all her operations: And this ſhall firſt appear by that perfection which the Soul ſhall receive as inſtrumental to the laſt Judgment; for then ſhe ſhall ſee clearly all the Records of this World, all the Regiſter of her own Memory: For all that we did in this life is laid up in our Memories; and though duſt and forgetfulneſs be drawn upon them, yet when God ſhall lift us from our duſt, then ſhall appear clearly all that we have done, written in the Tables of our Conſcience, which is the Souls Memory. We ſee many times, and in many inſtances, that a great Memory is hindred and put out, and we thirty years after come to think of ſomething that lay ſo long under a Curtain; we think of it ſuddenly, and without a line of deduction, or proper conſequence: And all thoſe famous Memories of *Simonides* and *Theodactes*, of *Hortenſius* and *Seneca*, of *Sceptius Metrodorus*, and *Carneades*, of *Cyneas* the Embaſſador of *Pyrrhus*, are only the Records better kept, and leſs diſturbed by accident and diſeaſe: For even the Memory of *Herods* ſon of *Athens*, of *Bathyllus*, and the dulleſt perſon now alive, is ſo great, and by God made ſo ſure a Record of all that ever he did, that as ſoon as ever God ſhall but tune our Inſtrument, and draw the Curtains, and but light up the Candle of Immortality, there we ſhall find it all, there we ſhall ſee all, and the whole world ſhall ſee all; then we ſhall be made fit to converſe with God after the manner of Spirits, we ſhall be like to Angels.

In the mean time, although upon the perſwaſion of the former Diſcourſe it be highly probable that the Souls of Gods Servants do live in a ſtate of preſent bleſſedneſs, and in the exceeding joys of a certain expectation of the revelation of the day of the Lord, and the coming of Jeſus; yet it will concern us only to ſecure our ſtate by holy living, and leave the event to God, that (as *S. Paul* ſaid) whether preſent or abſent, whether ſleeping or waking, whether perceiving or perceiving not, we may be accepted of him; that when we are baniſhed this World, and from the light of the Sun, we may not be expelled from God, and from the light of his countenance, but that from our beds of ſorrows our Souls may paſs into the Boſom of Chriſt, and from thence to his right hand in the day of Sentence: *For we muſt all appear before the judgment-ſeat of Chriſt*; and then if we have done well in the Body, we ſhall never be expelled from the beatifical preſence of God, but be Domeſticks of his Family, and Heirs of his Kingdom, and Partakers of his Glory. *Amen.*

I Have now done with my Text, but yet am to make you another Sermon. I have told you the neceſſity and the ſtate of death, it may be too largely for ſuch a ſad ſtory; I ſhall therefore now with a better *compendium* teach you how to live, by telling you a plain Narrative of a Life, which if you imitate, and write after the Copy, it will make that death ſhall not be an evil, but a thing to be deſired, and to be reckoned among the purchaſes and advantages of your Fortune. When *Martha* and *Mary* went to weep over the Grave of their Brother, Chriſt met them there, and preached a Funeral Sermon, diſcourſing of the Reſurrection, and applying to the purpoſes of Faith, and confeſſion of Chriſt, and glorification of God. We have no other, we can have no better precedent to follow: and now that we are come to weep over the grave of our Dear Siſter, this rare Perſonage, we cannot chuſe but have many vertues to learn, many to imitate, and ſome to exerciſe.

I chuſe not to declare her Extraction and Genealogy; it was indeed fair and honourable; but having the bleſſing to be deſcended from Worthy and Honour'd Anceſtors, and her ſelf to be adopted and ingraffed into a more Noble Family; yet ſhe felt ſuch outward Appendages to be none of hers, becauſe not of her choice, but the purchaſe of the Vertues of others, which although they did engage her to do noble things, yet they would upbraid all degenerate and leſs honourable Lives than were thoſe which began and encreaſed the honour of the Families. She did not love her Fortune for making her noble; but thought it would be a diſhonour to her if ſhe did not continue a Nobleneſs and Excellency of Vertue fit to be owned by Perſons relating to ſuch Anceſtors. It is fit for us all to honour the Nobleneſs of a Family: but it is alſo fit for them that are Noble to deſpiſe it, and to eſtabliſh their Honour upon the foundation of doing excellent things, and ſuffering in good cauſes, and deſpiſing diſhonourable actions, and in communicating good things to others: For this is the

rule

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rule in Nature; Thoſe Creatures are moſt honourable which have the greateſt power, and do the greateſt good: And accordingly my ſelf have been a witneſs of it, how this excellent Lady would by an act of humility and Chriſtian abſtraction ſtrip her ſelf of all that fair Appendage and exterior Honour which decked her Perſon and her Fortune, and deſired to be owned by nothing but what was her own, that ſhe might only be eſteemed honourable according to that which is the Honour of a Chriſtian, and a wiſe Perſon.

2. She had a ſtrict and ſevere education, and it was one of Gods Graces and Favours to her: For being the Heireſs of a great Fortune, and living amongſt the throng of perſons in the ſight of vanities and empty temptations, that is, in that part of the Kingdom where Greatneſs is too often expreſs'd in great follies and great vices, God had provided a ſevere and angry Education to chaſtiſe the forwardneſſes of a young Spirit and a fair Fortune, that ſhe might for ever be ſo far diſtant from a vice, that ſhe might only ſee it and loath it, but never taſte of it, ſo much as to be put to her choice whether ſhe would be vertuous or no. God intending to ſecure this Soul to himſelf, would not ſuffer the follies of the world to ſeize upon her by way of too near a trial or buſie temptation.

3. She was married young; and beſides her buſineſſes of Religion, ſeemed to be ordained in the providence of God to bring to this honourable Family a part of a fair Fortune, and to leave behind her a fairer Iſſue, worth ten thouſand times her Portion: And as if this had been all the publick buſineſs of her life, when ſhe had ſo far ſerved Gods ends, God in mercy would alſo ſerve hers, and take her to an early bleſſedneſs.

4. In paſſing through which line of providence, ſhe had the art to ſecure her eternal Intereſt, by turning her Condition into Duty, and expreſſing her Duty in the greateſt eminency of a vertuous, prudent, and rare affection, that hath been known in any example. I will not give her ſo low a teſtimony, as to ſay only that ſhe was chaſte; She was a Perſon of that ſeverity, modeſty, and cloſe Religion (as to that particular) that ſhe was not capable of uncivil temptation; and you might as well have ſuſpected the Sun to ſmell of the Poppy that he looks on, as that ſhe could have been a perſon apt to be ſullied by the breath of a foul queſtion.

5. But that which I ſhall note in her, is that which I would have exemplar to all Ladies, and to all Women: She had a love ſo great for her Lord, ſo intirely given up to a dear affection, that ſhe thought the ſame things, and loved the ſame loves, and hated according to the ſame enmities, and breathed in his ſoul, and lived in his preſence, and languiſhed in his abſence; and all that ſhe was or did, was only for and to her deareſt Lord:

Si gaudet, ſi flet, ſi tacet, hunc loquitur,
Cœnat, propinat, poſcit, negat, innuit, unus
Nævius eſt: ----

And although this was a great enamel to the beauty of her Soul, yet it might in ſome degrees be alſo a reward to the Vertue of her Lord: For ſhe would often diſcourſe it to them that convers'd with her, that he would improve that intereſt which he had in her affection to the advantages of God and of Religion; and ſhe would delight to ſay, that he called her to her Devotions, he encouraged her good inclinations, he directed her piety, he invited her with good Books; and then ſhe loved Religion, which ſhe ſaw was not only pleaſing to God, and an act or ſtate of duty, but pleaſing to her Lord, and an act alſo of affection and conjugal obedience; and what at firſt ſhe loved the more forwardly for his ſake, in the uſing of Religion, left ſuch reliſhes upon her ſpirit, that ſhe found in it amability enough to make her love it for its own. So God uſually brings us to him by inſtruments of nature and affections, and then incorporates us into his Inheritance by the more immediate reliſhes of Heaven, and the ſecret things of the Spirit. He only was (under God) the light of her eyes, and the cordial of her ſpirits, and the guide of her actions, and the meaſure of her affections, till her affections ſwell'd up into a Religion, and then it could go no higher, but was confederate with thoſe other duties which made her dear to God: which rare combination of Duty and Religion, I chuſe to expreſs in the words of *Solomon*; *She forſook not the guide of her youth, nor brake the Covenant of her God.*

Prov. 2. 17.

6. As ſhe was a rare Wife, ſo ſhe was an excellent Mother: For in ſo tender a conſtitution of ſpirit as hers was, and in ſo great a kindneſs towards her Children, there hath

hath ſeldom been ſeen a ſtricter and more curious care of their perſons, their deportment, their nature, their diſpoſition, their learning, and their cuſtoms: And if ever kindneſs and care did conteſt, and make parties in her, yet her care and her ſeverity was ever victorious; and ſhe knew not how to do an ill turn to their ſeverer part, by her more tender and forward kindneſs. And as her cuſtom was, ſhe turned this alſo into love to her Lord: For ſhe was not only diligent to have them bred nobly and religiouſly, but alſo was careful and ſolicitous that they ſhould be taught to obſerve all the circumſtances and inclinations, the deſires and wiſhes of their Father; as thinking that vertue to have no good circumſtances, which was not dreſſed by his copy, and ruled by his lines, and his affections: And her prudence in the managing her children was ſo ſingular and rare, that whenever you mean to bleſs this family, and pray a hearty and a profitable prayer for it, beg of God, that the children may have thoſe excellent things which ſhe deſigned to them, and provided for them in her heart and wiſhes, that they may live by her purpoſes, and may grow thither, whither ſhe would fain have brought them. All theſe were great parts of an excellent Religion, as they concerned her greateſt temporal relations. SERM. VIII.

7. But if we examine how ſhe demeaned her ſelf towards God, there alſo you will find her not of a common, but of an exemplar piety: She was a great reader of Scripture, confining her ſelf to great proportions every day; which ſhe read not to the purpoſes of vanity, and impertinent curioſities, not to ſeem knowing, or to become talking, not to expound and rule; but to teach her all her duty, to inſtruct her in the knowledge and love of God and of her Neighbours; to make her more humble, and to teach her to deſpiſe the world and all its gilded vanities; and that ſhe might entertain paſſions wholly in deſign and order to Heaven. I have ſeen a female Religion that wholly dwelt upon the face and tongue; that like a wanton and an undreſſed tree ſpends all its juice in ſuckers and irregular branches, in leaves and gum, and after all ſuch goodly outſides you ſhould never eat an Apple, or be delighted with the beauties, or the perfumes of a hopeful bloſſom. But the Religion of this excellent Lady was of another conſtitution; It took root downward in humility, and brought forth fruit upward in the ſubſtantial graces of a Chriſtian, in Charity and Juſtice, in Chaſtity and Modeſty, in fair Friendſhips and ſweetneſs of Society: She had not very much of the forms and outſides of godlineſs, but ſhe was hugely careful for the power of it, for the moral, eſſential, and uſeful parts; ſuch which would make her be, not ſeem to be, religious.

8. She was a very conſtant perſon at her prayers, and ſpent all her time which Nature did permit to her choice, in her devotions, and reading and meditating, and the neceſſary offices of houſhold Government; every one of which is an action of Religion, ſome by nature, ſome by adoption. To theſe alſo God gave her *a very great love to hear the word of God preached*; in which becauſe I had ſometimes the honour to miniſter to her, I can give this certain teſtimony, that ſhe was a diligent, watchful, and attentive hearer: and to this had ſo excellent a judgment, that if ever I ſaw a woman whoſe judgment was to be revered, it was hers alone: and I have ſometimes thought that the eminency of her diſcerning faculties did reward a pious diſcourſe, and placed it in the regions of honour and uſefulneſs, and gathered it up from the ground, where commonly ſuch Homilies are ſpilt, or ſcattered in neglect and inconſideration. But her appetite was not ſoon ſatisfied with what was uſeful to her ſoul: ſhe was alſo a conſtant Reader of Sermons, and ſeldom miſſed to read one every day; and that ſhe might be full of inſtruction and holy principles, ſhe had lately deſigned to have a large Book, in which ſhe purpoſed to have a ſtock of Religion tranſcribed in ſuch aſſiſtances as ſhe would chuſe, that ſhe might be *readily furniſhed and inſtructed to every good work*. But God prevented that, and hath filled her deſires, not out of Ciſterns and little Aquæducts, but hath carried her to the Fountain, where *ſhe drinks of the pleaſures of the River*, and is full of God.

9. She always lived a life of much innocence, free from the violences of great ſins: her Perſon, her Breeding, her Modeſty, her Honour, her Religion, her early Marriage, the Guide of her Soul, and the Guide of her Youth, were as ſo many Fountains of reſtraining grace to her, to keep her from the diſhonours of a crime. *Bonum eſt portare jugum ab adoleſcentiâ*, it is good to bear the yoke of the Lord from our youth; and though ſhe did ſo, being guarded by a mighty providence, and a great favour and grace of God from ſtaining her fair ſoul with the ſpots of Hell, yet ſhe had ſtrange fears and early cares upon her, but theſe were not only for her ſelf, but in order to others, to her neareſt Relatives: For ſhe was ſo great a lover of this Honourable Family

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mily of which now ſhe was a Mother, that ſhe deſired to become a channel of great bleſſings to it unto future ages, and was extremely jealous leſt any thing ſhould be done, or leſt any thing had been done, though an Age or two ſince, which ſhould intail a curſe upon the innocent poſterity; and therefore (although I do not know that ever ſhe was tempted with an offer of the crime) yet ſhe did infinitely remove all ſacriledge *from her thoughts*, and delighted to ſee her eſtate of a clear and diſintangled intereſt: ſhe would have no mingled rights with it; ſhe would not receive any thing from the Church, but Religion and a Bleſſing: and ſhe never thought a curſe and a ſin far enough off, but would deſire it to be infinitely diſtant; and that as to this Family God had given much honour and a wiſe head to govern it, ſo he would alſo for ever give many more bleſſings: and becauſe ſhe knew the ſins of Parents deſcend upon Children, ſhe endeavoured by juſtice and religion, by charity and honour to ſecure that her channel ſhould convey nothing but health, and a fair example and a bleſſing.

10. And though her acccounts to God were made up of nothing but ſmall parcels, little paſſions, and angry words, and trifling diſcontents, which are the allays of the piety of the moſt holy perſons; yet ſhe was early at her repentance; and toward the latter end of her days, grew ſo faſt in Religion, as if ſhe had had a revelation of her approaching end, and therefore that ſhe muſt go a great way in a little time: her diſcourſes more full of Religion, her prayers more frequent, her charity increaſing, her forgiveneſs more forward, her friendſhips more communicative, her paſſion more under diſcipline; and ſo ſhe trimmed her lamp, not thinking her night was ſo near, but that it might ſhine alſo in the day-time, in the Temple, and before the Altar of Incenſe.

But in this courſe of hers there were ſome circumſtances, and ſome appendages of ſubſtance, which were highly remarkable.

1. In all her Religion, and in all her actions of relation towards God, ſhe had a ſtrange evenneſs and untroubled paſſage, ſliding toward her Ocean of God and of infinity with a certain and ſilent motion. So have I ſeen a River deep and ſmooth paſſing with a ſtill foot and a ſober face, and paying to the *Fiſcus*, the great Exchequer of the Sea, the Prince of all the watry bodies, a tribute large and full: and hard by it a little brook skipping and making a noiſe upon its unequal and neighbour bottom; and after all its talking and bragged motion, it payed to its common Audit no more than the Revenues of a little cloud, or a contemptible veſſel: So have I ſometimes compared the iſſues of her Religion to the ſolemnities and famed outſides of anothers piety. It dwelt upon her ſpirit, and was incorporated with the periodical work of every day: ſhe did not believe that Religion was intended to miniſter to fame and reputation, but to pardon of ſins, to the pleaſure of God, and the ſalvation of ſouls. For Religion is like the breath of Heaven; if it goes abroad into the open air, it ſcatters and diſſolves like Camphire: but if it enters into a ſecret hollowneſs, into a cloſe conveyance, it is ſtrong and mighty, and comes forth with vigour and great effect at the other end, at the other ſide of this life, in the days of death and judgment.

2. The other appendage of her Religion, which alſo was a great ornament to all the parts of her life, was a rare modeſty and humility of ſpirit, a confident deſpiſing and undervaluing of her ſelf. For though ſhe had the greateſt judgment, and the greateſt experience of things and perſons that I ever yet knew in a perſon of her youth, and ſex, and circumſtances; yet as if ſhe knew nothing of it, ſhe had the meaneſt opinion of her ſelf; and like a fair taper, when ſhe ſhined to all the room, yet round about her own ſtation ſhe had caſt a ſhadow and a cloud, and ſhe ſhined to every body but her ſelf. But the perfectneſs of her prudence and excellent parts could not be hid; and all her humility, and arts of concealment, made the vertues more amiable and illuſtrious. For as pride ſullies the beauty of the faireſt vertues, and makes our underſtanding but like the craft and learning of a Devil: ſo humility is the greateſt eminency, and art of publication in the whole world; and ſhe in all her arts of ſecrecy and hiding her worthy things, was but *like one that hideth the wind, and covers the ointment of her right hand.*

I know not by what inſtrument it hapened; but when death drew near, before it made any ſhow upon her body, or revealed it ſelf by a natural ſignification, it was conveyed to her ſpirit: ſhe had a ſtrange ſecret perſwaſion that the bringing this child ſhould be her laſt ſcene of life: and we have known, that the ſoul when ſhe is about to diſrobe her ſelf of her upper garment, ſometimes ſpeaks rarely, *Magnifica*

verba

verba mors propè admota excutit; ſometimes it is Prophetical; ſometimes God by a ſuperinduced perſwaſion wrought by inſtruments, or accidents of his own, ſerves the ends of his own providence and the ſalvation of the ſoul: But ſo it was, that the thought of death dwelt long with her, and grew from the firſt ſteps of fancy and fear, to a conſent, from thence to a ſtrange credulity, and expectation of it; and without the violence of ſickneſs ſhe died, as if ſhe had done it voluntarily, and by deſign, and for fear her expectation ſhould have been deceived, or that ſhe ſhould ſeem to have had an unreaſonable fear, or apprehenſion; or rather (as one ſaid of *Cato*) *ſic abiit è vitâ ut cauſam moriendi nactam ſe eſſe gauderet*, ſhe died, as if ſhe had been glad of the opportunity.

And in this I cannot but adore the providence, and admire the wiſdom and infinite mercies of God: For having a tender and ſoft, a delicate and fine conſtitution and breeding, ſhe was tender to pain, and apprehenſive of it, as a childs ſhoulder is of a load and burden: *Grave eſt teneræ cervici jugum*; and in her often diſcourſes of death, which ſhe would renew willingly and frequently, ſhe would tell, that ſhe feared not death, but ſhe feared the ſharp pains of death: *Emori nolo, me eſſe mortuam non curo:* The being dead, and being freed from the troubles and dangers of this world, ſhe hoped would be for her advantage, and therefore that was no part of her fear: But ſhe believing the pangs of death were great, and the uſe and aids of reaſon little, had reaſon to fear leſt they ſhould do violence to her ſpirit and the decency of her reſolution. But God that knew her fears and her jealouſie concerning her ſelf, fitted her with a death ſo eaſie, ſo harmleſs, ſo painleſs, that it did not put her patience to a ſevere trial. It was not (in all appearance) of ſo much trouble, as two fits of a common Ague; ſo careful was God to remonſtrate to all that ſtood in that ſad attendance, that this ſoul was dear to him: and that ſince ſhe had done ſo much of her duty towards it, he that began would alſo finiſh her redemption, by an act of a rare providence, and a ſingular mercy. *Bleſſed be that goodneſs of God, who does ſo careful actions of mercy for the eaſe and ſecurity of his ſervants.* But this one inſtance was a great demonſtration that the apprehenſion of death is worſe than the pains of death; and that God loves to reprove the unreaſonableneſs of our fears, by the mightineſs, and by the arts of his mercy.

She had in her ſickneſs (if I may ſo call it, or rather in the ſolemnities and graver preparations towards death) ſome curious and well-becoming fears, concerning the final ſtate of her ſoul: But from thence ſhe paſſed into a *deliquium*, or a kind of trance, and as ſoon as ſhe came forth of it, as if it had been a viſion, or that ſhe had converſed with an Angel, and from his hand had received a label or ſcroll of the *Book of Life*, and there ſeen her name enrolled, ſhe cried out aloud, [*Glory be to God on high: Now I am ſure I ſhall be ſaved.*] Concerning which manner of diſcourſing we are wholly ignorant what judgment can be made: but certainly there are ſtrange things in the other world; and ſo there are in all the immediate preparations to it; and a little glimpſe of Heaven, a minutes converſing with an Angel, any ray of God, any communication extraordinary from the Spirit of comfort, which God gives to his ſervants in ſtrange and unknown manners, are infinitely far from illuſions; and they ſhall then be underſtood by us, when we feel them, and when our new and ſtrange needs ſhall be refreſhed by ſuch unuſual viſitations.

But I muſt be forced to uſe ſummaries and arts of abbreviature in the enumerating thoſe things in which this rare Perſonage was dear to God and to all her Relatives.

If we conſider her Perſon, ſhe was in the flower of her age, *Jucundum cum ætas florida ver ageret*; of a temperate, plain and natural diet, without curioſity or an intemperate palate; ſhe ſpent leſs time in dreſſing, than many ſervants; her recreations were little and ſeldom, her prayers often, her reading much: ſhe was of a moſt noble and charitable ſoul; a great lover of honourable actions, and as great a deſpiſer of baſe things; hugely loving to oblige others, and very unwilling to be in arrear to any upon the ſtock of courteſies and liberality; ſo free in all acts of favour, that ſhe would not ſtay to hear her ſelf thanked, as being unwilling that what good went from her to a needful or an obliged perſon ſhould ever return to her again: ſhe was an excellent friend, and hugely dear to very many, eſpecially to the beſt and moſt diſcerning perſons; to all that converſed with her, and could underſtand her great worth and ſweetneſs: ſhe was of an honourable, a nice, and tender reputation; and of the pleaſures of this world, which were laid before her in heaps, ſhe took a very ſmall and inconſiderable ſhare, as not loving to glut her ſelf with vanity, or take her portion of good things here below.

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If we look on her as a Wife, ſhe was chaſte and loving, fruitful and diſcreet, humble and pleaſant, witty and compliant, rich and fair; and wanted nothing to the making her a principal and precedent to the beſt Wives of the World, but a long life, and a full age.

If we remember her as a Mother, ſhe was kind and ſevere, careful and prudent, very tender, and not at all fond, a greater Lover of her Childrens Souls than of their Bodies, and one that would value them more by the ſtrict rules of honour and proper worth, than by their relation to her ſelf.

Her Servants found her prudent, and fit to govern, and yet open-handed, and apt to reward; a juſt Exactor of their duty, and a great Rewarder of their diligence.

She was in her houſe a Comfort to her deareſt Lord, a Guide to her Children, a Rule to her Servants, an Example to all.

But as ſhe related to God in the offices of Religion, ſhe was even and conſtant, ſilent and devout, prudent and material; ſhe loved what ſhe now enjoys, and ſhe feared what ſhe never felt, and God did for her what ſhe never did expect: her fears went beyond all her evil; and yet the good which ſhe hath received was, and is, and ever ſhall be beyond all her hopes.

She lived as we all ſhould live, and ſhe died as I fain would die----

Et cum ſupremos Lacheſis perneverit annos,
Non aliter cineres mando jacere meos.

I pray God I may feel thoſe mercies on my Death-bed that ſhe felt, and that I may feel the ſame effect of my repentance which ſhe feels of the many degrees of her innocence. Such was her death, that ſhe did not die too ſoon; and her life was ſo uſeful and excellent, that ſhe could not have lived too long. *Nemo parum diu vixit qui virtutis perfectæ perfecto functus eſt munere.* And as now in the grave it ſhall not be enquired concerning her, how long ſhe lived, but how well; ſo to us who live after her to ſuffer a longer calamity, it may be ſome eaſe to our ſorrows, and ſome guide to our lives, and ſome ſecurity to our conditions, to conſider that God hath brought the piety of a young Lady to the early rewards of a never ceaſing, and never dying Eternity of Glory: And we alſo, if we live as ſhe did, ſhall partake of the ſame glories; not only having the honour of a good Name, and a dear and honour'd Memory, but the glories of theſe glories, the end of all excellent labours, and all prudent counſels, and all holy Religion, even the ſalvation of our Souls in that day when all the Saints, and among them this excellent Woman, ſhall be ſhewn to all the World to have done more, and more excellent things than we know of or can deſcribe. *Mors illos conſecrat, quorum exitum & qui timent, laudant*: Death conſecrates and makes ſacred that perſon whoſe excellency was ſuch, that they that are not diſpleaſed at the death, cannot diſpraiſe the life; but they that mourn ſadly, think they can never commend ſufficiently.

FINIS.

A

SERMON

Preached in

Saint *MARIES* Church

IN

OXFORD,

UPON THE

ANNIVERSARY

OF THE

Gunpowder-Treason.

By *JEREMY TAYLOR*, D.D.

LONDON,

Printed by *R. Norton* for *R. Royston*, Bookseller to the King's most Excellent Majesty. 1678.

A

ПРИЗЫВ

К

ХРОНОСУ,

ПРОТИВ ТИРАНА

ВСЕМИРНОЙ ВЛАСТИ,

ОТ ТИРА

Gunpowder-Treason.

ЛЕКСЕЙ ТАЛОЗЕРОВ.

Печатано въ Типографіи Книгопродавца Bookseller и продается у него
и у всѣхъ Книгопродавцевъ.

TO THE

Most Reverend Father in God

WILLIAM

by Divine Providence

LORD ARCH-BISHOP

OF

CANTERBURY His Grace,

Primate of all *England*, and Metropolitan, Chancellour of the University of *Oxford*, and one of his Majesties most Honourable Privy Council.

My most Honourable Good Lord.

May it please your Grace,

IT was obedience to my Superiour *that engaged me upon this last Anniversary commemoration of the great Goodness of God Almighty to our King and Country in the discovery of the most damnable* Powder-Treason. *It was a blessing which no tongue could express, much less mine, which had scarce learned to speak, at least, was most unfit to speak in the Schools of the Prophets.* Delicata autem est illa obedientia quæ causas quærit. *It had been no good argument of my obedience to have disputed the inconvenience of my person, and the unaptness of my parts for such an imployment. I knew God, out of the mouth of Infants could acquire his praise, and if my heart were actually as* Votive *as my tongue should have been, it might be one of Gods* Magnalia *to perfect his own praise out of the weakness and imperfection of the Organ. So as I was able, I endeavoured to perform it, having my obedience ever ready for my excuse to men, and my willingness to perform my duty, for the assoylment of my self before God; part of which I hope was accepted, and I have no reason to think, that the other was not pardoned.*

When I first thought of the Barbarisme of this Treason, I wondred not so much at the thing it self as by what means it was possible for the Devil to gain so strong a party in mens resolutions, as to move them to undertake a business so abhorring from Christianity, so evidently full of extreme danger to their lives, and so certainly to incurr the highest wrath of God Almighty. My thoughts were thus rude at first; but after a strict inquisition I found it was apprehended as a business (perhaps full of danger to their bodies, but) advantagious to their souls, consonant to the obligation of all Christians, and meritorious of an exceeding weight of Glory, for now it was come to pass which our dear Master foretold, men should kill us, and think they did God good service in it. *I could not think this to be a part of any mans Religion, nor do I yet believe it. For it is so apparently destructive*

of our dear Maſter his Royal Laws of Charity *and* Obedience, *that I muſt not be ſo uncharitable as to think they ſpeak their own mind truly, when they profeſs their belief of the lawfulneſs and neceſſity in ſome caſes of rebelling againſt their lawful Prince, and uſing all means to throw him from his Kingdom, though it be by taking of his life. But it is but juſt that they who break the bonds of duty to their Prince, ſhould likewiſe forfeit the Laws of charity to themſelves, and if they ſay not true, yet to be more uncharitable to their own perſons, than I durſt be, though I had their own warrant. Briefly (Moſt Reverend Father) I found amongſt them of the Roman party ſuch prevailing opinions, as could not conſiſt with Loyalty to their Prince, in caſe he were not the Popes ſubject, and theſe ſo generally believed, and ſomewhere obtruded under peril of their Souls, that I could not but point at theſe dangerous Rocks, at which I doubt not, but the Loyalty of many hath ſuffered ſhipwrack, and of thouſands more might, if a higher* Star *had not guided them better, than their own Pilots.*

I could not therefore but think it very likely that this Treaſon might ſpring from the ſame fountain, and I had concluded ſo in my firſt meditations, but that I was willing to conſider whether or no it might not be that theſe men were rather exaſperated than perſwaded, and whether it were not that the ſeverity of our Laws againſt them might rather provoke their intemperate zeal, than Religion thus move their ſettled Conſcience. It was a material conſideration, becauſe they ever did and ſtill do fill the World with outcryes againſt our Laws for making a rape upon their Conſciences, have printed Catalogues of their Engliſh Martyrs, drawn Schemes of moſt ſtrange tortures impoſed on their Prieſts, ſuch as were unimaginable by Nero, *or* Dioclesian, *or any of the worſt and cruelleſt enemies of Chriſtianity, endeavouring thus to make us partly guilty of our own ruine, and ſo waſhing their hands in token of their own innocency, even then when they were dipping them in the Eloud Royal, and would have emptied the beſt Veins in the Whole Kingdom to fill their* Lavatory. *But I found all theſe to be but Calumnies, ſtrong accuſations upon weak preſumptions, and that the cauſe did reſt where I had begun, I mean upon the pretence of the* Catholick cauſe, *and that the imagin'd iniquity of the Laws of* England *could not be made a vail to cover the deformity of their intentions, for our Laws were Juſt, Honourable, and Religious.*

Concerning theſe and ſome other appendices to the buſineſs of the day; I expreſſed ſome part of my thoughts, which becauſe happily they were but a juſt truth, and this truth not unſeaſonable for theſe laſt times, in which (as S. Paul *propheſied)* men would be fierce, Traytors, heady, and high minded, creeping into houſes, leading ſilly women captive, *it pleaſed ſome who had power to command me, to wiſh me to a publication of theſe my ſhort and ſudden Meditations, that (if it were poſſible) even this way I might expreſs my duty to* God *and the* King.

Being thus far encouraged, I reſolved to go ſomething further, even to the boldneſs of a dedication to your Grace, *that ſince I had no merit of my own to move me to the confidence of a publick view, yet I might dare to venture under the protection of your* Graces *Favour. But ſince my boldneſs doth as much need a defence, as my Sermon a Patronage, I humbly crave leave to ſay, that though it be boldneſs, even to preſumption, yet my addreſs to your* Grace *is not altogether unreaſonable.*

For ſince all know that your Grace *thinks not your life your own, but when it ſpends it ſelf in the ſervice of your* King, *oppoſing your great endeavours againſt the Zelots of both ſides who labour the diſturbance of the Church and State, I could not think it* ἀπροσδιόνυσον *to preſent to your* Grace *this ſhort diſcovery of the Kings enemies,* ὡς ὄπτικειαν βασιλικὴν φιλοβασιλεῖ, *and proper to your* Grace, *who is ſo true, ſo zealous a lover of your Prince and Country. It was likewiſe appointed to be the publick*

voice

voice of thankſgiving for your Univerſity (*though ſhe never ſpake weaker than by ſo mean an Inſtrument*) *and therefore is accountable to your* Grace *to whom under God and the King we owe the Bleſſing and Proſperity of all our Studies. Nor yet can I chooſe but hope, that my Great Obligations to your* Grace's *Favour may plead my pardon,* (*ſince it is better that my Gratitude ſhould be bold, than my diffidence ingrateful*) *but that is ſo far from expreſſing the leaſt part of them, that it lays a greater bond upon me, either for a debt of delinquency in preſenting it, or of thankfulneß, if your* Grace *may pleaſe to pardon it.*

I humbly crave your Grace's Benediction, *pardon, and acceptance of the humbleſt duty and obſervance of*

Your GRACES

moſt obſervant and obliged

CHAPLAIN,

JER. TAYLOR.

A SERMON
Preached upon the
ANNIVERSARY
OF THE
Gunpowder-Treaſon.

SERMON IX.

LUKE 9. Cap. verſ. 54.

But when James *and* John *ſaw this, they ſaid, Lord, wilt thou that we command fire to come from Heaven and conſume them, even as* Elias *did?*

I Shall not need to ſtrain much to bring my Text and the day together: Here is fire in the Text, conſuming fire, like that whoſe *Antevorta* we do this day commemorate. This fire called for by the Diſciples of Chriſt: ſo was ours too; by Chriſts Diſciples at leaſt, and ſome of them intitled to our Great Maſter by the compellation of his holy name of JESUS.

I would ſay the parallel holds thus far, but that the perſons of my Text, however *Boanerges*, ſons of thunder and of a reproveable ſpirit, yet are no way conſiderable in the proportion of malice with the perſons of the day. For if I conſider the cauſe that mov'd *James* and *John* to ſo inconſiderate a wrath, it bears a fair excuſe: The men of *Samaria* turn'd their Lord and Maſter out of doors, denying to give a nights lodging to the Lord of Heaven and Earth. It would have diſturbed an excellent patience to ſee him, whom but juſt before they beheld transfigured, and in a glorious Epiphany upon the Mount, to be ſo neglected by a company of hated *Samaritans*, as to be forc'd to keep his Vigils where nothing but the Welkin ſhould have been his roof, not any thing to ſhelter his precious head from the deſcending dew of Heaven. Verſ. 53.

--------- *Quis talia fando*
Temperet?

It had been the greater wonder if they had not been angry. But now if we ſhould level our progreſs by the ſame line and gueſs that in the preſent affair there was an equal cauſe, becauſe a greater fire was intended, we ſhall too much betray the ingenuity of apparent truth, and the bleſſing of this *Anniverſary*. They had not half ſuch a cauſe for an excuſe to a far greater malice; it will prove they had none at all, and therefore their malice was ſo much the more malicious becauſe cauſleſs and totally inexcuſable.

However

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However, I ſhall endeavour to joyn their conſideration in as near a parallel as I can; which if it be not exact (as certainly it cannot, where we have already diſcovered ſo much difference in degrees of malice,) yet by laying them together we may better take their eſtimate, though it be only by ſeeing their diſproportion.

The words as they lay in their own order, point out, 1. The perſons that ask't the queſtion. 2. The cauſe that mov'd them. 3. The perſon to whom they propounded it. 4. The Queſtion it ſelf. 5. And the precedent they urg'd to move a grant, drawn from a very fallible Topick, a ſingular Example, in a ſpecial and different caſe. The perſons here were Chriſts Diſciples; and ſo they are in our caſe, deſign'd to us by that glorious Sir-name of *Chriſtianity*; they will be called Catholicks, but if our diſcovery perhaps riſe higher, and that the See Apoſtolick prove ſometimes guilty of ſo reproveable a ſpirit, then we are very near to a parallel of the perſons, for they were Diſciples of Chriſt and Apoſtles. 2. The cauſe was the denying of toleration of abode upon the grudge of an old ſchiſm, Religion was made the inſtrument. That which ſhould have taught the Apoſtles to be charitable, and the *Samaritans* hoſpitable, was made a pretence to juſtifie the unhoſpitableneſs of the one and the uncharitableneſs of the other. Thus far we are right, for the malice of this preſent Treaſon ſtood upon the ſame baſe. 3. Although neither Side much doubted of the lawfulneſs of their proceedings; yet S. *James* and S. *John* were ſo diſcreet as not to think themſelves infallible, therefore they ask'd their Lord: ſo did the perſons of the day, ask the queſtion too, but not of Chriſt, for he was not in all their thoughts; but yet they ask'd of Chriſt's Delegates, who therefore ſhould have given their anſwer *ex eodem tripode*, from the ſame ſpirit. They were the Fathers *Confeſſors* who were ask'd. 4. The queſtion is of both ſides concerning a conſumptive ſacrifice, the deſtruction of a Town there, of a whole Kingdom here, but differing in the circumſtance of place whence they would fetch their fire. The Apoſtles would have had it from Heaven, but theſe mens converſation was not there. Τὰ κάτωθεν, things from beneath, from an artificial Hell, but breath'd from the natural and proper, were in all their thoughts. 5. The example, which is the laſt particular, I fear I muſt leave quite out, and when you have conſidered all, perhaps you will look for no example.

Firſt of the perſons; they were Diſciples of Chriſt and Apoſtles. [*But when* James *and* John *ſaw this.*] When firſt I conſidered they were Apoſtles, I wondred they ſhould be ſo intemperately angry, but when I perceived they were ſo angry, I wondred not that they ſinned. Not the priviledge of an Apoſtolical ſpirit, not the nature of Angels, not the condition of immortality can guard from the danger of ſin, but if we be over-rul'd by paſſion, we almoſt ſubject our ſelves to its neceſſity. It was not therefore without reaſon altogether, that the Stoicks affirm'd wiſe men to be void of paſſions, for ſure I am, the inordination of any paſſion is the firſt ſtep to folly. And although of them, as of waters of a muddy reſidence we may make good uſe, and quench our thirſt, if we do not trouble them, yet upon any ungentle diſturbance we drink down mud inſtead of a clear ſtream, and the iſſues of ſin and ſorrow, certain conſequents of temerarious or inordinate anger. And therefore when the Apoſtle had given us leave to *be angry*, as knowing the condition of humane nature, he quickly enters a *Caveat* that *we ſin not*; he knew ſin was very likely to be hand-maid where *Anger* did domineer, and this was the reaſon why S. *James* and S. *John* are the men here pointed at, for the Scripture notes them for *Boanerges*, ſons of thunder, men of an angry temper, *& quid mirum eſt filios tonitrui fulgurâſſe voluiſſe?* ſaid S. *Ambroſe*. But there was more in it than thus. Their ſpirits of themſelves hot enough, yet met with their education under the Law, (whoſe firſt tradition was in fire and thunder, whoſe precepts were juſt but not ſo merciful;) and this inflam'd their diſtemper to the height of a revenge. It is the Doctrine of S. (a) *Hierome* and (b) *Titus Boſtrenſis*; the Law had been their School-maſter, and taught them the rules of juſtice both Punitive and *Vindictive*: But Chriſt was the firſt that taught it to be a ſin to retaliate evil with evil, it was a Doctrine they could not read in the killing letter of the Law. There they might meet with precedents of revenge and anger of a high ſeverity, *an eye for an eye, and a tooth for a tooth*, and *let him be cut off from his people*: But forgiving injuries, praying for our perſecutors, loving our enemies, and relieving them, were Doctrines of ſuch high and abſolute integrity, as were to be reſerved for the beſt and moſt perfect *Law-giver*, the bringer of the beſt promiſes, to which the moſt perfect actions have the beſt proportion; and this was to be when *Shiloh* came. Now then the ſpirit of *Elias* is out of date,

(a) *Epiſt. ad Algaſ.*
(b) *in Lucam.*

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------Jam ferrea primùm
Desinit, ac toto surgit Gens Aurea Mundo.

And therefore our blessed Master reproved them of ignorance, not of the Law, but of his Spirit, which had they but known or could but have guessed at the end of his coming, they had not been such *Abecedarii* in the School of *Mercy*.

And now we shall not need to look far for persons, Disciples professing at least in Christ's School, yet as great strangers to the merciful Spirit of our Saviour, as if they had been sons of the Law, or foster-brothers to *Romulus*, and suck't a Wolf, and they are *Romanists* too; this days solemnity presents them to us, πηλῷ αἵματι συμπεφυρμένους, and yet were that wash'd off, underneath they write *Christian* and *Jesuit*.

One would have expected that such men, set forth to the worlds acceptance with so merciful a *cognomentum*, should have put a hand to support the ruinous fabrick of the worlds charity, and not have pulled the frame of Heaven and Earth about our ears. But yet ----*Ne credite Teucri!* Give me leave first to make an *Inquisition* after this *Antichristian pravity*, and try who is of our side, and who loves the King, by pointing at those whose Sermons do blast *Loyalty*, breathing forth Treason, slaughters and cruelty, the greatest imaginable contrariety to the Spirit and Doctrine of our *Dear Master*. So we shall quickly find out more than a pareil for S. *James* and S. *John* the *Boanerges* of my Text.

It is an act of faith, by faith to conquer the enemies of God and Holy Church, saith *Sanders* our Countrey-man. Hitherto nothing but well; If *James* and *John* had offered to do no more than what they could have done with *the Sword of the Spirit and the Shield of Faith*, they might have been inculpable, and so had he if he had said no more; but the bloud boyls higher, the manner spoils all. *For it is not well done unless a warlike Captain be appointed by Christs Vicar to bear a Croisade in a field of bloud.* And if the other Apostles did not proceed such an angry way as *James* and *John*, it was only discretion that detain'd them, not Religion. *For so they might, and it were no way unlawful for them to bear arms to propagate Religion, had they not wanted an opportunity*; if you believe the same Author: *for fighting is proper for S.* Peter *and his Successors, therefore because Christ gave him Commission to feed his Lambs.* A strange reason!

Sanderus de Clave David Lib. 2. c. 15.

Ibid. cap. 14.

I had thought Christ would have his Lambs fed with the sincere Milk of his Word, not like to *Canibals*,

------Solitisque cruentum
Lac potare Getis, & pocula tingere venis,

To mingle bloud in their Sacrifices (as *Herod* to the *Galileans*) and quaffe it off for an *auspicium* to the propagation of the Christian faith. Methinks here is already too much clashing of armor and effusion of bloud for a Christian cause: but this were not altogether so unchristian-like, if the sheep, though with bloud, yet were not to be fed with the bloud of their Shepherd *Cyrus*, I mean their Princes. But I find many such *Nutritii* in the Nurseries of *Rome*, driving their Lambs from their folds unless they will be taught to worry the Lion.

Tyrannicè gubernans justè acquisitum dominium non potest spoliari sine publico judicio: Latâ verò sententiâ quisque potest fieri executor. Potest autem à populo etiam qui juravit ei obedientiam, si monitus non vult corrigi. Verb. Tyrannus.

Emanuel Sà, in his *Aphorisms*, affirms it lawful to kill a King, indeed not every King, but such a one as rules with Tyranny, and not then, unless the Pope hath sentenc'd him to death, but then he may, though he be his lawful Prince. Not the necessitude which the Law of Nations hath put between Prince and people, not the obligation of the Oath of Allegiance, not the Sanctions of God Almighty himself, must reverse the sentence against the King when once past, but any one of his subjects, of his own sworn subjects, may kill him.

This perfidious treasonable position of *Sà*, is not a single Testimony. For 1. it slipt not from his pen by inadvertency; it was not made publick, until after forty years deliberation, as himself testifies in his Preface. 2. After such an *avisamente* it is now the ordinary receiv'd manual for the *Fathers Confessors* of the *Jesuits* Order.

Præsertim cum in hoc opus per annos ferè quadraginta diligentissimè incubuerim. De Rege & R. institut. lib. 1. c. 6.

This Doctrine, although----*Titulores digna sepulchri*---- yet is nothing if compared with *Mariana*. For 1. he affirms the same Doctrine in substance. 2. Then he descends to the very manner of it, ordering how it may be done with the best convenience: He thinks poyson to be the best way, but yet that for the more secrecy, it be cast upon the chairs, saddles, and garments of his Prince. It was the old laudable custome

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cuſtome of the *Moors of Spain*. 3. He adds examples of the buſineſs, telling us that this was the device, to wit, by poyſon'd boots, that old *Henry* of *Caſtile* was cur'd of his ſickneſs. 4. Laſtly, this may be done, not only if the Pope judge the King a Tyrant (which was the utmoſt *Emanuel Sà* affirm'd) but it is ſufficient proof of his being a Tyrant if learned men, though but few, and thoſe ſeditious too, do but murmur it, or begin to call him ſo. I hope this Doctrine was long ſince diſclaim'd by the whole Society, and condemn'd *ad umbras Acherunticas*. Perhaps ſo, but yet theſe men who uſe to object to us an infinity of diviſions among our ſelves, who boaſt ſo much of their own Union and conſonancy in judgment, with whom nothing is more ordinary than to maintain ſome opinions quite throughout their Order, (as if they were informed by ſome common *Intellectus agens*) ſhould not be divided in a matter of ſo great moment, ſo much concerning the Monarchy of the *See Apoſtolick*, to which they are vowed liegemen. But I have greater reaſon to believe them United in this Doctrine, than is the greatneſs of this probability. For 1. There was an *Apology* printed in *Italy, permiſſu ſuperiorum*, in the year 1610 that ſays, *They were all enemies of that holy Name of Jeſus that condemned Mariana for any ſuch Doctrine.* I underſtand not why, but ſure I am, that the *Jeſuits* do or did think his Doctrine innocent: for in their *Apology* put forth in the name of the whole Society againſt the accuſations of *Anticoton*, they deny that the Aſſaſine of *Henry* 4. I mean *Ravaillac*, was mov'd to kill the King by reading of *Mariana*, and are not aſhamed to wiſh that he had read him. Perhaps they mean it might have wrought the ſame effect upon him which the ſight of a drunkard did upon the youth of *Lacedemon*, elſe I am ſure it is not very likely he ſhould have been diſſwaded from his purpoſe by reading in *Mariana* that it was lawful to do what he intended. 3. I add they not only thought it innocent and without poſitive hurt, but good and commendable; ſo that it is apparent that it was not the opinion of *Mariana* alone, but that the *Moors of Spain* had more diſciples than *Mariana*. 1. He ſays it himſelf, for commending the young Monk that killed *Henry* 3. he ſays he did it *having been informed by ſeveral Divines that a Tyrant might lawfully be killed.* 2. The thing it ſelf ſpeaks it, for his Book was highly commended by (*a*) *Gretſer* and (*b*) *Bonarſcius* both for ſtile and matter, higher yet by *Petrus de Onna*, Provincial of *Toledo*, who was ſo highly pleaſed with it, he was ſorry he wanted (*c*) leiſure to read it the ſecond and third time over, and with this cenſure prefixed was licens'd to the Preſs. Further yet, for *Stephen Hoyeda* Viſitor of the *Jeſuits* for the ſame Province approved it not only from his own judgment, but as being before approved by grave and learned men of the *Jeſuits* Order, and ſo with a ſpecial Commiſſion from *Claudius Aquaviva* their General, with theſe Approbations and other ſolemn Priviledges it was Printed at (*a*) *Toledo* and (*b*) *Mentz*; and laſtly inſerted into the Catalogues of the Books of their Order by *Petrus Ribadineira*.

What negligence is ſufficient that ſuch a Doctrine as this ſhould paſs ſo great Supraviſors, if in their hearts they diſavow it? The children of this world are not ſuch fools in their generations. The Fathers of the Society cannot but know how apt theſe things of themſelves are to publick miſchief, how invidious to the Chriſtian world, how ſcandolous to their Order; and yet they rather excuſe than condemn *Mariana*: ſpeaking of him at the hardeſt but very gently, as if his only fault had been his ſpeaking a truth *in tempore non opportuno*, ſomething out of ſeaſon, or as if they were forc'd to yield to the current of the times, and durſt not profeſs openly of what in their hearts they were perſwaded. I ſpeak of ſome of them, for others you ſee are of the ſame opinion. But I would fain learn why they are ſo ſedulous and careful to procure the Decrees of the *Rector* and *Deputies* of *Paris*, Reſcripts of the Biſhop, Revocation of Arreſt of the Parliament which had been againſt them, and all to acquit the Fathers of the Society from theſe ſcandalous opinions; as if theſe laborious devices could make what they have ſaid and done, to be unſpoken and undone, or could change their opinions from what indeed they are, whereas they never went *ex animo* to refute theſe Theorems, never ſpake againſt them in the real and ſerious dialect of an adverſary, never condemned them as heretical, but what they have done they have been ſham'd to, or forc'd upon, as *Pere Coton* by the King of *France*, and *Servin* to a confutation of *Mariana*, (from which he deſir'd to be excuſed, and after the Kings death, writ his declaratory letter to no purpoſe;) the *Apologiſts* of *Paris* by the outcryes of Chriſtendom againſt them; and when it is done, done ſo coldly in their reprehenſions with a greater readineſs to excuſe all, than condemn any; I ſay theſe things to a conſidering man do increaſe the ſuſpicion, if at leaſt that may be called ſuſpicion for which we have had ſo plain teſtimonies of their own.

I add

Qui eſt l'artifice dont je trouve que le Roys Mores ont ſouvent uſé. Cap. 7.

Poſtquam à paucis ſeditioſis, ſed doctis cœperit Tyrannus appellari.

Quodammodo optandum eſſe ut ille Alaſtor Marianam legiſſet.

Cap. 6. Cum cognito à Theologis quos erat ſciſcitatus, Tyrannum jure interimi poſſe.

(a) *Chauneſauris polit.*
(b) *Amphith. honoris lib. 1. cap. 12.*
(c) *Iterum & tertiò facturus ſi per otium & tempus licuiſſet.*
Ut approbatos priùs à viris Doctis & gravibus ex eodem noſtro Ordine.
(a) By *Petrus Rhodriques.* 1599.
(b) By *Balth. Lippius* 1605.

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I add this more, to put the buſineſs paſt all queſtion, that when ſome things of this nature were objected to them by *Arnald* the French Kings Advocate, they were ſo far from denying them or excuſing them, that they maintained them in ſpite of oppoſition, putting forth a Book intitled, *Veritas defenſa contra actionem Antonii Arnaldi.* What the things were for which they ſtood up Patrons, hear themſelves ſpeaking, *Tum enim id non ſolum poteſt Papa, ſed etiam debet ſe oſtendere ſuperiorem illis* [*Principibus.*] *Exceptio hæc ſtomachum tibi commovet, facit ut ringaris, ſed oportet haurias, & de cætero fatearis tibi nec rationem eſſe, nec conſcientiam.* Hard words theſe! The Advocate is affirmed to be void both of reaſon and honeſty for denying the Popes dominion over Kings. The reaſon follows, *The Pope could not keep them to their duties, unleſs he kept them in awe with threatning them the loſs of their Kingdoms.* But this is but the leaſt part of it. They add, *If the ſubjects had been but diſpoſed as they ſhould have been, there was no time but it might have been profitable to have exerciſed the ſword upon the perſons of Kings.* Let them conſtrue their meaning, thoſe are their words. But ſee farther.

Pag. 7. 1. edit.

Pag. 67. 1. edit.

The damned act of *Jaques Clement* the Monk upon the life of *Henry* the third of *France*, of *Jean Chaſtel* and *Ravaillac* upon *Henry* the fourth, are notorious in the Chriſtian world, and yet the firſt of theſe was commended by * *F. Guignard* in a diſcourſe of purpoſe, and by *Mariana* as I before cited him. The ſecond had two Apologies made for him, the one by (*a*) *Conſtantius Veruna*, the (*b*) other without a name indeed, but with the mark and cognizance of the *Jeſuits* Order, and the laſt was publickly commended in a Sermon by a Monk of *Colein*, as it is reported by the excellent *Thuanus*.

* *Voyez le proces de Parliam. de Paris contre le pere Guignard preſtre Jeſuit.*

(a) *Vid. cap. 3.*
(b) *Lugduni de juſta abdicatione Hen. 3. 1610*

Not much leſs than this is that of *Baronius*, juſt I am ſure of the ſame ſpirit with *James* and *John*, for he calls for a ruine upon the *Venetians* for oppoſing of his *Holineſs*. *Ariſe* Peter, *not to feed theſe wandring ſheep, but to deſtroy them, throw away thy Paſtoral Staffe and take thy Sword.* I confeſs here is ſome more ingenuity, to oppoſe Murdering to Feeding, than to make them all one, as *Sanders* doth, but yet the ſame fiery ſpirit inflames them both, as if all *Rome* were on fire, and would put the world in a combuſtion.

De clave David. cap. 14. Vide pag. 7.

Farther yet. *Guignard*, a Jeſuit of *Clerimont* Colledge in *Paris*, was executed by command of the Parliament, for ſome Concluſions he had writ which were of a high nature treaſonable, and yet as if, either there were an infallibility in every perſon of the *Society*, or as if the Parliament had done injuſtice in condemning *Guignard*, or laſtly as if they approved his Doctrine, he was Apologized for by (*a*) *Lewis Richeome*, and (*b*) *Bonarſcius*. I know they will not ſay that every Jeſuit is infallible, they are not come to that yet, it is plain then they are of the ſame mind with *Guignard*, or elſe (which I think they dare not ſay) the Parliament was unjuſt in the condemnation of him, but if they do, they thus proclaim their approbation of theſe Doctrines he was hang'd for; for that he had ſuch, was under his own hand, by his own confeſſion, and of it ſelf evident; as is to be ſeen in the *Arreſt* of the Parliament againſt him.

Arreſt de Parliam. 7. de Janv. 1595.

(a) *Expoſtul. Apologet. pro Societ. Jeſus.*
(b) *Amphith. honor. lib. 1.*

Laſtly, more pertinent to the day is the fact of *Garnet*, who, becauſe a Jeſuit, could have done nothing for which he ſhould not have found an Apologiſt, for even for this his laſt act of high Treaſon he was Apologiz'd for, by (*a*) *Bellarmine*, (*b*) *Gretſer*, and (*c*) *Eudæmon Johannes*.

(a) *Apol. adv. R. Angliæ.*
(b) *Stigm. Miſcric.*
(c) *Apol. pro Garnetto.*

Thus far we have found out perſons fit enough to match any malice; *Boanerges* all, and more than a pareil for *James* and *John*: but I ſhall anon diſcover the diſeaſe to be more *Epidemical*, and the peſt of a more *Catholick* infection, and yet if we ſum up our accounts, we ſhall already find the Doctrine to be too *Catholick*. For we have already met with *Emanuel Sa* a Portugal, *Mariana* and *Ribadineira* Spaniards, *Bonarſcius* a bas Almain, *Gretſer* a German, *Eudæmon Johannes* a falſe Greek, *Guignard*, *Richeome* and the *Apologiſts* for *Chaſtel*, Frenchmen, *Bellarmine* and *Baronius*, Italians, *Garnet* and *Sanders*, Engliſh.

The Doctrine you ſee they would fain make Catholick, now if it prove to be but Apoſtolick too, then we have found out an exact parallel for *James* and *John*, great Diſciples and Apoſtles, and whether or no the See Apoſtolick may not ſometime be of a fiery and conſuming ſpirit, we have ſo ſtrange examples, even in our own home, that we need ſeek no farther for reſolution of the *Quare*. In the *Bull* of excommunication put forth by *Pius Quintus* againſt Queen *Elizabeth* of bleſſed memory, there is more than a naked incouragement, as much as comes to a *Volumus & Jubemus ut adverſus Elizabetham Angliæ Reginam ſubditi arma capeſſant.* *Bone Jeſu!*

Jesu! in quæ nos reservâsti tempora? Here is a command to turn Rebels, a necessity of being Traytors. *Quid eo infelicius, cui jam esse malum necesse est?*

1588. 1605. The business is put something farther home by *Catena* and *Gabutius*, who writ the life of *Pius Quintus*, were resident at *Rome*, one of them an Advocate in the Roman Court; their Books both printed at *Rome*, *con licenza*, and *con privilegio*. And now hear their testimonies of the whole business between the Queen and his Holiness.

Pio pul licò una bolla & sentenza contra Elisabetta, dichiarandola heretica, & priua del regnò,---in tal forma concedendo che ciascuno andar contra le potesse &c. Girolamo Catena p. 114. Il quale .... muouesse gli animi al sollevamento per distruttione d' Elizabetta. Pag. 113. L' andare in persona, impegnae tutte le sostanze della sede Apostolica, & calicis e i proprii vestimenti.

Pius quintus *published a Bull against Queen* Elizabeth, *declared her a Heretick, and deprived her of her Kingdom, absolved her Subjects from their Oath of Allegiance, excommunicated her, and gave power to any one to rebel against her, &c.* This was but the first step, he therefore thus proceeds, *He procures a Gentleman of* Florence *to move her Subjects to a Rebellion against her for her destruction.* Farther yet, he thought this would be such a real benefit to Christendom to have her *destroyed*, that the Pope was ready *to aid in Person, to spend the whole Revenue of the* See Apostolick, *all the Chalices and Crosses of the Church, and even his very clothes to promote so pious a business as was the destruction of Queen* Elizabeth.

The witnesses of truth usually agree in one. The same story is told (*a*) *Antonius Gabutius*, and some more circumstances added. First he names the end of the Popes design, it was *to take her life away, in case she would not turn* Roman Catholick. *To atchieve this, because no Legat could come into* England, *nor any publick Messenger from the* See Apostolick, *he imployed a Florentine Merchant* (*b*) *to stir her Subjects to a rebellion for her perdition.* Nothing but *Sollevamento, Rebellion, Perdition* and *Destruction* to the Queen could be thought upon by his *Holiness*.

Pag. 117. (*a*) *De vitâ & Gestis Pii 5. lib. 3. cap. 9.* (*b*) *Qui incolarum animos ad Elizabethæ perditionem, rebellione factâ commoverct.*

Efflagitabit ab Rege ut Anglorum in Elizabetham pie conspirantium studia foveret.

More yet; for when the Duke of *Alva* had seiz'd upon the English Merchants goods which were at *Antwerp*, the Pope took the occasion, instigated the King of *Spain* to aid *the pious attempts* of those who conspir'd against the Queen: they are the words of *Gabutius*. This rebellion was intended to be under the conduct of the Duke of *Norfolk*, *Viro Catholico*, a Roman Catholick, *Gabutius* notes it, for fear some Heretick might be suspected of the design, and so the Catholicks lose the glory of the action. However *Pius quintus intended to use the utmost and most extreme remedies to cure her heresie, and all means to encrease and strengthen the rebellion.* I durst not have thought so much of his *Holiness*, if his own had not said it; but if this be not worse than the fiery spirit which our blessed Saviour reproved in *James* and *John*, I know not what is.

Hildebrand.

I have nothing to do to specifie the spirit of *Paulus quintus* in the *Venetian* cause; this only, *Baronius* propounded the example of *Gregory the seventh* to him, of which how far short he came, the world is witness. Our own business calls to mind the *Bulls* of Pope *Clement* the eighth, in which the Catholicks in *England* were commanded to see that however the right of succession did intitle any man to the Crown of *England*, yet if he were not a Catholick, they should have none of him, but with all their power they should hinder his coming in. This Bull *Bellarmine* doth extremely magnifie, and indeed it was for his purpose, for it was (if not Author) yet the main encourager of *Catesby* to the Powder-Treason. For when *Garnet* would willingly have known the Popes mind in the business, *Catesby* eased him of the trouble of sending to *Rome*, since the Popes mind was clear. I doubt not (said *Catesby*) at all of the Popes mind, but that he, who commanded our endeavours to hinder his coming in, is willing enough we should throw him out. It was but a reasonable collection.

Apol. adv. R. Angl.

Proceed. aga. Traytors.

I shall not need to instance in the effects which this Bull produc'd; the Treason of *Watson* and *Cleark*, two English *Seminaries*, are sufficiently known, it was as a *Præludium* or warning piece to the great *Fougade*, the discharge of the Powder-Treason. Briefly, the case was so, that after the Publication of the *Bull* of *Pius quintus*, these Catholicks in *England* durst not be good Subjects till *F. Parsons* and *Campian* got a Dispensation that they might for a while do it, and *rebus sic stantibus* with a safe conscience profess a General obedience in causes Temporal: and after the *Bull* of *Clement* a great many of them were not good Subjects, and if the rest had not taken to themselves the Priviledge which the Pope sometimes gave to the Arch-bishop of *Ravenna, either to do as the Pope bid them, or to pretend a reason why they would not:* we may say as *Creswell* in defence of *Cardinal Allen*; *Certainly we might have had more bloudy tragedies in* England, *if the moderation of some more discreetly temper'd had not been interposed.* However it is no thank to his *Holiness*, his spirit blew high enough.

Innoc Decretal de rescript. cap. si quando. Philop. pag. 212. n. 306.

But

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But I will open this secret no farther, if I may have but leave to instance once more. If I mistake not, it was *Sixtus Quintus* who sometimes pronounced a speech in full *Consistory*, in which he compares the Assassinat of *Jaques Clement* upon *Henry* the third, to the exploits of *Eleazer* and *Judith*, where after having aggravated the faults of the murdered King, concluded him to have died impenitent, denied him the solemnities of *Mass*, *Dirge* and *Requiem* for his Soul, at last he ends with a prayer, *That God would finish what in this (bloudy) manner had been begun.* I will not aggravate the foulness of the thing by any circumstances (though I cannot but wonder that his *Holiness* should say a prayer of so much abomination,) it is of it self too bad.

If his *Holiness* be wrong'd in the business I have no hand in it; the speech was printed at *Paris* three months after the murder of the King, and avouched for authentick by the approbation of three Doctors, *Boucher*, *Decreil*, and *Ancelein*; let them answer it, I wash my hands of the accusation, and only consider the danger of such Doctrines, if set forth with so great authority, and practis'd by so uncontroulable persons. *By Nichol. Nivelle, and Rollin Thierry.*

If the Disciples of Christ, if Apostles, if the *See Apostolick*, if the fathers *Confessors* prove *Boutefeau's* and Incendiaries, I'le no more wonder if the people call for fire to consume us, but rather wonder if they do not. And indeed although it be no rare or unusual thing for a Papist to be *de facto* loyal and dutious to his Prince, yet it is a wonder that he is so, since such Doctrines have been taught by so great Masters, and at the best he depends but upon the Popes pleasure for his Loyalty, which upon what security it rests, you may easily guess from the antecedents.

Thus much for consideration of the persons who ask'd the Question; they were Christs Disciples, they were *James* and *John*.

But when *James* and *John* [*saw this*] Our next inquiry shall be of the cause of this their angry Question. This we must learn from the foregoing story. Christ was going to the feast at *Jerusalem*, and passing through a Village of *Samaria* ask'd lodging for a night; but they perceiving that he was a Jew, would by no means entertain him, as being of a different Religion. For although God appointed that all of the seed of *Jacob* should go up to *Jerusalem* to worship, ἀνερρήθη γὰρ ἐν ἑνὶ τόπῳ προσκύνεσις, yet the Tribes of the separation first under *Jeroboam* worship'd in Groves and High places, and after the captivity being a mixt people, half Jew, half Gentile, procur'd a Temple to be built them by *Sanballat* their President, near the City *Sichem* upon the mountain *Gerezim*, stiling themselves *pertinentes ad Montem benedictum*, by allusion to the words of God by *Moses*, they shall stand upon the Mount *Gerezim* to bless the people, and these upon Mount *Ebal* to curse. And in case arguments should fail to make this schism plausible, they will make it good by turning their Adversaries out of doors. They shall not come near their blessed Mount of *Gerezim*, but fastning an *Anathema* on them let them go to *Ebal*, and curse there. And now I wonder not that these Disciples were very angry at them who had lost the true Religion, and neglected the offices of humanity to them that kept it. They might go near now to make it a cause of Religion; σεμνότερον ὄνομα τῆς εὐσεβείας (as *Nazianzen* speaks) might seem to Apologize for them, and so it might if it had not led them to indiscreet and uncharitable zeal. But men care not how far they go, if they do but once think they can make God a party of their Quarrel. For when Religion which ought to be the antidote of our malice, proves its greatest incentive, our uncharitableness must needs run faster to a mischief, by how much that which stopt its course before, drives it on with the greater violence. And therefore as it is ordinary for charity to be call'd coldness in Religion, so it is as ordinary for a pretence of Religion to make cold charity. *Ver.* 50. *Chrysost. in hunc locum.* *Josephi antiq. Lib.* 11. *c.* 6. *Postellus de linguis. lib.* 12. *Deut.* 27. *Orat.* 12.

The present case of the Disciples and the same spirit which, for the same pretended cause, is taken up by the persons of the day, proves all this true; with whom fire and faggot is esteem'd the best argument to convince the understanding, and the *Inquisitors* of heretical pravity, the best Doctors and subtilest Disputants, determining all with a *Viris ignem, fossam mulieribus.* For thus we had like to have suffered, it was mistaken Religion that mov'd these Traytors to so damnable a Conspiracy, not for any defence of their own cause, but for extirpation of ours. For else what grievances did they groan under? *In quos eorum populum exæstuantem sollicitavimus? quibus vitæ periculum attulimus?* It was *Nazianzen's* question to the *Apostate.* Give me leave to consider it as appliable to our present case, and try if I can make a just discovery of the cause that moved these Traitors to so accursed a Conspiracy. *Decret. Caroli quinti, pro Flandris.* *Orat.* 2. *in Julian.*

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1. Then there was no cauſe at all given them by us; none put to death for being a *Roman Catholick*, nor any of them puniſh'd for his Religion.

This hath been the conſtant atteſtation of our Princes and State ſince the firſt Laws made againſt *Recuſants*, and the thing it ſelf will bear them record.

Vid. *L. Burleighs* book called Execution for Treaſon, not religion. King *James* his declaration to all Chriſtian Kings and Princes, and the Lord Archbiſhop of *Canterbury* his ſpeech in Star-chamber in *Burtons* caſe.

From *primo* of *Elizabeth* to *undecimo*, the Papiſts made no ſcruple of coming to our Churches; Recuſancy was not then ſo much as a Chryſome, not an *Embryo*. But when *Pius quintus* ſent forth his *Breves* of Excommunication and Depoſition of the Queen, then firſt they forbore to pray with us, or to have any religious communion. This although every where known, yet being a matter of fact, and ſo as likely to be denyed by others as affirmed by us without good evidence; ſee it therefore affirmed expreſly by an Act of Parliament in *Decimo tertio* of *Elizabeth*, which ſpecifies this as one inconvenience and ill conſequence of the *Bull*. [**whereby hath grown great diſobedience and boldneſs in many, not only to withdraw and abſent themſelves from Divine Service, now moſt Godly ſet forth and uſed within this Realm, but alſo have thought themſelves diſcharged of all obedience, &c.**] Not only Recuſancy but likewiſe diſobedience; therefore both Recuſancy and diſobedience.

Two years therefore after this *Bull*, this Statute was made if it was poſſible to nullifie the effects of it, to hinder its execution, and if it might be, by this means to keep them, as they had been before, in Communion with the Church of *England*, and obedience to her Majeſty. This was the firſt Statute that concerned them in ſpecial, but yet their Religion was not medled with; For this Statute againſt execution of the Popes *Bulls* was no more than what had been eſtabliſhed by Act of Parliament in the ſixteenth year of *Richard* the ſecond, by which it was made *præmunire* to purchaſe *Bulls* from *Rome*, and the delinquents in this kind with all their [**abettors, fautors, procurators, and maintainers to be referred to the Kings Council for farther puniſhment.**] There was indeed this ſeverity expreſſed in the Act of 13° of the Queen, that the putting them in Execution ſhould be Capital; and yet this ſeverity was no more than what was inflicted upon the Biſhop of *Ely* in *Edward* the thirds time, for publiſhing of a *Bull* againſt the Earl of *Cheſter* without the Kings leave, and on the Biſhop of *Carlile*, in the time of *Henry* the fourth, for the like offence. Thus far our Laws are innocent.

But when this Statute did not take the good effect for which it was intended, neither keeping them in their ancient Communion nor Obedience, but for all this, *Mayne Campian*, and many others, came as the Popes Emiſſaries for execution of the Bull, the State proceeded to a farther ſeverity, making Laws againſt Recuſancy, againſt Seditious and Traiterous Books, and againſt the reſidence of *Romiſh* Prieſts in *England*, making the firſt finable with a pecuniary mulct; the two latter, Capital, as being made of a Treaſonable nature. Of theſe in order.

1. The mulct which was impoſed for Recuſancy, was not ſoul-mony, or paid for Religion; and that for theſe reaſons. 1. Becauſe it is plain Religion did not make them abſent themſelves from our Churches, unleſs they had changed their Religion ſince the Bull came over. For if Religion could conſiſt with their Communion with us before the Bull (as it's plain it did) then why not after the Bull, unleſs it be part of their Religion to obey the Pope, rather than to obey God commanding us to obey our Prince? 2. Their Recuſancy was an apparent miſchief to our Kingdom, and it was the prevention or diverſion of this that was the only or ſpecial end of theſe Laws.

The miſchief is apparent theſe two ways. 1. Becauſe by their Recuſancy they gave atteſtation that they held the Bull to be valid; for elſe why ſhould they after the Bull deny their Communion, which before they did not? Either they muſt think the Queen for a juſt cauſe, and by a juſt power excommunicate, or why did they ſeparate from her Communion? Now if the Queen by vertue of the Bull was excommunicate, why ſhould they ſtop here? She was by the ſame depoſed, they abſolved from all Allegiance to her, and commanded to take arms againſt her. I confeſs it is no good argument of it ſelf, to ſay, The Pope might excommunicate the Queen, therefore depoſe her from her Kingdom; But this concludes with them ſufficiently, with whom excommunication not only drives from Spirituals, but deprives of Temporals, and is not to mend our lives but to take them away; I ſpeak how it is in the caſe of Princes, (and I ſhall anon prove it) for they being publick perſons from whoſe Depoſition more may be gotten, are like to ſuffer more, *ut extunc ipſe (Pontifex) vaſallos ab ejus fidelitate denunciet abſolutos, & terram exponat Catholicis occupandam,*

as

as they are taught by Pope *Innocent* the third, in the eighth *Lateran* Council: ſuch is their Excommunication for matter of Hereſie, as was this pretended in the Queens caſe, ſo that in reſpect of them the danger was apparent.

2. It is plain that Recuſancy and diſobedience came actually hand in hand; I ſay not that the one was the iſſue of the other, but that they were coetaneous, for the ſame perſons that moved them to Recuſancy by vertue of the Bull, moved them to the execution of it *per omnia*. Now ſee whither this would tend! They by Recuſancy were better able to judge of their forces in *England*, and what party they were able to make for execution of the Bull, whileſt by that as by a diſcriminative cognizance they were pointed at, as Abettors of the Catholick cauſe.

Thus far they ſuffered not for their Religion or conſcience, unleſs it were againſt their conſcience to be good ſubjects, and then it was not Religion, at leaſt not Chriſtian, that was inconſiſtent with their Loyalty, and ſo hitherto in reſpect of us, their machination was altogether cauſleſs.

2. For the ſecond (of which ſometimes they accuſe our laws) I mean the writing and publiſhing of Seditious and Traiterous Books, I ſhall not need to ſay any thing in defence of its being made Capital, for they were ever ſo, and of a high nature Treaſonable, and the Publiſhers of them by the Canons of the Church, were *ipſo facto* excommunicate. This I noted, becauſe the ſame cenſure involves more, by vertue of the ſame Canon: I mean, not only the ſeditious Libellers, but impugners of the Kings Regalties, as alſo the Bringers, Publiſhers, and Executioners of the Bull; as is to be ſeen in the conſtitution of Archbiſhop *Stephen*, in a Council held at *Oxford*. But ſecondly, whether they were or were not, it matters nothing; this I ſuppoſe was no part of their Religion, therefore this might be made Treaſon, and yet their Religion and peace of conſcience undiſturbed. 3. But the next is the main out-cry of all, the very *Conclamatum eſt* of the *Catholick* cauſe, if ſuffered; it was made Treaſon to be a Prieſt, or at leaſt if any of their Prieſts ſhould be found in *England* he ſhould be adjudged a Traitor, and theſe Laws were not yet repealed, but then in execution.

Apud Linwood de ſenten. excommunicat. Item omnes illos excommunicationis innodamus ſententiâ qui pacem & tranquillitatem Domini Regis & Regni, injurioſe perturbare præſumunt, & qui jura Domini Regis injuſtè detinere contendunt.

When certain Sycophants told *Philip* of *Macedon*, that ſome of his diſcontented Subjects called him Tyrant, his anſwer was, *Rudes ſunt Macedones, & ſcapham vocant ſcapham.* I wiſh theſe men who object this, had the ſame ingenuity, and would acknowledge that the rudeneſs of a *Macedonian* tell-troth is no apparent calumny. And truly, as the caſe then ſtood, it was no worſe. For conſider that the ſtatute againſt Prieſts was not made till ſixteen years after the Bull of *Pius quintus*, and after much evidence both by the confeſſion of ſome Prieſts themſelves, and divers Laypersons, that at leaſt, many of them came into *England* with this errand, that they might inſtigate the Queens liege people to the Execution of it. This is very plain in the caſe of *Mayne* the Jeſuit, and *M. Tregion* who were executed at *Launſton* for the ſame buſineſs. 1577.

The State could not certainly know what would be the iſſue, but yet could not but think it likely to produce more and worſe conſequences for the future. *Leges autem juſtæ in facta conſtituuntur quia futura in incerto ſunt.* The Queen then providing for her ſafety, baniſhed theſe Prieſts out of her dominions. This was all, and this done with ſo much lenity and moderation, as if of purpoſe to render good for their evil; ſuch was her innocence, and yet to provide for her ſafety, ſuch was her prudence. She gave them forty days time of preparation for their journey, impos'd no penalty for their longer ſtay in caſe that any of them were leſs healthful, or that the winds were croſs, or that the weather ſerv'd not: provided that during their ſtay, they gave ſecurity for their due obedience to her Laws, and that they ſhould attempt nothing againſt her perſon or government, for this was all ſhe aim'd at; but if they obeyed not the proſcription, having no juſt cauſe to the contrary, ſuch as were expreſſed in the Act, then it ſhould be adjudged their errand was not right, and therefore (not their Religion, but) their diſobedience Treaſonable.

Tacitus lib. 3. Annal.

This was the higheſt ἀκμὴ of the ſeverity of this State againſt them. Now firſt I ſhall briefly ſhew that this proſcription which was the higheſt penalty, was for juſt cauſe, as the caſe then ſtood, and deſerved on their part. 2. It was but reaſonable, in caſe they obeyed not the proſcription, their ſtay ſhould be made Treaſon. 1. Becauſe the Prieſts did generally preach the Popes power either directly over temporals, or elſe in order to ſpirituals, of which the Pope being judge it would come to the ſame

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iſſue, and this was dangerous to the peace of the Kingdom, and intrenched too much upon the Regalty. In particular, the caſe of bringing from the See of *Rome*, and publiſhing of Bulls, was by the Lords of the Parliament in the ſixteenth year of *Richard* the ſecond, judg'd to be [**clearly in derogation of the Kings Crown and of his Regalty, as it is well known and hath been of a long time known,**] and therefore they proteſted [**together, and every one ſeverally by himſelf, that they would be with the ſame Crown and Regalty in theſe caſes ſpecially, and in all other caſes which ſhall be attempted againſt the ſame Crown and Regalty in all points with all their power,**] I hope then if the State in the time of Queen *Elizabeth* having far greater reaſon than ever, ſhall judge that theſe Bulls, the publiſhing of them, the preaching of their validity, and reconciling by vertue of them her Subjects to the See of *Rome*, be derogatory to her Crown and Regalty, I ſee no reaſon She ſhould be frighted from her juſt defence with the bugbear of pretended Religion; for if it was not againſt Religion then, why is it now? I confeſs there is a reaſon for it, to wit, becauſe now the Popes power is an Article of faith (as I ſhall ſhew anon) but then it was not with them, any more than now it is with us: but whether this will convince any man of reaſon I leave it to himſelf to conſider.

But one thing is obſervable in that Act of Parliament of *Richard* the ſecond, I mean this clauſe, [**as it is well known, and hath been of a long time known.**] The Popes incroachments upon the State of *England* had been an old ſore, and by its eld almoſt habituate; but yet it grieved them nevertheleſs, nor was the leſs a fever for being hectical: but ſo it is that I am confident upon very good grounds, it may be made as apparent as the noon Sun, for theſe 600 years and upwards, that the Biſhops of *Rome* have exerciſed ſo extreme and continual Tyranny and exactions in this Kingdom, that our condition was under him worſe than the State of the *Athenians* under their thirty Tyrants, or than our neighbours are now under their *Belgick* Tributes. So many grievances of the people, expilations of the Church, abuſes to the State, intrenchments upon the Royalties of the Crown were continued, that it was a great bleſſing of almighty God, our Kingdom was delivered from them upon ſo eaſie terms, which *Groſthead* Biſhop of *Lincoln* thought would never be done, but in *Ore gladii cruentandi:* and now to have all theſe miſchiefs return *with more ſtrength* upon us by the attempts of theſe Prieſts, had been the higheſt point of indiſcretion and ſleepineſs. I ſaid [*with more ſtrength*] becauſe what anciently at the higheſt was thought but a priviledge of the Church, began now to be an Article of Faith, and therefore if admitted, would have bound ſtronger, and without all poſſibility of redreſs.

And now if after all this any man ſhould doubt of the juſtice of theſe Laws againſt the Prieſts obtruding upon the State of the Popes power, I only refer him to the Parliament of *Paris*, where let him hold his plea againſt thoſe great Sages of the Law, for their juſt cenſures upon *Florentinus Jacobus*, *Thomas Blanzius*, and *John Tanquerell*, who were all condemned to a ſolemn honorary penance and ſatisfaction to the State, and not without extreme difficulty eſcaped death, for the ſame cauſe. But this is not all. I add

1561.

Secondly, the Pope had his Agent in *England* to ſtir up the Subjects to rebel againſt the Queen, as I proved before by the teſtimonies of *Catena* and *Gabutius*. It is not then imaginable that he ſhould ſo poorly intend his own deſigns, to imploy one on purpoſe, and he but a Merchant, and that the Prieſts who were the men, if any, moſt likely to do the buſineſs, ſhould be un-imployed. I ſpeak not of the argument from matter of fact, (for it is apparent that they were imployed, as I ſhewed but now,) but it is plain alſo that they muſt have been imployed, if we had had no other argument but a preſumption of the Popes ordinary diſcretion.

Things then remaining in this condition, what ſecurity could the Queen or State have without the abſence of thoſe men who muſt be the inſtruments of their miſchief? Thirdly, there was great reaſon thoſe men might be baniſhed who might from their own principles plead immunity from all Laws, and ſubordination to the Prince. But that ſo theſe Prieſts might, I only bring two witneſſes, leading men of their own Side. Thus *Bellarmine*: *The Pope hath exempted all Clerks from ſubjection to Princes.* The ſame is taught by *Emanuel Sà* in his *Aphoriſms*, *Verbo Clericus.* I muſt not diſſemble that this Aphoriſm however it paſſed the preſs at firſt, yet in the Edition of *Paris* it was left out. The cauſe is known to every man: For that

Lib. 1. *cap.* 28. *de Clericis.*

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it was meerly to serve their ends is apparent; for their French freedom was there taken from them, they durst not *parler tout* so near the Parliament; but the Aphorism is to this day retain'd in the Editions of *Antwerp* and *Colein*. SERM. IX.

If this be their Doctrine, as it is plain it is taught by these leading Authors, I mean *Sa* and *Bellarmine*, I know no reason but it may be very just and most convenient to deny those men the Countrey from whose Laws they plead exemption.

Secondly, it was but reasonable, in case they obeyed not the proscription, their disobedience should be made Capital. For if they did not obey, then either they sinned against their conscience in disobeying their lawful Prince, and so are αὐτοκατάκριτοι, and inexcusable from the Laws penalty, which may be extended at the pleasure of the Lawgiver, where there is no positive injustice in the disproportion; or if they did not sin against their conscience, then of necessity must they think her to be no lawful Prince or not their lawful Prince, nor they her Subjects, and so *ipso facto* are guilty of high Treason, and their execution was for *Treason*, not *Religion*, and so the Principal is evicted which I shall beg leave to express in S. *Cyprians* language, *Non erat illa fidei Corona, sed pœna perfidiæ; nec religiosæ virtutis exitus gloriosus, sed desperationis interitus.* *De simplic. Prælat.*

For if *Valentius* banish *Eusebius* from *Samosata*, and *Eusebius* obey not the edict, if *Valentius* puts him to death, it is not for his being a Christian that he suffers death, but for staying at *Samosata* against the command of *Valentius*. Such was the case of the Priests, whom for just cause (as I have proved) and too apparent proof of seditious practices the Queen banished. Now if the Queen was their lawful Sovereign, then were they bound to obey her Decree of exile, though it had been unjust, as was the case of *Eusebius*; or if they did not obey, not to think the Laws unjust for punishing their disobedience. I say again, their Disobedience, not their Religion: for that it was not their Religion that was struck at by the justice of these Laws, but the security of the Queen and State only aim'd at, (besides what I have already said,) is apparent to the evidence of sense. For when *Hart*, and *Bosgrave*, *Jesuits* both, came into *England* against the Law, they were apprehended and imprison'd: (for the Laws without just Execution were of no force for the Queens safety:) but when these men had acknowledged the Queens legitimate power, and put in their security for their due obedience, they obtain'd their pardon and their liberty. The same proceedings were in the case of *Horton* and *Rishton*, all which I hope were not Apostates from their Order or Religion, but so they must have been or not have escap'd death, in case that their Religion had been made Capital. Lastly, this Statute extended only to such Priests who were made Priests since *Primo* of *Elizabeth*, and were born in *England*. It was not Treason for a *French* Priest to be in *England*, but yet so it must have been if Religion had been the thing they aim'd at. But 'tis so foul a Calumny, I am asham'd to stand longer to refute it. The proceedings of the Church and State of *England* were just, honourable and religious, full of mercy and discretion, and unless it were that as *C. Fimbria* complain'd of *Q. Scævola*, we did not open our breasts wide enough to receive the danger, there is no cause imaginable, I mean on our parts, to move them to so damned a conspiracy, or indeed to any just complaint. *Theodoret. l. 4. c. 14.*

Secondly, if these were not the causes (as they would fain abuse the world into a perswasion that they were,) what was? I shall tell you, if you will give me leave ἄνοθεν ἀπὸ τὴν διορύττειν, to derive it from its very head, and then I will leave it to you to judge, whether or no my Augury fails me.

First, I guess that the Traitors were encouraged and primarily mov'd to this Treason from the prevailing opinion which is most generally receiv'd on that side of the lawfulness of deposing Princes that are Heretical. I say generally receiv'd, and I shall make my words good, or else the blame shall lie on themselves for deceiving me when they declare their own minds. I instance first in the Fathers of the Society. * *Bellarmine* teacheth that Kings *have no wrong done them if they be deprived of their Kingdoms when they prove Hereticks.* *Creswell* in his *Philopater* goes farther, saying, * *that if his Heresie be manifest, he is deposed without any explicite judicial sentence of the Pope, the Law it self hath passed the sentence of deposition.* And therefore

* *nec ulla ei fit injuria si deponantur. Lib. 5. de Rom. Pontif. cap. 7.*

* *Ex ipsa vi juris & ante omnem sententiam supremi Pastoris ac Judicis contra ipsum prolatam. Lugduni impres. 1593. p. 106. n. 157. Amphith. honor. p. 117. Sed heus Arnalde à cujus institutione hausisti nullam posse intercidere causam quæ regem cogat abire regno? Non religionis?*

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Bonarscius is very angry at *Arnald* the French Kings Advocate, for affirming that Religion could be no just cause to depose a lawful Prince; if he had been brought up in their Schools he might have learnt another lesson; [a] *Papa potest mutare regna & uni auferre atque alteri conferre tanquam summus Princeps spiritualis, si id necessarium sit ad animarum salutem*, saith *Bellarmine*. He gives his reason too, *quia alioqui possent malè Principes impunè fovere Hæreticos*, which is a thing not to be suffer'd by his [b] *Holiness*.

a Bellar de Pon. R. c. 6. lib 5. b Cap. 7.

This Doctrine is not the private opinion of these Doctors, but *est certa, definita, atque indubitata virorum clarissimorum sententia*, saith [c] *F. Creswell*, I suppose he means in his own Order; and yet I must take heed what I say, for *Eudæmon Johannes* is very angry with Sir *Edward Cook* for saying it is the Doctrine of the Jesuits. Do they then deny it? [d] No surely, but *Non est Jesuitarum propria*, it is not theirs alone, *sed ut Garnettus respondit, totius Ecclesiæ, & quidem ab antiquissimis temporibus consensione recepta Doctrina nostra est*, and there he reckons up seven and twenty famous Authors of the same opinion. *Creswell* in his *Philopater* says as much, if not more: [e] *Hinc etiam infert Universa Theologorum & Jurisconsultorum Ecclesiasticorum Schola & est certum & de fide, quemcunque Principem Christianum, si à religione Catholicâ manifestè deflexerit, & alios avocare voluerit, excidere statim omni potestate ac dignitate ex ipsâ vi juris tum Humani tum Divini.* You see how easily they swallow this great Camel. Add to this that *Bellarmine* himself proves that the Popes temporal power, or of disposing of Princes Kingdoms is a Catholick Doctrine, for he reckons up of this opinion, one and twenty *Italians*, fourteen *French*, nine *Germans*, seven *English* and *Scotch*, nineteen *Spaniards*, and these not *è fæce plebis*, but *è primoribus*, all very famous and very leading Authors.

c Ubi supra p. 107.

d Apol. pro Garnet. c. 3.

e Num. 157.

Contra Barclaium in princip. ferè.

You see it is good Divinity amongst them, and I have made it good that it is a general opinion received by all their Side if you will believe themselves; and now let us see if it will pass for good Law as well as good Divinity.

It is not for nothing that the Church of *France* protests against some of their received Canons: if they did not, I know not what would become of their Princes. Their *Lillies* may be to day, and to morrow be cast into the oven, if the Pope either call their Prince *Huguenot*, as he did *Henry* the fourth, or Tyrant, as *Henry* the third, or unprofitable for the Church or Kingdom, as he did King *Childerick*, whom Pope *Zechary de facto* did depose for the same cause, and inserted his act into the body of the Law as a precedent for the future, *quod etiam ex authoritate frequenti agit sancta Ecclesia*, It is impaled in a *Parenthesis* in the body of the Canon, lest deposition of Princes should be taken for news. The law is clear for matter of fact; the lawfulness follows.

Can. Alius. caus. 15. q 6.

[a] [*Hæriticis licitum est auferri quæ habent*,] and this not only from a private man, but even from Princes, [*nam qui in majore dignitate est, plus punitur*] or take it if you please in more proper terms. [b] [*Dominus Papa Principem sæcularem deponere potest propter hæresim*,] and so another may be chosen, like the *Palatines* and *Castellans* in *Poland*, just as if the King were dead, *Nam per hæresim plusquam civiliter mortuus censetur*, saith [c] *Simancha*, And that by vertue of a constitution of *Gregory* the ninth, by which every man is freed from all duty, homage, allegiance or subordination whatsoever due to a Heretick, whether due by a natural, civil, or political right; [*aliquo pacto, aut quâcunque firmitate vallatum.*] Et *sic nota* (saith the glos) *quod Papa potest absolvere Laicum de juramento fidelitatis.*

a Cl. 1. in Summa 23. q. 7. b Gl. cap. Excommunicamus. tit. de hæreticis. l. 5. c Cap. 45. de panis.

Contra Barclaium cap. 3.

I end those things with the attestation of *Bellarmine*, *Est res certa & explorata posse Pontificem maximum justis de causis temporalibus judicare, atque ipsos Temporales Principes aliquando deponere.* And again that we may be sure to know of what nature this doctrine is, he repeats it; *Sic igitur de potestate in temporalibus quod ea sit in Papa non Opinio, sed Certitudo apud Catholicos est.* And now let any man say if this be not a Catholick Doctrine, and a likely antecedent to have Treason to be its consequent.

But I fix not here, only this, it is plain that this proposition is no friend to Loyalty; but that which follows is absolutely inconsistent with it, in case our Prince be of a different perswasion in matters of Religion. For,

2. It is not only lawful to depose Princes that are heretical, but it is necessary, and the Catholicks are bound to do it *sub mortali*. I know not whether it be so generally, I am sure it is as confidently taught as the former, and by as great Doctors.

Lib 5. de Rom. Pont. c. 7.

Ecclesia nimis graviter erraret si admitteret aliquem Regem, qui vellet impunè fovere quamlibet Sectam, & defendere hæreticos. So *Bellarmine*. And again, *Non licet*

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Christianis tolerare Regem hæreticum, si conetur pertrahere subditos ad suam hæresim. But *F. Creswell* puts the business home to purpose, *Certè non tantùm licet, sed summâ etiam juris Divini necessitate, ac præcepto, imò conscientiæ vinculo arctissimo, & extremo animarum suarum periculo ac discrimine Christianis omnibus hoc ipsum incumbit, si præstare rem possint.* Under peril of their souls they must not suffer an heretical Prince to reign over them. *Possunt & debent eum arcere ex hominum Christianorum dominatu, ne alios inficiat, &c.* SERM. IX. *Ibid. Philopat. p. 110 n. 162. Pag. 106. n. 157.*

3. He that saith Subjects may and are bound to depose their Princes, and to drive them from all rule over Christians, if they be able, means something more: For what if the Prince resist? still he is bound to depose him if he be able. How if the Prince make a war? The Catholick subject must do his duty nevertheless, and war too, if he be able. He that says he may wage a war with his Prince, I doubt not but thinks he may kill him; and if the fortune of the war lights so upon him, the subject cannot be blamed, for doing of his duty.

It is plain that killing a Prince is a certain consequent of deposing him, unless the Prince be bound in conscience to think himself a Heretick when the Pope declares him so, and be likewise bound not to resist, and besides all this will perform these his obligations, and as certainly think himself heretical, and as really give over his Kingdom quietly as he is bound. For in case any of these should fail, there can be but very slender assurance of his life. I would be loth to obtrude upon men the odious consequences of their opinions, or to make any thing worse which is capable of a fairer construction; but I crave pardon in this particular, the life of Princes is sacred, and is not to be violated so much as in thought, or by the most remote consequence of a publick Doctrine: But here indeed it is so immediate and natural a consequent of the former, that it must not be dissembled. But what shall we think if even this blasphemy be taught *in terminis*? See this too.

In the year 1407. when the Duke of *Orleans* had been slain by *John* of *Burgundy*, and the fact notorious beyond a possibility of concealment, he thought it his best way to imploy his Chaplain to justifie the act, pretending that *Orleans* was a Tyrant. This stood him in small stead; for by the procurement of *Gerson*, it was decreed in the Council of *Constance*, that Tyranny was no sufficient cause for a man to kill a Prince. But yet I find that even this Decree will not stand Princes in much stead. First, because the Decree runs [*Ut nemo privata Authoritate, &c.*] but if the Pope commands it, then it is *Judicium publicum*, and so they are never the more secure for all this. Secondly, because *Mariana* tells us, that this Decree is nothing. *Namque id decretum (Concilii Constantiensis) Romano Pontifici Martino quinto probatum non invenio, non Eugenio aut Successoribus, quorum consensu Conciliorum Ecclesiasticorum sanctitas stat.* *De Reg. & R. instit. lib. 1. c. 6.* Thirdly, because though the Council had forbidden killing of Tyrannical Princes even by publick Authority, though this Decree had been confirmed by the Pope, which yet it was not, yet Princes are never the more secure if they be convict of Heresie, and therefore let them but add Heresie to their Tyranny, and this Council *Non obstante* they may be killed by any man; for so it is determined in an Apology made for *Chastel*, *Licitum esse privatis & singulis Reges & Principes Hæreseos & Tyrannidis condemnatos occidere, non obstante Decreto Concilii Constantiensis*; And the Author of the Book *De justâ abdicatione Henrici* 3. affirms it not only lawful but meritorious. *Franc. Verum. Const. p. 2. c. 2.*

How much less than this is that of *Bellarmine*? *Si Temporalia obsint fini Spirituali, Spiritualis potestas potest & debet coercere Temporalem, omni ratione ac viâ.* If *omni ratione*, then this of killing him in case of necessity or greater convenience, must not be excluded. But to confess the business openly and freely; It is known that either the consent of the people, or the Sentence of the Pope, or consent of learned men, is with them held to be a *publicum judicium*, and sufficient to sentence a Prince and convict him of Heresie or Tyranny. That opinion which makes the people Judge is very rare amongst them, but almost generally exploded; that opinion which makes the Learned to be their Judge, is I think proper to *Mariana* or to a few more with him; but that the Sentence of the Pope is a sufficient conviction of him, and a compleat Judicial act, is the most Catholick Opinion on that Side, as I shall shew anon. Now whether the Pope, or Learned men, or the people be to pass this Sentence upon the Prince, it is plain, that it is an Universal Doctrine amongst them, that after this Sentence (whosoever it be) it is then without Question lawful to kill him, and the most that ever they say is, that it is indeed not lawful to kill a King, not lawful for a private man, of his own head, without the publick Sentence of his Judge, but *De Pont. R. lib. 5. c. 6.* *Vide P. D. M.* Image of both Churches.

when

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when this judge (whom they affirm to be the Pope) hath paſſed his ſentence, then they doubt not of its being lawful. That I ſay true I appeal to (a) *Gregory de Valentia*, (b) *Tolet*, (c) *Bellarmine*, (d) *Suarez*, (e) *Salmeron*, (f) *Serarius*, (g) *Molina*, (h) *Emanuel Sâ*, (i) *Azorius*, (k) *Martinus Delrius*, (l) *Leſſius*, (m) *Gretſer*, (n) *Becanus*, (o) *Sebaſtan Heiſſius*, (p) *Richeome*, (q) *Eudæmon Johannes*, (r) *Salianus*, (ſ) *Filliucius*, (t) *Adam Tanner*, and their great (u) *Thomas Aquinas*.

(a) *Tom 3. diſp. 3. q. 8. punct. 3.* (b) *De ſum. l 5. c. 6.*

(c) *Apolog. ad R. Angl. c. 13.* (d) *Defenſ. fidei lib. 6. c. 4.* (e) *In 13. cap. ad Rom. diſp. 5.* (f) *Quæſt. p. in c. 3. Jud.* (g) *De juſt. & jure. tom. 4. tr. 3. d. 6.* (h) *Aphoriſ. verb. Tyrannus. 1. Inſtit. Moral. 2. p. lib. 11. c. 5. q. 10.* (k) *In Hercul. Furent.* (l) *De Juſtit. & jure. c. 9. dub. 4.* (m) *Chauueſauris polit.* (n) *In reſp. ad Aphoriſ. Calviniſtarum.* (o) *Contr. Calviniſt. Aphoriſm. c. 3. ad Aphor. 1.* (p) *In expoſtul. ad Henrici Reg. pro Societate.* (q) *In Apolog. pro Henrico Garneto.* (r) *Ad annum Mundi 2669. n. 7.* (ſ) *Tract. 29. p. 2. de quinto præcepto Decal. n. 12.* (t) *Tom. 3. diſp. 4. q. 8. dub. 3. n. 32.* (u) *Opuſc. 20. & lib. 1. de regim. pracip. c. 6.*

All theſe and many more that I have ſeen teach the lawfulneſs of killing Kings after publick ſentence, and then to beautifie the matter, profeſs that they deny the lawfulneſs of *Regicidium*, by a private Authority. For if the Pope ſentence him, then he is no longer a King, and ſo the killing of him is not *Regicidium*; and if any man doth kill him after ſuch ſentence, then he kills him not *privatâ Authoritate*, or *ſine judicio publico*, which is all they affirm to be unlawful.

And thus they hope to ſtop the clamour of the world againſt them, yet to have their opinions ſtand entire, the way to their own ends fair, but the Prince no jot the more ſecure of his life. I do them no wrong, I appeal to the Authors themſelves, there I will be tryed. For that either the people, or that a company of Learned men, or to be ſure the Pope may licenſe a man to kill the King, they ſpeak it with one voice, and tongue. And now after all this we may better gueſs what manner of counſel or threatning (for I know not which to call it) that was which *Bellarmine* gave ſometimes to King *James* of Bleſſed Memory, *Si ſecurus regnare velit Rex, ſi vitæ ſuæ & ſuorum conſulere cupiat, ſinat Catholicos frui religione ſuâ.* If this be good counſel, then in caſe the Catholicks were hindred from the free profeſſion of their Religion, at the beſt it was full of danger if not certain ruine. But I will no more rake this *Augean* Stable, in my firſt part I ſhewed it was too Catholick a Doctrine, and too much practis'd by the great *Ciſalpine* Prelate. I add no more, leſt truth it ſelf ſhould bluſh, fearing to become incredible.

In lib. ſub nomine Torti, edit. Colon. Agrip. 1610. pag. 21.

Now if we put all theſe things together, and then we ſhould prove to be Hereticks in their account, we are in a fair caſe both Prince and people, if we can but gueſs rightly at this we ſhall need I think to look no further why fire was called for to conſume both our King and Countrey, nor why we may fear it another time.

Εἶπε Κλεικὸς ἢ Λαϊκῷ ἐξὸν εἰσελθεῖν εἰς τὸν συναγωγὸν Ἰουδαίων, ἢ αἱρετικῶν συνεδρίαν, καθαιρεῖσθαι, καὶ ἀφορίζεσθαι. 36. Can. Apoſt. 33. Laodic. ὅτι οὐ δεῖ αἱρετικοῖς συνεύχεσθαι.

The Author of the *Epiſtle of comfort to the Catholicks in priſon*, printed by Authority in the year of the Powder-Treaſon, is very earneſt to perſwade his Catholicks not to come to our Churches or communicate with us in any part of our Divine Service, affrighting them with the ſtrange *terriculamenta* of half Chriſtians, Hypocrites, Denyers of Chriſt, in caſe they joyned with us in our Liturgy. Strange affrightments theſe, yet not much more than what is true if they eſteem us Hereticks. For if they think us ſo, we are ſo to them, and they communicating with us do as much ſin, as if we were ſo indeed.

But if we be not Hereticks what need all this ſtir *permiſſu ſuperiorum*? the Counſel of Recuſancy was unreaſonable, dangerous, ſchiſmatical, and as the caſe then ſtood, very imprudent. In charity to their diſcretion we cannot but think them uncharitable in their opinion of us.

Apol. Ad R. Angl. Cap. 11. pag. 149. Doway 1616.

But there is no need we ſhould diſpute our ſelves into a conjecture, themſelves ſpeak out and plain enough. Hear *Bellarmine* under the viſor of *Tortus*, affirming that the Kings Edict commanded the Catholicks to go to Hereticks Churches, ſpeaking of ours. But more plain is that of *Champ* the *Sorboniſt in his Treatiſe of Vocation of Biſhops. Therefore as Arrianiſm is a condemned Hereſie, and the Profeſſors thereof be Hereticks, ſo likewiſe is Proteſtantiſm a condemn'd Hereſie, and thoſe that profeſs it be alſo Hereticks.*

By this time we ſee too plainly that the ſtate of Proteſtant Princes is full of danger where theſe men have to do. They may be depoſed and expelled from the Government of their Kingdoms, they muſt be depoſed by the Catholicks under peril of their ſouls, it may be done any way that is moſt convenient, they may be rebelled againſt, fought with, ſlain. For all this, it were ſome eaſe, if here we might fix a *Non ultrá*. For perhaps theſe Princes might put in a plea for themſelves, and

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go near to prove themſelves to be no Hereticks. All's one, for though they do, yet unleſs they can perſwade his *Holineſs* not to judge them ſo, or declare them Hereticks, all is to no purpoſe, for to him they muſt ſtand or fall. *Nam judicare an Rex pertrahat ad hæreſim necne pertinet ad Pontificem.* So *Bellarmine*. They need not ſtay till his Hereſie be of it ſelf manifeſt, he is then to be uſed like a Heretick *when by the Pope of* Rome *he ſhall be judg'd Heretical.*

But what matter is it if the Pope be judge, for if they may be depoſed, as good he as any elſe. What grievance then can this be to the ſtate of Princes more than the former? Yes, very much. 1. Becauſe the Pope by his order to ſpirituals may take away Kingdoms upon more pretences than actual hereſie. It is a large title, and may do any thing. *Bellarmine* expreſſes it handſomely, and it is the doctrine of their great *Aquinas*. *The Pope* (ſaith he) *by his Spiritual power may diſpoſe of the Temporalties of all the Chriſtians in the World, when it is requiſite to the end of the Spiritual power.* The words are plain that he may do it for his own ends (for his is the *Spiritual power*) that is, for the advancement of the *See Apoſtolick*, and thus (to be ſure) he did actually with *Frederick Barbaroſſa*, *John* of *Navarre*, the Earl of *Tholouſe*, and our own King *John*. 2. The Pope pretends to a power that to avoid the probable danger of the increaſe of hereſie he may take away a Territory from the right owner, as is reported by the Cardinal *D' Oſſat*, and this is ſoon pretended, for who is there that cannot make probabilities, eſpecially when a Kingdom is at ſtake? 3. We find examples that the Pope hath excommunicated Princes, and declared them hereticks when all the hereſie hath been a not laying their crowns at the feet of S. *Peter*. The caſe of *Lewis* the fourth is every where known, whom *John* the twenty third Excommunicated. *Platina* tells the reaſon. He call'd himſelf Emperor without the Popes leave, and aided the *Italian* deputies to recover *Millain*. Doubtleſs a moſt damnable and fundamental hereſie. 4. How if it proves in the Popes account to be a hereſie to defend the immediate right of Princes to their Kingdoms, dependant only on God, not on the *See Apoſtolick*? If this be no hereſie, nor like hereſie to ſay it, I would fain learn the meaning of *Baronius* concerning the book of *Johannes de Roa*, who ſometimes had been a *Jeſuit*, but then chang'd his order, and became *Auguſtinian*, ſaying, *it was ſentenc'd to the fire before it had eſcap'd the preſs.* And good reaſon, *Nihil enim tale à Patribus ſocietatis didicit.* Good men, they never taught him any ſuch doctrine as is contained in that peſtilent book, *de juribus principalibus defendendis & moderandis juſtè.* Now if this be hereſie or like it, to preach ſuch a Doctrine, then likely it will be judg'd hereſie in Princes to do ſo, that is, to hold their Crowns without acknowledgment of ſubordination to S. *Peters* chair. And if it be not hereſie to do ſo, it is in their account as bad, for ſo the *Jeſuits* in their *Veritas defenſa* againſt the Action of *Arnald* the Advocate affirm *in terminis* that the actions of ſome Kings of *France* againſt the Pope in defence of their Regalties, were but *examples of rebellion, and ſpots to diſgrace the purity of the French Lillies.* 5. Put caſe the Pope ſhould chance to miſtake in his ſentence againſt a Prince, for the cauſe of hereſie, yet for all this miſtake, he can ſecure any man to take away the Princes life or Kingdom. His Lawyers will be his ſecurity for this point. For although in this caſe, the depoſition of the Prince ſhould be, and be acknowledged to be againſt Gods law, the Prince being neither Tyrant nor heretick, yet his Holineſs commanding it, takes away the unlawfulneſs of it, by his diſpenſation. So *D. Marta*, and for this doctrine he quotes *Hoſtienſis*, *Felinus*, *Gratus*, the *Abbat*, the *Archbiſhop of Florence*, *Ancharanus*, *Johannes Andreas*, *Laurentius de Pinu*, and ſome others. Indeed his Divines deny this, *ſed contrarium tamen obſervatur*, as it's very well obſerved by the ſame Doctor, for he brings the practice and example of Pope *Martin* the fifth, *Julius* the ſecond, *Celeſtine* the third, *Alexander* the third, and *Sixtus quintus*, all which diſpenſed in caſes acknowledged to be expreſly againſt Gods law. 6. Laſtly how if the Pope ſhould lay a claim to all the Kingdoms of the world, as belonging to S. *Peters* patrimony by right of ſpiritual preheminence? I know no great ſecurity we have to the contrary. For firſt, It is known he hath claimed the Kingdom of *England*, as feudatory to the *See Apoſtolick*. Which when I conſidered I wondred not at that new and inſolent title which (a) *Moſconius* gives his *Holineſs* of *Defenſor fidei*. He might have added the title of (b) *Rex Catholicus*, and *Chriſtianiſſimus*. For (c) *D. Marta* in his Treatiſe of *Juriſdiction*,

Ubi ſupra.

De regim. Princip.

In Clement. quinto.

Baron. tom. 6. Annal. An. Dom. 447. n. 8.

De Juriſd. caſ. 64. n. 14.

Num. 17.

(a) *Rex Anglorum eſt ſubditus Romano Pontifici ratione directi dominii quod in Regnum Angliæ & Hiberniæ Romana habet Eccleſia. Bellarm. Apol. adv. R. Angl. c. 3.* (b) *De Majeſt. milit. Eccleſ. c. 1. pag. 25.* (c) *Tibi à quo emanat omnis juriſdictio, unicus in orbe Pontifex, Imperator & Rex, omnium Principum ſuperior, rerúmque & perſonarum ſupremus & Dominus. Epiſt. Dedicat.*

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which he dedicated to *Paulus quintus*, hath that for an argument why he dedicated his Book to him, becauſe forſooth the Pope is the only Monarch of the World. But of greater authority is that of (d) *Thomas Aquinas* affirmingthe Pope to be the vertical top of all power Eccleſiaſtical and Civil. So that now it may be true which the Biſhop of *Patara* told the Emperor, in behalf of Pope *Sylverius*. (e) *Multos eſſe Reges, ſed nullum talem, qualis ille, qui eſt Papa ſuper Eccleſiam Mundi totius.*

(d) 2. Sent. diſt. 44. & lib. 3. de Regim. Princ.
(e) Lib. erat in Breviar. de cauſi Neſtorian. cap. 21.

For theſe reaſons I think it is true enough that the conſtituting the Pope the judge of Princes in the matter of depoſition, is of more danger than the thing it ſelf. The ſumm is this. However ſchiſm or hereſie may be pretended, yet it is but during the Popes pleaſure that Kings or ſubjects ſhall remain firm in their mutual neceſſitude. For if our Prince be but excommunicate or declared heretick, then to be a good ſubject will be accounted no better than irreligion and *Anti-Catholiciſm*. If the concluſion be too hard and intolerable, then ſo are the Premiſſes, and yet they paſs for good Catholick doctrine among themſelves.

But if truly and *ex animo* they are otherwiſe affected, they ſhould do well to unſay what hath been ſaid, and declare themſelves by publick authority againſt ſuch doctrines. And ſay whether or no their determinations ſhall be *de fide*? If they be, then all thoſe famous Catholick Doctors, *Thomas Aquinas*, *Bellarmine*, *Creſwell*, *Mariana*, *Emanuel Sà*, &c. are hereticks, and their Canons teach hereſie, and many of their Popes to be condemn'd as heretical, for practiſing and teaching depoſition of Princes by an authority uſurp'd againſt, and in prejudice of the Chriſtian faith. But if their anſwers be not *de fide*, then they had as good ſay nothing, for the danger is not at all decreaſed, becauſe if there be Doctors on both ſides by their own * aſſertion they may without ſin follow either, but yet more ſafely if they follow the moſt received and the moſt authorized, and whither this rule will lead them, I will be judg'd by any man that hath conſidered the premiſſes. Briefly, either this thing muſt remain in the ſame ſtate it is, and our Princes ſtill expos'd to ſo extreme hazards, or elſe let his *Holineſs* ſeat himſelf in his chair, condemn theſe doctrines, vow againſt their future practice, limit his *ordo ad ſpiritualia*, contain himſelf within the limits of cauſes directly and meerly Eccleſiaſtical, diſclaim all power, ſo much as indirect over Princes temporals, and all this with an intent to oblige all Chriſtendom. Which when I ſee done, I ſhall be moſt ready to believe that nothing in Popery, doth either directly or by a neceſſary conſequence deſtroy Loyalty to our lawful Prince, but not till then, having ſo much evidence to the contrary.

* Charity maintained by Cath. cap. 7.

Thus much was occaſion'd by conſideration of the cauſe of the Diſciples *Quære*, which was when they ſaw this, that their Lord and Maſter for his difference in Religion was turn'd forth of doors, which when they ſaw,

They ſaid, Lord.] It was well they ask'd at all, and would not too haſtily act what they too ſuddenly had intended, but it was better that they ask'd Chriſt, it had been the beſt warrant they could have had, could they have obtain'd but a *Magiſter dixit*. But this was not likely, it was too ſtrange a Queſtion to ask of ſuch a Maſter. *A Magiſtro manſuetudinis licentiam crudelitatis?* Nothing could have come more croſs to his diſpoſition. His ſpirit never was addicted to bloud, unleſs it were to ſhed his own. He was a Prince of peace and ſet forth to us by all the Symbols of peace and gentleneſs, as of a *ſheep*, *a lamb*, *a hen*, a gentle twining vine, the *healing Olive*. And is it likely that ſuch a one ſhould give his *placet* to the utter ruine of a company of poor Villagers for denying him a nights lodging mov'd thereto by the foregoing ſcandal of a Schiſm? He knew better what it coſt to redeem a man, and to ſave his life from deſtruction, than to be ſo haſty for his ruine. And if the Fathers *Confeſſors* who were to anſwer the Queſtion of the day had but reflected upon this Goſpel, they might have informed their penitents better than to have engaged them upon ſuch Antichriſtian and Treaſonable practices, as to deſtroy an aſſembly of Chriſtians, as to depoſe or kill a King.

It is the proper cognizance of Mahumetaniſm, by fire and ſword to maintain their cauſe, and to propagate their Religion by ruine of Princes and conquering their Kingdoms. But it is the excellency of Chriſtianity, that by humility and obedience it made Princes tributary to our Dear Maſter, and homagers to his Kingdom. When *Valentinian* ſent *Calligonus* his Chamberlain to S. *Ambroſe* to threaten him from his faith, his anſwer was, *Deus permittit tibi ut impleas quod minaris. Ego patiar, quod eſt Epiſcopi, tu facies quod eſt ſpadonis.* He did not ſtir up the numerous people

people of his Dioceſs to rebel againſt the Emperor, or depoſe him, imployed no agent in his Court to undermine his ſecurity, nor aſſaſin to take his life. He and the reſt of thoſe good Fathers would not have loſt their poſſibility of being Martyrs, for the world, unleſs it were by perſwading the Emperors to the Chriſtian faith. *We pray for all our Governours, that they might have long life, a ſecure government, a ſafe houſe, ſtrong armies, good ſubjects, quiet world.* So *Tertullian.* *Apologet.*

I had thought that the Doctrine and example of our B. Saviour, the practice Apoſtolical and primitive, had been ties enough to keep us in our obedience to God and the King, and in Chriſtian Charity to all; but I find that all theſe precepts come to nothing, for the Apoſtles and primitive Chriſtians did not actually depoſe Kings, nor alter States, nor call for fire to conſume their enemies: not becauſe it was ſimply unlawful ſo to do, or any way adverſe to the precepts of Chriſt, but becauſe they wanted Power. So *Bellarmine*: *The Church gave leave that the faithful ſhould obey* Julian, *becauſe then they wanted forces.* And *F. Creſwell* is very confident of the buſineſs, *They might without all Queſtion have appointed to themſelves other Kings and Princes, if the Chriſtians had been ſtrong enough to bring their intendments to paſs.* But becauſe they could not, therefore it was not lawful for them to go about it, nor is it for us in the ſame caſe, *eſpecially if the Prince hath quiet poſſeſſion, and a ſtrong guard about him, then by no means is it lawful for a ſingle man by his own authority to aſſault his Prince that rules Tyrannically.* So *Salmeron.* But who ſees not this way murder may be lawful? For true it is God commanded us, ſaying, *thou ſhalt not kill*, that is, if thou art not able to lift up thy hand, or ſtrike a ſtroak; thou ſhalt not blaſpheme, that is, if thou beeſt ſpeechleſs; thou muſt be obedient to thy Prince, that is, if thou canſt not tell how to help it. Good Doctrine this! And indeed it might poſſibly be ſomething if God had commanded our ſubordination to Princes only *for wrath*, for then *ſi vires adſint*, if we can defend our ſelves we are ſecure, we need not fear his wrath; but when he adds, *alſo for conſcience ſake*, I cannot ſufficiently wonder that any man ſhould obtrude ſo ſenſeleſs, ſo illiterate, and ſo impious an interpretation upon the Chriſtian world, under the Title of Catholick Doctrine. *De Pontif. R. l. 5. c. 7.* *Philopater p. 107. n. 158.* *Diſp. 5. in c. 13. ad Roman.*

Chriſt when he was betrayed and ſeized upon by his Murderers could have commanded twelve Legions of Angels for his Guard, *Non defuerunt vires*; and in all humane likelihood ſuch a *Satellitium* as that would have mov'd them to a belief in him, or elſe I am ſure, might have deſtroyed the unbelievers. Shall I ſay more againſt this rude *gloſſema?* Then thus. It is falſe that the Primitive Chriſtians had not power to defend themſelves againſt their Perſecutors. Hear S. *Cyprian*; *Nemo noſtrum quando apprehenditur reluctatur, nec ſe adverſus injuſtitiam, & violentiam veſtram, quamvis nimius & copius noſter ſit Populus, ulciſcitur.* They could have reſiſted and that to bloud, but they had not ſo learned Chriſt. Prayers and tears were the arms of Chriſtians, and then they had a defence beyond all this, when they were hard put to it, *Mori potuerunt*, a ſubmiſſion of their bodies to Martyrdom was their laſt refuge.

Thus S. *Agnes*, *Lucia*, *Agatha*, *Chriſtina*, *Domitilla* ſav'd both their faith and chaſtity, *non armis ſed ignibus & carnificis manu*, the tormentors laſt cruelty defended them from all ſucceeding danger.

I will not yet conclude, that, that which theſe men obtrude for Catholick Doctrine is flat and direct hereſie, I will inſtance but once more, and then I ſhall. In the fourth Council of *Toledo*, which was aſſembled when the Uſurping and Tyrannizing Goths did domineer in *Europe*, the moſt whereof were Tyrants, Uſurpers or Arrians; the Council decreed, that if any man did violate the Life or Perſon of his King, *aut poteſtate Regni exuerit*, kill him or depoſe him, *Anathema ſit &c.* He ſhould be accurſed in the ſight of God and his holy Angels, and together with all the commpanions of his iniquity, he ſhould be ſeparated from the Catholick Church. And now I hope I may ſay that theſe men who either practiſe or adviſe ſuch practiſes as killing or depoſing Kings, are as formally condemn'd for hereſie, and anathematiz'd, as ever was *Manichee* or *Cataphrygian.* I know not, but perhaps this might be thought of when the Jeſuits were inſcrib'd Hereticks upon the publick pillar before the *Louvre* in *Paris*, upon their baniſhment: however, let them anſwer it as they may, it concerns them as much as their being Catholicks comes to. *Et conſiderent, quia quæ prædicant tantoperè* *De geſtis concil. Baſil. lib. 1.*

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tantoperè verba, aut ipsorum summorum Pontificum sunt suas fimbrias extendentium, aut illorum qui eis adulantur, as said *Æneas Sylvius*, but at no hand can it be Christian Doctrine.

I instanc'd in these things to shew the *Antithesis* between the Spirit of our Blessed Saviour, who answered the Question of the Text, and the Fathers *Confessors*, of whom was ask'd the Question of the day.

But give me leave to consider them not only as mis-informing their Penitents, but as concealing their intended purpose, for even this way, the persons to whom the Question was propounded made themselves guilty of the intended machination. For by all Law (*a*) Ecclesiastical and (*b*) Civil he that conceals an intended Murder or Treason makes himself as much a party for concealing as is the Principal for contriving.

(a) *Cap. quanta de sentenc. excom. &c. delicto ibid. in 6. 13. q. 3. q. 3.* (b) *l. 1. occisorum ad ¶ c. Sullanian. & l. 1. sect. 1. ad l. Cornel. de falsis l. quisquis ad l Jul. Majest.*

Object. But these Fathers *Confessors* could not be accused by vertue of these general Laws, as being exempt by vertue of a special case, for they received notice of these things only in confession, the seal of which is so sacred and inviolable, that he is sacrilegious who in any case doth break it open, though it be to avoid the greatest evil that can happen, so *Bellarmine*; to save the lives of all the Kings in Christendom, so *Binet*; though to save a whole Commonwealth from damage, temporal or spiritual, of body or soul, so *Suarez*.

Apol. Adv. R. Angl. Casaub. ad Front. Duc. In 3 part. D. Thom. disp. 33. Sect. 1. n. 2.

A considerable matter! On the one side we are threatned by Sacriledge, on the other by danger of Princes and Commonwealths, for the case may happen, that either the Prince and whole State may be suffered to perish bodily and ghostly, or else the Priest must certainly damn himself by the sacrilegious breach of the holy Seal of confession. Give me leave briefly to consider it, and, both for the acquittance of our State in its proceedings against these Traytors, and for the regulating of the case it self, to say these two things.

1. This present Treason was not reveal'd to these Fathers Confessors in formal confession. 2. If it had, it did not bind to secresie in the present case. Of the first, only a word.

1. It was only propounded to them in way of question or consultation (like this in the Text) as appeared by their own confessions, and the attestation of then Sir *Henry Mountague* Recorder of *London* to *Garnet* himself. It could not therefore be a formal confession, and therefore not bind to the seal. It is the common opinion of their own Doctors: *Non enim inducitur obligatio sigilli in confessione quam quis facit sine ullo animo accipiendi absolutionem, sed solum consilii petendi causâ.*

Vide Casaub. ep. ad Front. D. p. 133. D. Soto. in 4. l. Sent. d. 18. q. 4. art. 5. concl. 5. Navar. c. 8. n. 18. Suarez. disp. 33. Sect. 2. Coninck de sigil. conf. dub. 1. n. 7.

2. It was propounded to these Fathers *Confessors* as a thing not subjicible to their penitential judicature, because it was a fact not repented of, but then in agitation, and resolved upon for the future. How then could this be a confession, whose institution must certainly be in order to absolution, and how could this be in any such order, when it was a business of which they could not expect to be absolved, unless they hop'd to sin with a pardon about their necks; and on condition God would be merciful to them in its remission, would come and profess that they were resolv'd to anger him? In reason this could be no act of Repentance, neither could it, by confession of their own side. It is the Doctrine of *Hostiensis*: and (*a*) *Navarre* and (*b*) Cardinal *Alban* confess it to be most commonly received.

(a) *Cap Sacerdos. 3. q. n. 116.* (b) *In lucubrat. ad Bartolum. in L. ut vim. n. 22. ff. de justitia & jure.*

3. I was not only not repented of, but by them reputed to be a good action, and so could not be a matter of confession. I appeal to any of their own *Manuals* and Penitentiary Books. It is culpable say they. I am sure it is ridiculous in any man to confess and shrive himself of a good action, and that this was such in their opinion, it's plain, by that impious answer of *Garnet*, affirming it a business greatly meritorious, if any good might thence accrue to the Catholick cause.

See proceed. against late Traytors.

4. By this their pretended confession they endeavoured to acquire new complices, as is evident *in the proceedings against the Traytors.* They were therefore bound to reveal it, for it neither was nor could be a proper and formal confession. That this is the common opinion of their own Schools, see it affirmed by *Ægidius Coninck.*

Ubi supra.

The

The firſt particular then is plain. Here neither was the form of confeſſion, nor yet could this thing be a matter of confeſſion, therefore ſuppoſing the ſeal of confeſſion to be ſacredly inviolable in all caſes, yet they were highly blameable for their concealment in the preſent.

2. But the truth of the ſecond particular is more to be inquired of. That is, that though theſe things had been only revealed in confeſſion, and this confeſſion had been formal and direct, yet they were bound in the preſent caſe to reveal it, becauſe the ſeal of confeſſion is not ſo inviolable, as that in no caſe it is to be broken up, and if in any, eſpecially it may be opened in the caſe of Treaſon.

I never knew any thing cried up with ſo general a voice upon ſo little ground, as is the *Over-hallowed* Seal of confeſſion.

True it is, that an ordinary ſecret committed to a friend in civil commerce, is not to be revealed upon every cauſe, nor upon many, (but upon ſome it may, as they all confeſs.) If thus, then much rather is this to be obſerved in the revelation of the ſecrets of our conſciences, not only from the ordinary tye to ſecrecy, but likewiſe leſt ſins ſhould grow more frequent, if ſo great a remedy of them be made ſo odious, as to expoſe us to a publick infamy or danger of the Law. The Council therefore that firſt introduc'd this obligation was very prudent and reaſonable, pleads a thouſand years preſcription, and relies upon good conveniences. This is all that ever could be prov'd of it (as may appear anon) but theſe are too weak a Baſe, to build ſo great a ſtructure on it, as to make it ſacriledge, or any ſin at all, to reveal confeſſions in ſome caſes.

1. For firſt, if becauſe it is delivered as a ſecret, and ſuch a ſecret, it is the more cloſely and religiouſly to be kept; it is true, but concludes no more, but that it muſt be a greater cauſe that muſt authorize a publication of this, than of the ſecrets of ordinary commerce between friend and friend.

2. If the licenſing of publication of confeſſion be a way to make confeſſion odious, and therefore that it may not be publiſh'd, I ſay if this concludes, then on the contrary it concludes far more ſtrongly, that therefore in ſome caſes it may be publiſhed, becauſe nothing can make a thing more odious and intolerable, than if it be made a cover for grand impieties, ſo as to engage a true Subject, quietly and knowingly to ſee his Prince murdered.

3. If it be diſcouragement to the practice of confeſſion that ſome ſins revealed in it muſt be publiſhed, though with peril to the Delinquents fame and life, then it will be a far greater diſcouragement to the ſin, when that it ſhall by an univerſal judgment be ſo deteſted, that its concealment may not be permitted, though it be with the hazard of diſcouraging the Holy duty of confeſſion: and when the being guilty of ſuch a ſin, ſhall reduce men into ſuch ſtraits, that either they ſhall want the benefit of abſolution, or ſubmit themſelves to a publick ſatisfaction, and ſo even in this particular the benefit is far greater than the imaginary inconvenience.

The conveniences of the Seal force no more than that it is convenient to be obſerved, not ſimply and abſolutely in all caſes neceſſary. And perhaps *Suarez* the great Patron of it perceived it, however he lays the burden, *ſuper communi conſenſu Eccleſiæ, ejuſque perpetuâ traditione.* If then I can ſhew, that there is no ſuch *Catholick* conſent of the preſent Church, nor any univerſal tradition of the *ancient* Church for the inviolable Seal, but plainly the contrary, then our Church in her permiſſion of the Prieſts to reveal ſome confeſſions is as inculpable as thoſe of the preſent Church, who (beſides her ſelf) teach and practiſe it, and as the Primitive Church, whoſe example in this (as in other things) ſhe ſtrictly follows. *In 3. part. D. Thom. diſp. 33. ſect. 1. n. 2.*

Of the firſt. The Church of *England*, which obſerves the Seal of confeſſion as ſacredly as Reaſon or Religion it ſelf can poſſibly permit, yet forbids not diſcloſure in caſe of Murder or Treaſon, but in theſe particulars leaves us intire in our obedience to the common Laws of *England*, and theſe command it. *Can. 113. A.D. 1604.*

That the Church of *England* gives leave in ſome caſes to reveal confeſſions, is argument enough to prove that the Seal is not founded upon the conſent of the preſent *Catholick Church*. For it is no more a begging of the Queſtion (nor apparently ſo much) to ſay, the Church of *England* is a part of the Catholick Church, and therefore her conſent is required to make a thing univerſal, than to ſay, the Church of *Rome* is the whole *Catholick Church*, therefore her conſent is ſufficient to make a thing Catholick. But I ſhall not need to proceed this way. For,

1. It is apparent that of their own ſide *Altiſidiorenſis* largely and profeſſedly proves the lawfulneſs of publication in ſome caſes, as is to be ſeen, *Lib.* 4. *Summæ tract.*

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tract. 6. cap. q. 7. and *Garnet* himself, the man who if any had most need to stand in defence of the *Seal*, that the pretence of it might have defended him, yet confessed of his own accord, *Leges quæ celare hæc prohibent apprimè esse justas & salutares.* He adds his Reason, (and that is more than his Authority,) for (saith he) it is not fitting that the life and safety of a Prince should depend upon the private niceties of any mans conscience. If two, nay if one dissent, it is enough to destroy a consent. But see farther.

Actio in prodit. Lat. p. 99.

There are many cases, generally confessed amongst themselves, in which the Seal of formal and (as they love to speak) *Sacramental* confession may be broken open. I instance but in two or three.

First, confession may be reveal'd to clear a doubtful case of marriage. It is the opinion of many great *Canonists*, as you may see them quoted by *Suarez de Paz*, and *Covaruvias*, and the case of the *Venetian* who married a Virgin that was both his Sister and Daughter: and that at *Rome* under Pope *Paul* the third almost to like purpose, were long disputed on both sides, whether they were to be revealed or not, so that at most, it is but a doubtful matter in such cases, whether the tye of secrecy doth oblige. Now if for the proof of marriage the seal may be broken up, that man and wife might live contentedly and as they ought, strange it should be unlawful to reveal confessions in case of Treason, for the safety of a Prince or State!

Practic. crim. Ecclesiast. cap. 109.
Resol. de Matrimon.

2. In case of Heresie the Seal binds not, by their own general confession. It is a rule amongst them,

Hæresis est crimen quod non confessio celat.

Now I would fain learn why Treason is not as revealable as Heresie? Is Heresie dangerous to Souls? Then surely so is Treason, unless it be none, or a very small crime. May Heresie infect others? So may Treason, as it did in the present. It may then as well be revealed as Heresie. Now that it may something rather, I have these Reasons. 1. Because it is not so certain that such an opinion is Heresie, as that such a fact is Treason. 2. Because although both Treason and real Heresie be damnable and dangerous to Souls, yet Heresie kills no Kings as Treason doth. I confess that Heresie may, and doth teach it, but then it degenerates into Treason. Now if some Heresie may be Treason, then that Treason is Heresie, and so a case of Treason may occur, in which from their own confession, Treason is revealable.

3. By the most general voice of their own side any man may license his Confessor to reveal his confession. It is the doctrine of *Scotus*, *Durandus*, *Almain*, *Navarre*, *Medina*, and generally of all the *Thomists*. I infer, if a private man may license his Confessor to reveal his confession, then the Seal of confession is not founded upon any divine commandment, for if it were, the Penitent could not give the Priest licence to break it. But if the Penitent may give his Confessor leave, because the tye of secrecy is a bond in which the Priest stands bound to the Penitent, and he giving him leave, remits of his own right, then much rather may a whole State authorize this publication, for whatever personal right a private man hath, that the whole State hath much rather, for he is included in it as a part of the whole, and in such cases as concern the whole Commonwealth (as this of Treason doth most especially) the Rule of the Law holds without exception, *Refertur ad universos quod publicè fit per majorem partem*, the Delinquent gives leave to the publication of confession, therefore because the whole State doth, whereof he is one Member. I add, that in the case of Treason this is much rather true, for here the Delinquent loseth all his right whatsoever, predial, personal, and of priviledge, and therefore the Commonwealth can the better license the publication, and the breach of the bond of secrecy, in which the Confessor stood tied to the Penitent by vertue of implicite stipulation.

L. quod Major ff. ad Municipalem.
ff. de regul. juris ad fect. referitur.
L. 7. sect. ult. ff. de pact.

4. Lastly, even in special in the very case of Treason confessed, many of their own do actually practise a publication, when either they are loyal of themselves, or dare not be otherwise.

I instance first in the Church of *France*. For this see *Bodinus*, who reports of a *Norman* Gentleman whom his *Confessor* discovered for having confessed a Treasonable purpose he sometimes had, of killing *Francis* the first, of which he was penitent, did his penance, craved absolution, obtain'd it, but yet was sentenc'd to the Axe by express commission from the King to the Parliament of *Paris*. The like confession was made by the Lord of *Haulteville* when he was in danger of death, which when he had escaped, he incurred it with the disadvantage of publick infamy upon the Scaffold.

De republ. lib. 2. cap. 5.
Histoire de la paix.

I in-

I inſtance not in the caſe of *Barriere*, it is every where known as it is reported partly by *Thuanus*, but more fully by the Author of *Hiſtoire de la paix*. Nor yet is *France* ſingular in the practice of publication of confeſſed Treaſon. For at *Rome* there have been examples of the like, I mean of thoſe who confeſſed their purpoſe of killing the Pope, who were revealed by their *Confeſſors*, and accordingly puniſh'd. SERM. IX.

Dominic. à Soto. memb. 3. q. 4. concl. 2. de rat. regendi ſecret.

Thus then the firſt pretence proves a nullity, and either our Laws are juſt in commanding publication of confeſſion in caſe of Treaſon, or themſelves very culpable in teaching and practiſing it in the ſame, and in caſes of leſs moment. The ſecond is like the firſt, for it is extremely vain to pretend that the ſeal of confeſſion is founded upon *Catholick* tradition. Judge by the ſequel.

Lib. 7. hiſt. c. 16. Τὰς μοιχαλίδας γυναῖκας καὶ ἐξαρχούσας δι' εὐλάβειαν δημοσίαν οὐκ ἐκέλευσαν οἱ Πατέρες ἡμῶν. *Epiſt. ad Amphil.*

The firſt word I hear of concealing confeſſions is in *Sozomen*, relating how the *Greek Church* about the time of *Decius* the Emperor, ſet over the penitents a publick penitentiary Prieſt, who was bound to be *Vir bonæ converſationis, ſervanſque ſecretum, a good man and a keeper of ſecrets*; for indeed he was bound to conceal ſome crimes, in particular thoſe which an Adultereſs had confeſſed, I mean concerning her Adultery; as appears in the Canons of *S. Baſil.* But yet this Prieſt who was ſo tied to a religious ſecrecy did *publiſh many of them in the Congregation before the people*, that they might reprove the delinquent and diſcountenance the ſin. The ſame ſtory is reported by *Caſſiodore*, and *Nicephorus* from the ſame Author.

Homil. 2. in 37. Pſal.

The lawfulneſs and practice of publication in ſome caſes is as clear in *Origen*. *If* (ſaith he) *the Phyſician of thy ſoul perceives thy ſins to be ſuch as to need ſo harſh a remedy as to have them publiſhed before the aſſemblies of the people, that others may be admoniſhed, and thou the better cured; he need be very deliberate, and skilful in the application of it.* Hitherto no ſuch thing as an Univerſal tradition for the pretended inviolable *ſacramental ſeal*; for *Origen* plainly, and by them confeſſedly ſpeaks of ſuch ſins as firſt were privately confeſſed to the Prieſt; how elſe ſhould he deliberate of their publication? but yet he did ſo, and for all the ſeal of confeſſion, ſometimes opened many of them, to no fewer witneſſes than a whole aſſembly. Thus it was in the *Greek Church* both Law and Cuſtom. But now if we look into the *Latine Church* we ſhall find that it was taken up from example of the *Greeks*, and ſome while practis'd, that ſome particular ſins ſhould be publiſhed in the Church before the Congregation, as it is confeſſed in the Council of *Mentz*, and inſerted by *Burchard* into his *Decree*.

Cap. 10. & 21. l. 19. c. 37.

But when the *Lay* piety began to cool, and the zeal of ſome Clergy-men wax too hot, they would needs heighten this *cuſtom* of publication of *ſome* ſins to a *Law* of the publiſhing of *all* ſins. This being judg'd to be inconvenient, expreſſed the firſt decree for the ſeal of confeſſion in the *Latin Church*. Now ſee how it is utter'd, and it will ſufficiently inform us both of the practice and the opinion which *Antiquity* had of the obligation to the ſeal.

Decret. S. Leonis. P. M. Epiſt. 80. ad Epiſc. Campan.

Illam contra Apoſtolicam regulam præſumptionem, &c. that is, *it was againſt the Apoſtolical ordinance that a Law ſhould enjoyn that the Prieſt ſhould reveal all thoſe ſins which had been told him in confeſſion.* It might be done ſo it were not *requir'd* and *exacted*, and yet might be ſo *requir'd*, ſo it were not a publication of all. *Non enim omnium hujuſmodi ſunt peccata*; ſaith *S. Leo*, ſome ſins are inconvenient to be publiſhed, it is not fit the world ſhould know all, therefore ſome they might, or elſe he had ſaid nothing. The reaſon which he gives makes the buſineſs ſomewhat clearer, for he derives it not from any ſimple neceſſity of the thing or a *Divine Right*, but leſt men out of inordinate love to themſelves, *ſhould rather refuſe to be waſh'd than buy their purity with ſo much ſhame. The whole Epiſtle hath many things in it excellently to the ſame purpoſe.*

I ſay no more, the Doctrine and practice of antiquity is ſufficiently evident, and that there is nothing leſs than an *Univerſal tradition* for the ſeal of confeſſion to be obſerved in all caſes, even of ſins of the higheſt malignity.

Thus theſe Fathers *Confeſſors* are made totally inexcuſable by concealing a Treaſon which was not revealed to them in a formal confeſſion, and had been likewiſe culpable though it had, there being as I have ſhown, no ſuch ſacredneſs of the *Seal* as to be inviolable in all caſes whatſoever.

I have now done with the ſeveral conſiderations of the perſons to whom the Queſtion was propounded, they were the Fathers *Confeſſors* in the day, but it was Chriſt the Lord in my Text. The Queſtion it ſelf follows.

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Shall we command fire to come from Heaven and conſume them?

The Queſtion was concerning the fate of a whole Town of *Samaria*, in our caſe it was more; of the Fate of a whole Kingdom. It had been well if ſuch a Queſtion had been ſilenc'd by a direct negative or (as the Judges of the Areopage uſed to do) put off *ad diem longiſſimum*, that they might have expected the anſwer three Ages after.

De morte hominis nulla eſt cunctatio longa,

No demur had been too long in a caſe of ſo much and ſo royal bloud, the bloud of a King, of a Kings Children, of a Kings Kingdom. Βεβαμὸς Βεβαμοῖό τε παῖδες, King and Kingdom ſhould have been made a ſolemn ſacrifice to appeaſe their ſolemn deliberate malice. I ſaid deliberate, for they were loth to be malicious without good advice, and therefore they ask'd their queſtion, worthy of an Oracle, even no leſs than *Delphick*, where an evil ſpirit was the *Numen*, and a Witch the Prophet. For the Queſtion was ſuch of which a Chriſtian could not doubt, though he had been fearfully ſcrupulous in his reſolutions. For who ever queſtion'd the unlawfulneſs of murder, of murdering innocents, of murdering them who were confeſſed righteous? for ſuch was their propoſal, being rather willing that *Catholicks* ſhould periſh with thoſe whom they thought Hereticks, than that there ſhould be no bloud ſpilt. But to the queſtion: it was fire they called for. The moſt mercileſs of all the Elements. No poſſibility of relenting when once kindled and had its object. It was the fitteſt inſtrument for mercileſs men, men of no bowels, whoſe malice like their inſtrument, did *agere ad extremum ſuarum virium*, work to the higheſt of its poſſibility. Secondly, It was fire indeed they called for, but not like that in my text, not fire from Heaven. They might have called as long and as loud as thoſe Prieſts did, who conteſted with *Eliſha*, no fire would have come from Heaven to have conſum'd what they had intended for a ſacrifice. Gods *Anathema*'s poſt not ſo faſt as ours do. *Deus non eſt ſicut homo.* Man curſeth often when God bleſſeth, men condemn whom God acquits, and therefore they were loth to truſt God with their cauſe, they therefore take it into their own hands. And certainly if to their *Anathema*'s they add ſome faggots of their own, and gunpowder, 'tis odds but then we may be conſum'd indeed, and ſo did they, their fire was not from Heaven.

Laſtly, it was a fire ſo ſtrange, that it had no example. The Apoſtles indeed pleaded a miſtaken precedent for the reaſonableneſs of their demand, they deſir'd leave to do but *even as Elias did.* [The *Greeks* only retain this clauſe, it is not in the Bibles of the Church of *Rome*] and really theſe *Romano-barbari* could never pretend to any precedent for an act ſo barbarous as theirs. *Adrimelech* indeed kill'd a King, but he ſpar'd the people, *Haman* would have killed the people, but ſpared the King, but that both King and people, Princes and Judges, branch, and ruſh and root ſhould die at once (as if *Caligula*'s were actuated and all *England* upon one head) was never known till now, that all the malice in the world met in this as in a center. The *Sicilian* Even-ſong, the Mattins of *S. Bartholomew*, known for the pitileſs and damn'd maſſacres, were but καπνὸ σκιᾶς ὄναρ, the dream of the ſhadow of ſmoak if compar'd with this great fire. *In tam occupato ſæculo fabulas Vulgaris nequitia non invenit.* This was a buſie age; *Heroſtratus* muſt have invented a more ſublim'd malice than the burning of one Temple, or not have been ſo much as ſpoke of ſince the diſcovery of the *Powder-Treaſon.* But I muſt make more haſte, I ſhall not elſe climb the ſublimity of this impiety. *Nero* was ſometimes the *populare odium*, was popularly hated, and deſerv'd it too, for he ſlew his Maſter, and his Wife, and all his Family once or twice over, opened his mothers womb, fired the City, laught at it, ſlandered the Chriſtians for it, but yet all theſe were but *principia malorum*, the very firſt rudiments of evil. Add then to theſe, *Herod*'s Maſter-piece at *Ramah*, as it was decyphered by the tears and ſad threnes of the Matrons in an Univerſal mourning for the loſs of their pretty Infants, yet this of *Herod* will prove but an *infant* wickedneſs, and that of *Nero*, the evil but of one City. I would willingly have found out an example, but I ſee I cannot, ſhould I put into the ſcale the extract of all the old *Tyrants* famous in Antique ſtories,

Briſtonii ſtabulum Regis, Buſiridis aras,
Antiphatæ menſas & Taurica regna Thoantis,

Should

Should I take for true ſtory the higheſt cruelty as it was fancied by the moſt hiero-glyphical *Egyptian*, this alone would weigh them down, as if the *Alpes* were put in ſcale againſt the duſt of a balance. For had this accurſed Treaſon proſper'd, we ſhould have had the whole Kingdom mourn for the ineſtimable loſs of its chiefeſt glory, its life, its preſent joy, and all its very hopes for the future. For ſuch was their deſtin'd malice, that they would not only have inflicted ſo cruel a blow, but have made it incurable, by cutting off our ſupplies of joy, the whole ſucceſſion of the *line Royal*. Not only the Vine it ſelf, but all the *Gemmulæ*, and the tender *Olive branches* ſhould either have been bent to their intentions, and made to grow crooked, or elſe been broken. SERM. IX.

And now after ſuch a ſublimity of malice, I will not inſtance in the ſacrilegious ruine of the neighbouring Temples which needs muſt have periſhed in the flame, nor in the diſturbing the aſhes of our intomb'd Kings devouring their dead ruines like *Sepulchral dogs*, theſe are but minutes, in reſpect of the ruine prepared for the living Temples.

Stragem ſed iſtam non tulit
Chriſtus cadentum Principum
Impune, ne forſan ſui
Patris periret fabrica.
Ergo quæ poterit lingua retexere
Laudes Chriſte tuas, qui domitum ſtruis
Inſidum populum cum Duce perfido?

Prudent. hymn.

Let us then return to God *the cup of thankſgiving*, he having poured forth ſo largely to us of *the cup of ſalvation*. We cannot want wherewithal to fill it, here is matter enough for an eternal thankfulneſs, for the expreſſion of which a ſhort life is too little; but let us here begin our *Hallelujahs* hoping to finiſh them hereafter, where the many quires of Angels will fill the conſort.

Praiſe the Lord ye houſe of Levi, ye that fear the Lord, Praiſe the Lord. Praiſe the Lord out of Sion, which dwelleth at Jeruſalem. *Pſal.* 135. *v.* 20, 21.

FINIS.

THE

Whole Duty

OF THE

CLERGY

IN

LIFE, BELIEF,

AND

DOCTRINE:

Deſcribed, and preſſed effectually upon their Conſciences in Two Sermons on *Tit.* 2. 7, 8.

Preached in ſo many ſeveral

VISITATIONS.

BY

The Right Reverend Father in God, *JEREMY* late Lord Biſhop of *Down* and *Connor*.

LONDON,

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Tho. Tomkyns, RR^mo *in Chriſto Patri ac Domino* D^no Gilberto *Divinâ Providentiâ Archiepiſcopo* Cantuarienſi *à Sacris Domeſticis.*

THE Miniſters Duty IN LIFE and DOCTRINE.

SERMON X.

TIT. 2. 7, 8.

In all things ſhewing thy ſelf a pattern of good works: In Doctrine ſhewing uncorruptneſs, gravity, ſincerity;
Sound Speech that cannot be condemned, that he that is of the contrary part may be aſhamed, having no evil thing to ſay of you.

AS God in the Creation of the World firſt produced a maſs of matter, having nothing in it but an obediential capacity and paſſivity; which God ſeparating into claſſes of diviſion, gave to every part a congruity to their reſpective forms, which in their diſtinct Orbs and Stations they did receive in order, and then were made beauteous by ſeparations and a new Oeconomy; and out of theſe he appointed ſome for Servants, and ſome for Government; and ſome to eat, and ſome to be eaten; ſome above, and ſome below; ſome to be uſeful to all the reſt, and all to miniſter to the good of man, whom he made the Prince of the Creation, and a Miniſter of the Divine glory: So God hath alſo done in the new Creation; all the world was concluded under ſin, it was a corrupt maſs, all mankind *had corrupted themſelves*; but yet were capable of Divine influences, and of a nobler form, producible in the new birth: here then Gods Spirit moves upon the waters of a Divine Birth, and makes a ſeparation of part from part, of corruption from corruption; and firſt choſe ſome Families to whom he communicated the Divine influences and the breath of a nobler life; *Seth* and *Enoch*, *Noah* and *Abraham*, *Job* and *Bildad*, and theſe were the ſpecial Repoſitories of the Divine Grace, and Prophets of righteouſneſs to glorifie God in themſelves, and in their Sermons unto others. But this was like encloſing of the Sun; he that ſhuts him in, ſhuts him out; and God who was and is an infinite goodneſs, would not be circumſcribed and limited to a narrow circle: goodneſs is his Nature, and infinite is his Meaſure, and communication of that goodneſs is the motion of that eternal being: God *g.* breaks forth as out of a Cloud, and picks out a whole Nation; the Sons of *Iſrael* became his Family, and that ſoon ſwell'd into a Nation, and that Nation multiplied till it became too big for their Country, and by a neceſſary diſperſion went, and did much good, and gained ſome ſervants to God out of other parts of mankind. But God was pleaſed to caſt lots once more, and was like the Sun already riſen upon the Earth, who ſpreads his rays to all the corners of the habitable World, that all that will open their eyes and draw their Curtains, may ſee and rejoyce in his light. Here God reſolved to call all the World; he ſent into the high ways and hedges, to the corners of

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of the Gentiles, and the high ways of the Jews, all might come that would; for *the ſound of the Goſpel went out into all Lands*: and God choſe all that came, but all would not; and thoſe that did, he gathered into a fold, marked them with his own mark, ſent his Son to be *the great Shepherd and Biſhop of their Souls*; and they became *a peculiar People unto God, a little Flock, a new Election.*

And here is the firſt ſeparation and ſingularity of the Goſpel; all that hear the voice of Chriſt's firſt call, all that profeſs themſelves his Diſciples, all that take his ſignature, they and their Children are the Church, an Ἐκκλησία, called out from the reſt of the World, the *elect* and the *choſen of God.*

Now theſe being thus choſen out, culled and picked from the evil Generations of the World, he ſeparates them from others, to gather them to himſelf; he ſeparates them and ſanctifies them to become holy; to come out (not of the companies ſo much, as) from the evil manners of the world: God chuſes them unto holineſs, they are τεταγμένοι εἰς ζωὴν αἰώνιον, put in the right order to eternal life.

All Chriſtians are *holy unto the Lord*, and *g.* muſt not be unholy in their converſation; for nothing that is unholy ſhall come near to God: That's the firſt great line of our duty: But God intends it further: All Chriſtians muſt not be only holy, but *eminently holy.* For *John indeed baptized with water*, but that's but a dull and unactive Element, and moves by no principle, but by being ponderous; Chriſt *baptizes with the Holy Ghoſt and with fire*, and God hates lukewarmneſs; and when he chuſes to him a peculiar People, he adds, they muſt be *zealous of good works.*

But in this affair, there are many ſteps and great degrees of progreſſion. 1. All Gods People muſt be delivered from all ſin; for as Chriſt came wholly *to deſtroy the works of the Devil*, ſo he intends alſo to *preſent his Church as a pure Virgin unto Chriſt*; ἄσπιλον, ἀπρόσκοπον, εἰλικρινῆ, without ſcandal, without hypocriſie, *without ſpot or wrinkle, or any ſuch thing*: For to be quit from ſin, that is, from all affection to it, is ſuppoſed in the Chriſtians life: *denying ungodlineſs and worldly luſts*, and *being cleanſed from all filthineſs of fleſh and ſpirit*, and *having eſcaped from all corruption that is in the world through luſt*; this is not ſo much commanded as ſuppoſed: without this nothing can be done, nothing can be hoped: this is but the foundation of the Chriſtian, who is intended to be *a habitation of God, a member of Chriſt, a temple of the holy Spirit of God*: the building follows.

2 Pet. 1.5. 2. All Chriſtians muſt acquire all the graces of the holy Spirit of God; *S. Peter* gives the Catalogue [*Faith, and Vertue, and Knowledge, and Temperance, and Patience, and Godlineſs, and Brotherly kindneſs, and Charity*] and that you may ſee what is the ſpirit of a Chriſtian, what an activity and brisk principle is required to the acquiſition of theſe things; the Apoſtle gives this precept, that for the acquiring theſe things, *we ſhould give* πᾶσαν σπουδὴν, *all diligence*; no lazy worker is a good Chriſtian, he muſt be diligent; and *not every diligence*, nor *every degree of good diligence*, but it muſt be *all, omnem omnino diligentiam*, give all diligence.

3. There is yet another degree to be added here too: It is not enough for a Chriſtian to be free from corruption, and to have theſe graces; and *g.* to be diligent, very
2 Pet. 1.8. diligent to obtain them; but they *muſt be in us and abound*, N. B. they muſt be in us; theſe graces and this righteouſneſs muſt be inherent; it is not enough for us that Chriſt had them for us; for it is true, if he had not had them, we ſhould never have received thoſe or any thing elſe that is good: but he had them, that we might have them, and follow his ſteps who knew no ſin, and fulfilled all righteouſneſs. They *muſt be in us*, ſaith *S. Peter*; and not only ſo, they muſt alſo abound in us, that's the end of Chriſt's death, that's the fruit of his Spirit: they muſt be plentiful like a full Vintage, or like *Euphrates* in the time of ripe Fruits; they muſt ſwell over the banks: for when they are but *in gradu virtutis*, in the loweſt ſtep of ſincerity, they may fall from the tree like unripe fruit, and be fit for nothing but for Prodigals and Swine; they muſt be in their ſeaſon and period, great and excellent, and eminent; they muſt take up all our faculties, fill up all our time, ſpend all our powers, ſatisfie the will, and be adequate to all the powers of our choice; that is, as *S. Peter* adds, they muſt be ſo, that we *make our calling and election ſure*; ſo as that we ſhall never any more depart from God: well, thus far you ſee how ſevere and ſacred a thing it is to be a Chriſtian.

4. But there are yet three ſteps more beyond this: God requires of us perſeverance; a thruſting all this forward, even unto the end: *without peace and holineſs no man ſhall ſee God*, ſaith the Author to the Hebrews; but that's not all, διώκετε εἰρήνην
Heb. 12.14. καὶ ἁγιασμὸν, *follow after peace and holineſs with all men*, οὗ χωρὶς, without which; it is not

not ἀνεὺ ἧς εἰρήνη, without which peace, but ἀνεὺ ἧς διώκειν, without which following of peace and holineſs; that is, unleſs we endure all contradiction of ſinners and objections; without following it cloſe and home to the utmoſt iſſue, to the end of all righteouſneſs, tending even to comprehenſion, to conſummation and perfection, no man ſhall ſee God; διοίκειν ἐν ἁγιασμῷ, is good and great, to dwell in holineſs: but that's not enough, it muſt be διώκειν too, we muſt ſtill purſue it, and that unto the end: *for he that endureth unto the end ſhall be ſaved.* SERM. X.

5. And what more? yes there is ſomething yet: For beſides this extenſion of duration, there muſt be *intenſio graduum*: for *nondum comprehendimus, nondum perfecti ſumus*, we have not yet comprehended, we are not yet made perfect; but that muſt be aimed at: *Be ye perfect as your heavenly Father is perfect*; be *ye meek as Chriſt is*; be *ye holy as God is holy*; *pure as your Father in Heaven is pure*; and who can be ſo? no man can be ſo in degree; but ſo in kind, every man muſt deſire, and every man muſt contend to be, and *g.* it is poſſible, elſe it had never been required.

6. And now after all this, one thing more is to be done: you muſt be ſo for your ſelves, and you muſt be ſo for others: you muſt be ſo as to pleaſe God, and you muſt be ſo to edifie your Brethren: *Let your light ſo ſhine before men, that they may glorifie your Father which is in Heaven*; let it be ſo eminent and conſpicuous, that all that ſee your converſation, and all that come into your Congregations may be convinced, and *falling down and worſhipping, may ſay, of a truth the Spirit of the Lord is in you.* And *g.* our Bleſſed Saviour in his Sermon upon the Mount, which is the ſummary of a Chriſtians life, at the end of the eight beatitudes, tells all his Followers and Diſciples: *ye are the ſalt of the world, ye are the light of the world*; and *g.* the *Kingdom of Heaven*, or the Goſpel is compared *to a woman that hid in three meaſures of meal*, the *Jews*, the *Turks*, the Heathen Idolaters, *her Leaven, till all was leavened*: our Light muſt be ſo ſhining, our Converſation ſo exemplar, as to draw all the world after us; that they that will not, may be aſhamed, and they that will, may be allured by the beauty of the flame. Theſe are the proportions and meaſures of every Chriſtian, for *from the days of John the Baptiſt, the Kingdom of Heaven ſuffers violence, and the violent take it by force*; that although, *John the Baptiſt was the greateſt that ever was born of woman*, yet he that *is leaſt in the Kingdom of Heaven*, the meaneſt of the Laity, may be *greater than he.* This is a great height, and theſe things I have premiſed, not only to deſcribe the duty of all that are here preſent, even of all Chriſtians whatſoever, that you may not depart without your portion of a bleſſing; but alſo as a foundation of the enſuing periods, which I ſhall addreſs to you my Brethren of the Clergy, the Fathers of the people; for I ſpeak in a School of the Prophets, Prophets and Prophets Sons; to you who are or intend to be ſo.

For God hath made a ſeparation of you even beyond this ſeparation: he hath ſeparated you yet again; he hath put you anew into the Chryſoble, he hath made you to paſs through the fire ſeven times more. For it is true, that the whole community of the People is the Church; *Eccleſia ſancta eſt communio ſanctorum*, the holy Catholick Church is the communion of Saints; but yet by the voice and conſent of all Chriſtendom, you are the Church by way of propriety, and eminency, and ſingularity [*Church-men*] that's your appellative: all are ἀνδρὲς πνευματικοὶ, *ſpiritual men*, all have received the Spirit, and all walk in the Spirit, and ye are all *ſealed by the Spirit unto the day of Redemption*, and yet there is a ſpirituality peculiar to the Clergy: *If any man be overtaken in a fault, ye which are ſpiritual reſtore ſuch a one in the ſpirit of meekneſs*: you who are ſpiritual by office and deſignation, of a ſpiritual calling, and ſpiritual employment; you who have the Spirit of the Lord Jeſus, and miniſter the Spirit of God, you are more eminently ſpiritual; you have the Spirit in graces and in powers, in ſanctification and abilities, in Office and in Perſon; the *Unction from above* hath deſcended upon your heads and upon your hearts; you are κατ' ἐξοχὴν by way of eminency and prelation, *ſpiritual men.* All *the people of God were holy*; *Corah* and his company were in the right ſo far; but yet *Moſes* and *Aaron* were more holy, and ſtood nearer to God. All the people are Prophets: It is now more than *Moſes*'s wiſh, for the Spirit of Chriſt hath made them ſo: *If any man prayeth or propheſieth with his head covered*; or *if any woman propheſieth with her head uncovered*, they are diſhonoured; but either man or woman may do that work in time and place; for *in the latter days I will pour out of my Spirit, and your daughters ſhall propheſie*: and yet God hath appointed in his Church Prophets above theſe, to whoſe Spirit all the other Prophets are ſubject; and as God ſaid to *Aaron* and *Miriam* concerning *Moſes*, *to you I am known in a dream or a viſion, but to* Moſes *I ſpeak face to face*; Gal. 6. 1.

ſo

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ſo it is in the Church, God gives of his Spirit to all men, but you he hath made the Miniſters of his Spirit: Nay the people have their portion of the Keys of the Kingdom of Heaven, ſo ſaid *S. Paul*; *To whom ye forgive any thing, to him I forgive alſo*; and to the whole Church of *Corinth* he gave a Commiſſion *in the name of Chriſt, and by his Spirit to deliver the inceſtuous perſon unto Satan*; and when the primitive Penitents ſtood in their penitential ſtations, they did *Charis Dei adgeniculari, & toti populo legationem orationis ſuæ commendare*; and yet the Keys were not only promiſed, but given to the Apoſtles to be uſed then, and tranſmitted to all Generations of the Church; and we are *Miniſters of Chriſt, and Stewards of the manifold Myſteries of God; and to us is committed the word of reconciliation.* And thus in the Conſecration of the myſterious Sacrament, the people have their portion; for the Biſhop or the Prieſt bleſſes, and the People by ſaying *Amen* to the myſtick Prayer is partaker of the Power, and the whole Church hath a ſhare in the power of Spiritual Sacrifice; *Ye are a royal Prieſthood, Kings and Prieſts unto God*; that is, ſo ye are Prieſts as ye are Kings; but yet Kings and Prieſts have a glory conveyed to them, of which the people partake but in minority, and allegory, and improper communication: But you are, and are to be reſpectively that conſiderable part of mankind by whom God intends to plant holineſs in the World; by you God means to reign in the hearts of men; and *g.* you are to be the firſt in this kind, and conſequently the meaſure of all the reſt: To you *g.* I intend this, and ſome following Diſcourſes in order to this purpoſe: I ſhall but now lay the firſt ſtone, but it is the corner ſtone in this foundation.

But to you, I ſay, of the Clergy, theſe things are ſpoken properly; to you theſe Powers are conveyed really; upon you God hath poured his Spirit plentifully; you are the Choiceſt of his Choice, the Elect of his Election, a Church pick'd out of the Church, Veſſels of honour for your Maſters uſe, appointed to teach others, authorized to bleſs in his Name; you are the Miniſters of Chriſt's Prieſthood, Under-labourers in the great Work of Mediation and Interceſſion, *Medii inter Deum & Populum*; you are for the People towards God, and convey Anſwers and Meſſages from God to the People: Theſe things I ſpeak, not only to magnifie your Office, but to inforce and heighten your Duty; you are holy by Office and Deſignation; for your very Appointment is a Sanctification and a Conſecration, and *g.* whatever holineſs God requires of the People, who have ſome little portions in the Prieſthood Evangelical, he expects it of you, and much greater, to whom he hath conveyed ſo great Honours, and admitted ſo near unto himſelf, and hath made to be the great Miniſters of his Kingdom and his Spirit: and now as *Moſes* ſaid to the Levitical Schiſmaticks, *Corah* and his Company, ſo I may ſay to you, *Seemeth it but a ſmall thing unto you that the God of Iſrael hath ſeparated you from the Congregation of Iſrael to bring you to himſelf, to do the Service of the Tabernacle of the Lord, and to ſtand before the Congregation to miniſter to them? And he hath brought thee near to him.* Certainly if of every one of the Chriſtian Congregation God expects a holineſs that mingles with no unclean thing; if God will not ſuffer of them a lukewarm and an indifferent ſervice, but requires zeal of his Glory, and that which *S. Paul* calls the πόνος τῆς ἀγάπης, the labour of love; if he will have them to be without ſpot or wrinkle, or any ſuch thing; if he will not endure any pollution in their Fleſh or Spirit; if he requires that their Bodies, and Souls, and Spirits be kept blameleſs unto the coming of the Lord Jeſus; if he accepts of none of the people, unleſs they have within them the conjugation of all Chriſtian Graces; if he calls on them to abound in every Grace, and that in all the periods of their progreſſion, unto the ends of their lives, and to the conſummation and perfection of Grace; if he hath made them Lights in the World, and the Salt of the Earth, to enlighten others by their good Example, and to teach them and invite them by holy Diſcourſes, and wiſe Counſels, and Speech ſeaſoned with Salt; what is it think ye, or with what words is it poſſible to expreſs what God requires of you? They are to be Examples of Good life to one another; but you are to be Examples even of the Examples themſelves; that's your duty, that's the purpoſe of God, and that's the deſign of my Text, *That in all things ye ſhew your ſelves a pattern of good works; in Doctrine ſhewing uncorruptneſs, gravity, ſincerity, ſound ſpeech that cannot be condemned; that he that is of the contrary part may be aſhamed, having no evil thing to ſay of you.*

Numb. 16. 9.

Here then is 1. Your Duty. 2. The degrees and excellency of your Duty.

The Duty is double: 1. Holineſs of Life. 2. Integrity of Doctrine. Both theſe have their heightnings in ſeveral degrees.

1. For

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1. For your Life and Converſation, it ought not only to be good, not only to be holy, but to be ſo up to the degrees of an excellent example; *Ye muſt be a pattern.*

2. Ye muſt be patterns, not only of Knowledge and Wiſdom, not of contemplation and skill in Myſteries, not of unprofitable Notions, and ineffective Wit and Eloquence; but of ſomething that is more profitable, of ſomething that may do good, ſomething by which mankind ſhall be better; of ſomething that ſhall contribute to the felicity and comfort of the world; *a pattern of good works.*

3. It muſt not be a τύπος, a type or pattern to be hidden or laid in Tabernacles, like thoſe Images of *Molech* and *Remphan*, which the Spirit of God in the Old Teſtament calls סכות בנות *Succoth Benoth*, little Repoſitories or Boots to hide their Images and patterns of their gods; but παρεχόμενος τύπον, you muſt be exhibited and ſhewn forth, brought forth into action and viſibility, and notorious obſervation.

4. There is alſo another myſtery and duty in this word; for *Molech* and *Remphan* they were patterns and figures, but they were τύποι οὓς ἐποιήσαντο, patterns which *the people made*; but to *Titus* S. *Paul* commanded that he himſelf ſhould be παρεχόμενος τύπον, he ſhould give a pattern to the people; that is, the Miniſters of Chriſt muſt not be framed according to the peoples humour, they muſt not give him rules, nor deſcribe his meaſures; but he ſhould be a rule to them; he is neither to live with them ſo as to pleaſe their humours, or to preach Doctrines *populo ut placerent quas feciſſent fabulas:* but the people are to require the Doctrine at his mouth, and he is to become exemplar to them according to the pattern ſeen in the Mount, according to the Laws of the Religion and the example of Chriſt.

5. It muſt be ἐν πᾶσιν; he muſt be a pattern in all things: It is not enough that the Miniſter be a loving perſon, a good neighbourly man, that he be hoſpitable, that he be not litigious, that he be harmleſs, and that he be diligent; but in every Grace he muſt *præferre facem*, hold a torch, and ſhew himſelf a light in all the Commands of God. Theſe are the meaſures of his Holineſs, the pattern in his Life and Converſation.

Secondly, Integrity of Doctrine. The matter of the Doctrine you are to preach hath in it four qualifications.

1. It muſt be ἀδιάφθορος, *incorrupt*; that is, it muſt be κατ' ἀναλογίαν πίστεως, it muſt be according to the analogy of Faith, no Heretical mixtures, pure Truths of God.

2. It muſt be σεμνός, grave, and clean, and chaſte; that is, ἄνευ φλυαρίας, no vain and empty notions, little contentions, and pitiful diſputes; but becoming the wiſdom of the Guides of Souls, and the Miniſters of Chriſt.

And 3. It muſt be ὑγιὴς, *ſound ſpeech*, ſo we read it; the word properly ſignifies *ſalutary* and *wholſome*; that is, ſuch as is apt for edification, εἰς οἰκοδομὴν πίστεως καὶ ἀγάπης; for the building men up in a moſt holy faith, and a more excellent charity; not feeding the people with huſks and draffe, with Colocynths and Gourds, with gay Tulips and uſeleſs Daffodils, but with the bread of life, and medicinal Plants ſpringing from the margin of the Fountains of Salvation. This is the matter of their Doctrine; and this alſo hath ſome heightnings, and excellencies, and extraordinaries: For,

4. It muſt be ἀκαταγνωστος, ſo evidently demonſtrated, that no man ſhall be able to reprove it; ſo certainly holy, that no man ſhall be willing to condemn it.

And 5. It muſt be ἄφθαρτος, ſincere, not polluted with foul intentions and little devices of ſecular intereſts, complying with the luſts of the potent, or the humours of the time; not byaſs'd by partiality, or bending in the flexures of humane policy: it muſt be ſo conducted that your very Enemies, Schiſmaticks and Hereticks, and all ſorts of gainſayers, may ſee that you intend Gods glory, and the good of Souls; and *g.* that as they can ſay nothing againſt the Doctrine deliver'd; ſo neither ſhall they find fault with him that delivers it: and he that obſerves all this, will indeed be a pattern both of Life and Doctrine; both of good words and good works.

But I ſhall not be ſo minute in my diſcourſe, as in the diviſion: the duties and the manner or degrees of the duties I ſhall handle together, and give you the beſt meaſures I can both for inſtitution of Life and excellency of Doctrine. *It is required of every one of you, that in all things you ſhew your ſelves a pattern of good works.*

That's the firſt thing requir'd in a Miniſter: And this is upon infinite accounts neceſſary; 1. In general. 2. In particular. 1. In general. The very firſt words of

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the whole Pſalter are an argument of this neceſſity: *Bleſſed is the man that walketh not in the Counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the chair of the mockers,* the ſeat of the ſcornful. The Doctors Chair or Pulpit muſt have nothing to do with the *irriſores*, that mock God, and mock the people; he muſt neither walk with them, nor ſtand with them, nor ſit with them; that is, he muſt *have no fellowſhip with the unfruitful workers of darkneſs, but rather reprove them*; for they that do preach one thing and do another are לצים Mockers; they deſtroy the benefit of the people, and diminiſh the bleſſings of God; and *binding burdens on the peoples ſhoulders which they will not touch with the top of their finger*, they ſecretly laugh and mock at the people, as at the Aſſes of *Iſſachar* fit to be couzened into unneceſſary burdens. Theſe words are greatly to be regarded: The Primitive Church would admit no man to the ſuperior Orders of the Clergy, unleſs among other prerequir'd diſpoſitions, they could ſay all *David*'s Pſalter by heart; and it was very well, beſides many other reaſons, that they might in the front read their own duty, ſo wiſely and ſo myſteriouſly by the Spirit of God made preliminary to the whole Office.

To the ſame purpoſe is that obſervation of *S. Hierome* made concerning the veſting of the Prieſts in the Levitical miniſtrations; the Prieſt put on the Humeral, beſet with precious ſtones, before he took the λόγιον, or the *rationale* upon his breaſt, to ſignifie that firſt the Prieſt muſt be a ſhining light, reſplendent with good works, before he fed them with the γάλα λογικὸν, the rational Milk of the Word: concerning which ſymbolical precept you may pleaſe to read many excellent things to this purpoſe in *S. Hierom*'s Epiſtle to *Fabiola*. It will be more uſeful for us to conſider thoſe ſevere words of *David* in the 50. *Pſalm*; *But unto the wicked, God ſaith, what haſt thou to do to declare my ſtatutes, or that thou ſhouldſt take my Covenant in thy mouth: ſeeing thou hateſt inſtruction and caſteſt my words behind thee?* The words are a ſad upbraiding to all ungodly Miniſters, and they need no Commentary; for whatever their Office and Employment be to teach Gods people, yet unleſs they regard the Commandments of God in their heart, and practiſe themſelves, they having nothing to do with the Word of God, they ſin in taking the Covenant, a Teſtimony of God into their mouth. God ſaid to the ſinner, רָשָׁע *Raſchaah*, that is, *to him that had ſinned and had not repented of his ſins*; ſo the *Chaldee* Paraphraſe reads it; *Impio a. qui non agit pœnitentiam & orat in prævaricatione, dixit Deus.* Indeed if none could be admitted to this Miniſtry but thoſe who had never ſinn'd, the Harveſt might be very great, but the Labourers would be extremely few, or rather none at all; but after repentance they muſt be admitted, and not before; *Iniquitas oppilabit os eorum*, iniquity ſhall ſtop their mouths, ſaid *David*; that ought to ſilence them indeed: And this was *David*'s care when he had fallen into the foul crimes of Murder and Adultery; he knew himſelf unfit and unable, though he were a Prophet, to teach others the Laws of God; but when he prayed to God to reſtore him to a free Spirit, he adds; *Then will I teach tranſgreſſors thy ways, and ſinners ſhall be converted unto thee*: till then it was to no purpoſe for him to Preach. *But thou when thou art converted*, ſaid Chriſt to *Peter*, *ſtrengthen the Brethren.* The Primitive Church had a degree of ſeverity beyond this, for they would not admit any man who had done publick Penance to receive holy Orders: To which purpoſe they were excellent words which *P. Hormiſda* ſpake in his Letters to the Biſhops of *Spain*, in which he exhorts them to the obſervation of the ancient Canons of the Church, telling them that, "They who are promoted to the Clergy ought to be better than others; *nam longâ* "*debet vitam ſuam probatione monſtrare, cui gubernacula committuntur Eccleſiæ* [*non* "*negamus, &c.* we deny not but amongſt the Laity there are many whoſe manners "are pleaſing to God, but the faithful Laws of God ſeek for him Souldiers that are "approved, and they ought rather to afford to others by themſelves an example of "a religious life, than require it from them] *ideóque nullus ex pœnitentibus debet or-*"*dinari: quiſnam quem paulo antè jacentem viderat, veneretur Antiſtitem?* None of "the publick Penitents muſt be ordained, for who will eſteem that Prieſt venerable, "whom a little before he ſaw diſhonoured by ſcandalous and publick Crimes? But this is to be underſtood of them only, as the Prophet *Amos* expreſſes it, *qui corripiuntur in portâ*, who are rebuked in the gate, condemned by publick ſentence, and are blotted with the Reproaches of the Law. But in all caſes,

Pſal. 50. 16, 17.

Pſal. 107. 42.

Pſal. 51. 13.

Amos 5. 10.

Turpe eſt Doctori cùm culpa redarguit ipſum.

The

The guilt of the ſin which a man reproves, quite ſpoils his Sermon: *ipſam obmutescere facundiam, ſi ægra ſit conſcientia*, ſaid *S. Ambroſe*, a ſick conſcience ſpoils the tongue of the Eloquent, and makes it ſtammer. For how ſhall any man preach againſt ſin, or affright his people from their dangers, if he denies Gods juſtice? and if he thinks God is juſt, why is not he confounded that with his own mouth pronounces damnation againſt himſelf? Nothing confounds a man ſo much, as to be judged out of his own mouth: *Eſſe munda ſtudeat manus quæ diluere ſordes curat*, ſaid *S. Gregory*, the hand that means to make an other clean, ſhould not it ſelf be dirty. But all this is but in general; there are yet conſiderations more particular and material. SERM. X.

1. A Miniſter of an evil life cannot do ſo much good to his Charges, he cannot profit them, he is not uſeful εἰς οἰκοδομὴν, he pulls down as faſt, or faſter than he builds up: *Thalmud abſque opere, non eſt magnum Thalmud*, ſaid the Jews Proverb; a good Sermon without a good example, is no very good Sermon. For beſides that ſuch a man is contemptible to his people; contemptible, not only naturally, but by Divine Judgment (according to that of the Prophet, *propter quod dedi vos contemptibiles omni populo*; for this very reaſon I have made you to be ſcorned in the eyes of all the people) but beſides this, it is very conſiderable what *S. Chryſoſtome* ſays; *ſi prædicas & non facis, opus proponis tanquam impoſſibile*; he that preaches mortification and lives voluptuouſly, propounds the duty as if it were impoſſible: for certainly if it be good, and if it be poſſible, a man will ask, why is it not done? it is eaſie for him that is well to give a ſick man counſel; *verùm tu ſi hic eſſes, certè aliter ſentires*, when it comes to be his own caſe, when the ſickneſs pinches, and when the belly calls for meat, where's the fine oration then? *omnia quæ vindicâris in alio, tibi ipſi vehementer fugienda ſunt: etenim non modo accuſator, ſed ne objurgator ferendus eſt qui, quod in alio vitium reprehendit, in eo ipſo deprehenditur*; whatſoever you reprove in others muſt be infinitely avoided by your ſelf; for no man will endure an *Accuſer*, no not ſo much as a man *to chide* for that fault in which himſelf was taken. But if your Charges ſee you bear your ſickneſs patiently, and your Croſs nobly, and deſpiſe money generouſly, and forgive your Enemy bravely, and relieve the poor charitably; then he ſees your Doctrine is tangible and material, it is more than words, and he loves you, and conſiders what you ſay. In the Eaſt the Shepherds uſed to go before their ſheep, to which our Bleſſed Saviour alludes, *my ſheep hear my voice and follow me*; but our Shepherds are forced to drive them, and affright them with dogs and noiſes; it were better if themſelves did go before. 3. A Miniſter of an evil life cannot preach with that fervour and efficacy, with that life and ſpirit as a good man does; for beſides that he does not himſelf underſtand the ſecrets of Religion, and the private inducements of the Spirit, and the ſweetneſs of internal joy, and the unexpreſſible advantages of a holy peace; beſides this, he cannot heartily ſpeak all that he knows; he hath a clog at his foot, and a gag in his teeth, there is a fear and there is a ſhame, and there is a guilt and a ſecret willingneſs that the thing were not true; and ſome little private arts to leſſen his own conſent, and to take off the aſperities and conſequent troubles of a clear conviction. To which if we add, that there is a ſecret envy in all wicked men againſt the proſperities of goodneſs; and if I ſhould ſay no more, this alone were enough to ſilence a *Boanerges*, and to make his Thunder ſtill and eaſie as an Oaten pipe: *nonne id flagitium eſt, te aliis conſilium dare, foris ſapere, tibi non poſſe auxiliari?* That's a burning ſhame and an intolerable wickedneſs, that a Miniſter ſhall be like *Marcotis*, or the Statue of *Mercury*, ſhew the way to others, and himſelf ſtand ſtill like a painted block; to be wiſe abroad, and a very fool in his own concerns, and unable to do himſelf good. *Dicit Reſtakis, orna teipſum, poſtea ornato alios*; firſt trim thy ſelf, and then adorn thy Brother, ſaid the Rabbins: but certain it is, he that cannot love to ſee others better than himſelf, it cannot be that he ſhould heartily endeavour it.

Mal. 2. Ciccro Act. 5. in Verrem.

Scilicet expectes ut tradat mater honeſtos
Atque alios mores quàm quos habet? utile porro
Filiolam turpi vetulæ producere turpem.

Juvenal.

It is not to be expected that a diſeaſed Father ſhould beget wholſome Children: like will come from like, whether the principle be good or evil.

But ſecondly; For this is but the ἀρχὴ ὠδίνων, this is but the leaſt evil, there is yet much worſe behind: A wicked Miniſter cannot with ſucceſs and benefit pray for the people of his Charges; and this is a great matter, for Prayer is the Key of *David*;

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and God values it at ſo high a rate, that Chriſt is made the Prince of all Interceſſion, and God hath appointed Angels to convey to his Throne of Grace the Prayers of the Saints; and he hath made Prophets and Prieſts, even the whole Clergy, the peculiar Miniſters of Prayer; *Orabit pro eo Sacerdos*, the Prieſt ſhall pray for him, the Prieſt ſhall make an attonement for his ſin, and it ſhall be forgiven him. And Gods anger is no where more fiercely deſcribed, than when things come to that paſs, that he will not hear the Prieſt or Prophet praying for the people; *g. pray not thou for this people, neither lift up Prayer nor cry for them, neither make interceſſion to me; for behold mine anger and my fury ſhall be poured out upon this place*: when the Prayers of the gracious and acceptable perſons, the preſidents of prayer are forbidden, then things are deſperate; it is a greater Excommunication: the man ſins a ſin unto death; and I ſay not that thou pray for him that ſins unto death. This I ſay is the Prieſts Office, and if the people loſe the benefit of this they are undone: to Biſhop *Timothy*, *S. Paul* gave it in charge, *That Supplications, and Prayers, and Interceſſions be made for all men*; and *S. James* adviſed *the ſick to ſend for the Elders of the Church* (the Biſhops and Prieſts) *and let them pray over them*; and then, *their ſins ſhall be forgiven them*: but how? that is, ſuppoſed the Miniſter prays fervently, and be a righteous man; for *the effectual fervent Prayer of a righteous man availeth much*, it is promiſed on no other terms: *Qualis vir talis oratio*, is an old rule; as is the man, ſuch is his Prayer. *The Prayer of the wicked is an abomination to the Lord*, ſaid *Solomon*; he cannot prevail for himſelf, much leſs for others. I remember that *Bias* being once in a ſtorm, and a company of Villains in the Ship being affrighted, called upon their Gods for help: *Cavete* (ſaid he) *ne vos Dii intereſſe ſentiunt*, take heed leſt the Gods perceive you to be here, leſt we all periſh for your ſakes; and upon ſurer grounds it was that *David* ſaid, *If I regard iniquity in my heart, the Lord will not hear my Prayer*. And what then do you think will be the event of thoſe Aſſemblies, where he that preſents the prayers of all the people is hateful to God? Will God receive the oblation that is preſented to him by an impure hand? The Levitical Prieſts were commanded to waſh before they ſacrificed; and every man is commanded to repent before he prays; *My Son haſt thou ſinned, do ſo no more*, [and then] *ask pardon for thy former fault*; and can we hope that the Miniſter, who *with wrath and doubting*, and covetouſneſs preſents the peoples prayers, that ever thoſe interceſſions ſhall pierce the clouds and aſcend to the Mercy-Seat, and deſcend with a bleſſing? Believe it not; a man that is ungracious in his life, can never be gracious in his Office, and acceptable to God: we are abundantly taught this by thoſe excellent words of God by the Prophet *Micah*; *The Heads of* Sion *judge for reward, and the Prieſts thereof teach for hire, and the Prophets thereof divine for money; yet will they lean upon the Lord, and ſay, is not the* Lord *among us?* As if God had ſaid, nothing is ſo preſumptuous and unreaſonable as to lean upon God, and think he will be among us when the Prieſts and the Prophets are covetous and wicked: No, he declares it expreſly, *v.* 7. *Then ſhall the Seers be aſhamed, and the Divines confounded, yea they ſhall all cover their lips; for there is no anſwer of God*; God will not anſwer: For ſometimes the caſe is ſo, that *though Noah, Daniel, and Job were there*, God would not hear; that is, when the people are incorrigibly wicked, and the Decree is irrecoverably gone out for judgment: But there are other times in which the prayers of innocent people being preſented by an ungracious Miniſter and Interceſſor, are very much hindred in prevailing. In ſuch caſes, God is put to Extraordinaries, and Chriſt and Chriſts Angels are then the ſuppletories, and at the beſt, the peoples prayers go alone, they want the aſſiſtance of the *Angel of the Church*, and they get no help or furtherance from him, and probably very much hindrance: according to that of *S. Greg. Cum is qui diſplicet ad intercedendum mittitur, irati animus ad deteriora provocatur*: *Alexander* hated to ſee *Zercon*, and *g.* if he had interceded for *Clytus*, it would but have haſtened his death: a mans ſuit thrives the worſe for having a hated Interceſſor. If *g.* he that robs a Church of a Patin, or a Chalice, be a ſacrilegious perſon, what is he that ſteals from the Church of God (ſo far as lies in him) the fruit of all their holy Prayers; that corrupts the Sacrifice, and puts *Coloquintida* into the Cups of Salvation, and mingles death in the pottage provided for the Children and Diſciples of the Prophets? I can ſay no more, but to expoſtulate with them in thoſe upbraiding words of God in the Prophet: *Do they provoke me to anger ſaith the Lord? do they not provoke themſelves to the confuſion of their own faces?* *Confundentur Divini, & operient vultus ſuos omnes*; all ſuch Divines ſhall be confounded, and ſhall cover their faces in the day of ſad accounts. *Divini ſunt non Theologi*, they

Numb. 15. 5. Lev. 4. 35.

Jer. 7. 16, 20.

Exod. 30. 40.

Ecclus.

Micah 5. 11.

Jer. 7. 19.

Mic. 3. 7.

are

are *Diviners* and not *Divines*; Witches rather than Prophets: they are the Sons of *Bosor*, and have no Portion in the Oeconomy of God: In short, if so much holiness as I formerly described, be required of him that is appointed to preach to others, to offer spiritual sacrifices for the People, to bless the People, to divert Judgments from them, to deprecate the wrath of God, to make an attonement for them, and to reconcile them to the eternal mercy; certain it is, that though the Sermons of a wicked Minister may do some good, not so much as they ought, but some they can: yet the Prayer of a wicked Minister does no good at all; it provokes God to anger, it is an abomination in his righteous eyes. SERM. X.

Thirdly, The Ecclesiastical Order is by Christ appointed to minister his holy Spirit to the People; The Priests in Baptism, and the holy Eucharist, and Prayer, and Intercession; The Bishop in all these, and in Ordination besides, and in Confirmation, and in Solemn Blessing: Now then consider what will be the event of this without effect: Can he minister the Spirit from whom the Spirit of God is departed? And *g.* since all wickedness does *grieve the Spirit of God*, and great wickedness defiles his Temples, and destroys them unto the ground, and extinguishes the Spirit that drives iniquity away; these persons are no longer spiritual men; *they are carnal, and sold under sin*, and walk not in the Spirit; they are spiritual just as *Simon Magus* was a Christian, or as *Judas* was an Apostle; he had the name of it; but what says the Scripture? *he fell from it by transgression*; only this, as he that is Baptized has for ever a title to the Promises, and a possibility of Repentance, and a right to Restitution, until he renounces all, and never will or can repent; so there is in all our holy Orders an indelible character, and they can by a new life be restored to all their powers; but in the mean time while they abide in sin and carnality, the cloud is over the face of the Sun, and the Spirit of God appears not in a fiery tongue, that is, not in material and active demonstrations; and how far he will be ministred by the Offices of an unworthy man, we know not, only by all that is said in Scripture we are made to fear, that things will not be so well with the people, till the Minister be better; only this we are sure of, that though one man may be much the worse for another mans sin, yet without his own fault no man shall perish; and God will do his work alone; and the Spirit of God, though he be ordinarily conveyed by Ecclesiastical Ministeries, yet he also comes irregularly, and in ways of his own, and prevents the external Rites, and prepossesses the hearts of his Servants; and the people also have so much portion in the Evangelical Ministration, that if they be holy, they shall receive the holy Ghost in their hearts, and will express him in their lives, and themselves also become Kings and Priests unto God, while they are zealous of good works. And to this purpose may the proverb of the Rabbins be rightly understood, *Major est qui respondit Amen, quam qui benedicit*; He that says *Amen* is greater than he that blesses or prays; meaning, if he heartily desires what the other perfunctorily and with his lips only utters, not praying with his heart, and with the acceptabilities of a good life, the *Amen* shall be more than all the Prayer, and the People shall prevail for themselves, when the Priest could not: according to the saying of *Midrasich Tehillim*, *Quicunque dicit* Amen *omnibus viribus suis, ei aperientur portæ paradisi, sicut dictum est, & ingredietur gens justa*; "He that says *Amen* "with his whole power, to him the gates of Paradise shall be open, according to that "which is said, [And the righteous Nation shall enter in.] And this is excellently discoursed of by *S. Austin*, *Sacramentum gratiæ dat etiam Deus per malos, ipsam vero gratiam non nisi per seipsum, vel per sanctos suos*; and *g.* he gives remission of sins by himself, or by the members of the *Dove*; so that good Men shall be supplied by God. But as this is an infinite comfort to the people, so it is an intolerable shame to all wicked Ministers; the benefit which God intended to minister by them, the people shall have without their help, and whether they will or no; but because the people get nothing by their ministration, or but very little, the Ministers shall never have their portion where the good people shall inhabit to eternal Ages: And I beseech you to consider what an infinite confusion that will be at the day of Judgment, when they to whom you have preach'd Righteousness shall enter into everlasting glory, and you who have preached it shall have the curse of *Hananeel*, and the reward of *Balaam*, *the wages of unrighteousness*. But thus it was when the Wise men asked the Doctors where Christ should be born, they told them right; but the Wise men went to Christ and found him, and the Doctors sate still and went not.

Fourthly, Consider, That every sin which is committed by a Minister of Religion is more than one, and it is as soon espied too; for more men look upon the Sun

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in an Eclipſe than when he is in his beauty: but every ſpot I ſay is greater, every mote is a beam; it is not only made ſo, but it is ſo; it hath not the excuſes of the people, is not pitiable by the meaſures of their infirmity: and *g.* 1. It is reckoned in the accounts of malice, never of ignorance: for ignorance it ſelf in them is always a double ſin; and *g.* it is very remarkable, that when God gave command to the Levitical Prieſts to make atonement for the ſins of ignorance in the people, there is no mention made of the Prieſts ſin of ignorance; God ſuppoſed no ſuch thing in them, and *Moſes* did not mention it, and there was no proviſion made in that caſe, as you may ſee at large in *Levit.* 4. and *Numb.* 15. But 2. becauſe every Prieſt is a man alſo, obſerve how his ſin is deſcribed, *Levit.* 4. 3. *If the Prieſt that is anointed do ſin according to the ſin of the People*; that is, if he be ſo degenerate, and deſcend from the glory where God hath placed him, and do ſin after the manner of the people, then he is to proceed to remedy: intimating that it is infinitely beſides expectation; it is a ſtrange thing, it is like a monſtrous production, it is unnatural that a Prieſt ſhould ſin according as the People do; however, if he does, it is not connived at with a ſentence gentle, as that finds which is a ſin of ignorance, or the ſin of the people: no, it is not; for it is always malice, it is always uncharitableneſs, for it brings miſchief to their Congregations, and contracts their bleſſings into little circuits, and turns their bread into a ſtone, and their Wine to Vinegar: And then beſides this, 3. It is alſo ſcandalous, and then it is infinitely againſt Charity; ſuch Miniſters make the people of God to ſin, and that's againſt the nature of their Office and deſign of their perſons: God ſent them to bring the people from ſin, and not to be like ſo many *Jeroboam's*, the Sons of *Nebat*, to ſet forward the Devils Kingdom, to make the people to tranſgreſs the Covenant of their God: For they who live more by example than by precept, will more eaſily follow the works of their Miniſter than the words of God; and few men will aſpire to be more righteous than their guide; they think it well if they be as he is: and hence it is no wonder that we ſee iniquity ſo popular. *Oppida tota canem venerantur, nemo Dianam*; every man runs after his luſts and after his money, becauſe they ſee too many of the Clergy little looking after the ways of godlineſs. But then conſider, let all ſuch perſons conſider,

Levit. 4.

Numb. 15. *Vide Origen homil. 2. in Levit.*

5. That the accounts which an ungodly and an irreligious Miniſter of Religion ſhall make, muſt needs be intolerable; when beſides the damnation which ſhall certainly be inflicted upon them for the ſins of their own lives, they ſhall alſo reckon for all the diſhonours they do to God, and to Religion, and for all the ſins of the people, which they did not in all juſt ways endeavour to hinder, and all the ſins which their Flocks have committed by their evil example and undiſciplin'd lives.

6. I have but two words more to ſay in this affair: 1. Every Miniſter that lives an evil life, is that perſon whom our Bleſſed Saviour means under the odious appellative of a *Hireling*: For he is not the hireling that receives wages, or that lives of the Altar; *ſine farinâ non eſt lex*, ſaid the D. D. of the Jews; *without bread-corn no man can preach the Law*; and *S. Paul* though he ſpared the *Corinthians*, yet he took wages of other Churches, of all, but in the Regions of *Achaia*; and the Law of Nature and the Law of the Goſpel have taken care, that *he that ſerves at the Altar ſhould live of the Altar*, and he is no hireling for all that; but he is a hireling that does not do his duty; he that *flies when the Wolf comes*, ſays Chriſt, he that is not preſent with them in dangers, that helps them not to reſiſt the Devil, to maſter their temptations, to invite them on to piety, to gain ſouls to Chriſt; to him it may be ſaid as the Apoſtle did of the *Gnoſticks*, εὐσέβειά ἔζι πόρισμα, *Gain to them is godlineſs*; and Theology is but *artificium venale*, a trade of life, to fill the belly and keep the body warm. *An cuiquam licere putas, quod cuivis non licet?* Is any thing lawful for thee that is not lawful for every man? and if thou doſt not mind in thy own caſe whether it be lawful or no, then thou doſt but ſell Sermons, and give Counſel at a price, and like a fly in the Temple, taſte of every Sacrifice, but do nothing but trouble the religious Rites: for certain it is, no man takes on him this Office, but he *either ſeeks thoſe things which are his own*, or *thoſe things which are Jeſus Chriſts*; and if he does this, *he is a Miniſter of Jeſus Chriſt*; if he does the other, he is *the hireling*, and intends nothing but his belly, and *God ſhall deſtroy both it and him.*

7. Laſtly: *Theſe things I have ſaid unto you that ye ſin not*; but this is not the great thing here intended; you may be innocent, and yet not *Zealous of good works*; but if you be not this, you are not *Good Miniſters of Jeſus Chriſt*: But that this is infinitely your duty, and indiſpenſably incumbent on you all, beſides the expreſs words of my Text, and all the precepts of Chriſt and his Apoſtles, we have the concurrent ſence

of

of the whole Church, the Laws and expectations of all the world, requiring of the Clergy a great and an exemplar ſanctity: for *g.* it is, that upon this neceſſity is founded the Doctrine of all Divines in their Diſcourſes of the ſtates and orders of Religion; of which you may largely inform your ſelves in *Gerſon's* Treatiſe *De perfectione Religionis, in Aquinas* 2.2.*q.* 184. and in all his Scholars upon that Queſtion; the ſumm of which is this, That all thoſe inſtitutions of Religions, which *S. Anſelm* calls *factitias Religiones*, that is, the Schools of Diſcipline in which men forſaking the world give themſelves up wholly to a pious life, they are indeed very excellent if rightly performed; they are *ſtatus perfectionis acquirendæ*, they are excellent inſtitutions for the acquiring perfection; but the ſtate of the ſuperior Clergy is *ſtatus perfectionis exercendæ*, they are ſtates which ſuppoſe perfection to be already in great meaſures acquired, and then to be exerciſed, not only in their own lives, but in the whole Oeconomy of their Office: and *g.* as none are to be choſen but thoſe who have given themſelves up to the ſtrictneſs of a holy life (ſo far as can be known;) ſo none do their duty, ſo much as tolerably, but thoſe who by an exemplar ſanctity become patterns to their Flocks of all good works. *Herod's* Doves could never have invited ſo many ſtrangers to their Dove-cotes, if they had not been beſmeared with *Opobalſamum*: But ἐὰν μύρῳ χρίσῃς τὰς πτέρυγας ᾧ ἔξωθεν ἀλλᾶς ἄξουσιν, ſaid *Didymus*, make your Pigeons ſmell ſweet and they will allure whole Flocks; and if your life be excellent, if your vertues be like a precious ointment, you will ſoon invite your Charges to run *in odorem unguentorum*, after your precious odours: But you muſt be excellent, not *tanquam unus de populo*, but *tanquam homo Dei*, you muſt be a man of God, not after the common manner of men, but *after Gods own heart*; and men will ſtrive to be like you, if you be like to God: but when you only ſtand at the door of vertue, for nothing but to keep ſin out, you will draw into the folds of Chriſt none but ſuch as fear drives in. *Ad majorem Dei gloriam*, to do what will moſt glorifie God, that's the line you muſt walk by: for to do no more than all men needs muſt, is ſervility, not ſo much as the affection of *Sons*; much leſs can you be *Fathers* to the people, when you go not ſo far as the Sons of God: for a dark Lanthorn, though there be a weak brightneſs on one ſide, will ſcarce inlighten one, much leſs will it conduct a multitude, or allure many followers by the brightneſs of its flame. And indeed the Duty appears in this, that many things are lawful for the people which are ſcandalous in the Clergy; you are tied to more abſtinences, to more ſeverities, to more renunciations and ſelf-denials, you may not with that freedom receive ſecular contentments that others may; you muſt ſpend more time in Prayers, your Alms muſt be more bountiful, your hands more open, your hearts enlarged; others muſt relieve the poor, you muſt take care of them; others muſt ſhew themſelves their brethren, but you muſt be their Fathers; they muſt pray frequently and fervently, but you muſt give your *ſelves up wholly to the Word of God and Prayer*; they muſt *watch and pray that they fall not into temptation*, but you muſt watch for your ſelves and others too; the people muſt mourn when they ſin, but you muſt mourn for your own infirmities, and for the ſins of others; and indeed, if the life of a Clergyman does not exceed even the piety of the People, that life is in ſome meaſure ſcandalous: and what ſhame was ever greater than is deſcribed in the Parable of the Traveller going from *Jeruſalem* to *Jericho*, when to the eternal diſhonour of the Levite and the Prieſt, it is told that they went aſide, and ſaw him with a wry neck and a bended head, but let him alone and left him to be cured by the good Samaritan? The Primitive Church in her Diſcipline uſed to thruſt their delinquent Clergy *in laicam communionem*, even then when their faults were but ſmall, and of leſs reproach than to deſerve greater cenſures; yet they leſſened them by thruſting them into the Lay Communion, as moſt fit for ſuch Miniſters who refuſed to live at the height of Sacerdotal piety. Remember your dignity to which Chriſt hath called you: *Shall ſuch a man as I flee*, ſaid the brave *Eleazar?* ſhall the Stars be darkneſs, ſhall the Embaſſadors of Chriſt neglect to do their King honour, ſhall the glory of Chriſt do diſhonourable and inglorious actions? *Ye are the glory of Chriſt*, ſaith *S. Paul*; remember that, I can ſay no greater thing, unleſs poſſibly this may add ſome moments for your care and caution, that *potentes potenter cruciabuntur*, great men ſhall be greatly tormented if they ſin; and to fall from a great height is an intolerable ruine. Severe were the words of our Bleſſed Saviour, *Ye are the Salt of the Earth; if the Salt have loſt his ſavour, it is thenceforth good for nothing, neither for Land, nor yet for the Dunghil*: a greater diſhonour could not be expreſſed; he that takes ſuch a one up will ſhake his fingers. I end this with the ſaying of *S. Auſtin*, "Let your religious "pru-

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Geoponic. l. 14.

Epiſt. 148.

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"prudence think that in the world, eſpecially at this time, nothing is more laborious, "more difficult, or more dangerous than the Office of a Biſhop or a Prieſt, or a Dea-"con: *Sed apud Deum nihil beatius, ſi eo modo militetur quo noſter Imperator jubet:* but nothing is more bleſſed if we do our duty according to the Commandment of our Lord.

I have already diſcourſed of the integrity of life, and what great neceſſity there is, and how deep obligations lie upon you, not only to be innocent and void of offence, but alſo to be holy; not only pure, but ſhining; not only to be blameleſs, but to be didactick in your lives; that as by your Sermons you preach in ſeaſon, ſo by your lives you may preach out of ſeaſon; that is, at all ſeaſons, and to all men, *that they ſeeing your good works may glorifie God* on your behalf, and on their own.

THE

THE Miniſters Duty IN LIFE and DOCTRINE.

SERMON XI.

The ſecond Sermon on TIT. 2. 7.

In Doctrine ſhewing uncorruptneſs, gravity, ſincerity, &c.

NOW by the order of the words and my own undertaking, I am to tell you what are the Rules and Meaſures of your Doctrine which you are to teach the people.

1. Be ſure that you teach nothing to the people, but what is certainly to be found in Scripture: *Servemus eas menſuras quas nobis per Legiſlatorem Lex ſpiritualis enunciat*; the whole ſpiritual Law given us by our Law-giver, that muſt be our meaſures; for though by perſwaſion and by faith, by miſ-perſwaſion and by error, by falſe Commentaries and miſtaken gloſſes, every man may become a Law unto himſelf, and unhappily bind upon his Conſcience burdens which Chriſt never impoſed; yet you muſt bind nothing upon your Charges, but what God hath bound upon you; you cannot become a Law unto them, that's the only priviledge of the Law-giver, who, becauſe he was an interpreter of the Divine Will, might become a Law unto us, and becauſe he was faithful in all the houſe, did tell us all his Fathers Will; and *g.* nothing can be Gods Law to us but what he hath taught us. But of this I ſhall need to ſay no more but the words of *Tertullian*; *Nobis nihil licet ex noſtro arbitrio indulgere, ſed nec eligere aliquid quod de ſuo arbitrio aliquis induxerit: Apoſtolos Domini habemus Authores, qui nec ipſi quicquam de ſuo arbitrio quod inducerent elegerunt, ſed acceptam à Chriſto diſciplinam fideliter nationibus aſſignarunt.* Whatſoever is not in and taken from the Scriptures, is from a private ſpirit, and that is againſt Scripture certainly; *for no Scripture is* ἰδίας ἐπιλύσεως, ſaith *S. Peter*, it is not, it cannot be of *private interpretation*; that is, unleſs it come from the Spirit of God, which is that Spirit that mov'd upon the waters of the new Creation as well as of the old, and was promiſed to all, *to you and to your Children, and to as many as the Lord our God ſhall call*, and is beſtowed on all, and is *the earneſt* of all *our inheritance*, and is *given to every man to profit withal*; it cannot prove God to be the Author, nor be a light to us to walk by, or to ſhew others the way to Heaven.

Origen.

Contra hæreſ.

This Rule were alone ſufficient to guide us all in the whole Oeconomy of our Calling, if we were not weak and wilful, ignorant and abuſed: but the holy Scripture hath ſuffered ſo many interpretations, and various ſounds and ſeemings, and we are ſo prepoſſeſs'd and predetermin'd to miſconſtruction by falſe Apoſtles without, and prevailing paſſions within, that though it be in it ſelf ſufficient, yet it is not ſo for us; and we may ſay with the Eunuch, *How can I underſtand unleſs ſome man ſhould guide me?*

and

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and indeed in *S. Paul*'s Epiſtles *there are many things hard to be underſtood*; and in many other places we find that the well is deep, and unleſs there be ſome to help us to draw out the latent ſences of it, our ſouls will not be filled with the waters of Salvation. Therefore that I may do you what aſſiſtances I can, and if I cannot in this ſmall portion of time inſtruct you, yet that I may counſel you and remind you of the beſt aſſiſtances that are to be had; if I cannot give you rules ſufficient to expound all hard places, yet that I may ſhew how you ſhall ſufficiently teach your people by the rare Rules and Precepts recorded in places that are or may be made eaſie, I ſhall firſt give you ſome advices in general, and then deſcend to more particular Rules and Meaſures.

1. Becauſe it is not to be expected that every Miniſter of the Word of God ſhould have all the gifts of the Spirit, and every one to abound in Tongues, and in Doctrines, and in Interpretations; you may therefore make great uſe of the Labours of thoſe worthy perſons whom God hath made to be Lights in the ſeveral Generations of the world, that a hand may help a hand, and a Father may teach a Brother, and we all be taught of God: for there are many who have by great skill, and great experience, taught us many good rules for the interpretation of Scripture; amongſt which thoſe that I ſhall principally recommend to you, are the Books of *S. Auſtin, De utilitate credendi*, and his 3. *lib. De Doctrina Chriſtiana*; the *Synopſis* of *Athanaſius*, the *Proœmes* of *Iſidore*, the *Prologues* of *S. Hierom*; I might well add the *Scholia* of *Oecumenius*, the *Catenæ* of the Greek Fathers; and of later times, the Ordinary and Interlineary Gloſſes; the excellent Book of *Hugo de S. Victore, de eruditione didaſcaticâ*; *Ars interpretandi Scripturas*, by *Sixtus Senenſis*; *Serarius* his *Prolegomena*; *Tena* his *Introduction* to the *Scriptures*; together with *Laurentius è Villa-Vincentio*, *Andreas Hyperius de ratione ſtudii Philoſophici*, and the *Hypotypoſes* of *Martinus Cantapratenſis*; *Arias Montanus* his *Joſeph*, or *de Arcano Sermone*, is of another nature, and more fit for Preachers, and ſo is *Sanctes Paguine* his *Iſagoge*; but *Ambroſius Catharinus* his Book *duarum clavium ad ſacram ſcripturam*, is uſeful to many good purpoſes: But more particularly, and I think more uſefully, are thoſe ſeven Rules of interpreting Scriptures written by *Tichonius*, and firſt made famous by *S. Auſtin*'s commendation of them, and inſerted into the Fifth Tome of the *Biblioth. ſſ. pp. Sebaſtian Perez* wrote 35 Rules for the interpretation of Scripture: *Franciſcus Ruiz* drew from the ancient Fathers 234 Rules: beſides thoſe many learned Perſons who have writ *Vocabularies*, *Tropologies*, and *Expoſitions* of Words and Phraſes; ſuch as are *Flacius Illyricus*, *Junius*, *Hierome Lauretus*, and many others, not infrequent in all publick Libraries. But I remember, that he that gives advice to a ſick man in *Ireland* to cure his ſickneſs, muſt tell him of medicaments that are *facilè parabilia*, eaſie to be had, and cheap to be bought, or elſe his counſel will not profit him; and even of theſe God hath made good proviſion for us; for although many precious things are reſerv'd for them that dig deep and ſearch wiſely, yet there are medicinal Plants, and Corn and Graſs, things fit for Food and Phyſick to be had in every field.

And ſo it is in the Interpretation of Scripture; there are ways of doing it well and wiſely without the too laborious methods of weary Learning, that even the meaneſt Labourers in Gods Vineyard may have that which is fit to miniſter to him that needs. *g*.

2. In all the Interpretations of Scripture the literal ſence is to be preſum'd and choſen, unleſs there be evident cauſe to the contrary. The reaſons are plain; becauſe the literal ſence is natural, and it is firſt, and it is moſt agreeable to ſome things in their whole kind; not indeed to Prophecies, nor to the Teachings of the Learned, nor thoſe Cryptick ways of inſtitution by which the Ancients did hide a light, and keep it in a dark lanthorn from the temeration of ruder handlings and popular Preachers: but the literal ſence is agreeable to Laws, to the publication of Commands, to the revelation of the Divine Will, to the Concerns of the Vulgar, to the foundations of Faith, and to all the notice of things, in which the Idiot is as much concern'd as the greateſt Clerks. From which Propoſition theſe three Corollaries will properly follow; 1. That God hath plainly and literally deſcrib'd all his Will both in belief and practice, in which our eſſential duty, the duty of all men is concern'd. 2. That in plain expreſſions we are to look for our duty, and not in the more ſecret places and darker corners of the Scripture. 3. That you may regularly, certainly and eaſily do your duty to the people, if you read and literally expound the plain ſayings, and eaſily expreſſed Commandments, and Promiſes and Threatnings of the Goſpel, and the Pſalms and the Prophets.

3. But

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3. But then remember this alſo; That not only the Grammatical or prime ſignification of the word is the literal ſence; but whatſoever is the prime intention of the ſpeaker, that is the literal ſence; though the word be to be taken metaphorically, or by tranſlation ſignifie more things than one. *The eyes of the Lord are over the righteous*; this is literally true; and yet it is as true, that God hath no eyes properly: but by [eyes] are meant, *Gods providence*; and though this be not the firſt literal ſence of the word [eyes] it is not that which was at firſt impos'd, and contingently; but it is that ſignification which was ſecondarily impos'd, and by reaſon and proportion. Thus when we ſay *God cares for the righteous*, it will not ſuppoſe that God can have any anxiety or afflictive thoughts; but [*he cares*] does as truly and properly ſignifie proviſion, as caution; beneficence, as fear; and *g.* the literal ſence of it is, that God provides good things for the righteous. For in this caſe the rule of *Abulenſis* is very true; *Senſus literalis ſemper eſt verus*, the literal ſence is always true; that is, all that is true which the Spirit of God intended to ſignifie by the words; whether he intended the firſt or ſecond ſignification; whether that of voluntary and contingent, or that of analogical and rational inſtitution. *Other Sheep have I*, ſaid Chriſt, *which are not of this fold*: that he did not mean this of the *pecus lanigerum* is notorious; but of the Gentiles to be gathered into the priviledges and fold of *Iſrael*: For in many caſes the firſt literal ſence is the hardeſt, and ſometimes impoſſible, and ſometimes inconvenient; and when it is any of theſe, although we are not to recede from the literal ſence; yet we are to take the ſecond ſignification, the tropological or figurative. *If thy right eye offend thee pluck it out*, ſaid Chriſt: and yet no man digs his eyes out; becauſe the very letter or intention of this Command bids us only to throw away that, which if we keep, we cannot avoid ſin: for ſometimes the letter tells the intention, and ſometimes the intention declares the letter; and that is properly the literal ſence which is the firſt meaning of the Command in the whole complexion: and in this, common ſence, and a vulgar reaſon will be a ſufficient guide, becauſe there is always ſome other thing ſpoken by God, or ſome principle naturally implanted in us, by which we are ſecur'd in the underſtanding of the Divine Command. *He that does not hate Father and Mother for my ſake, is not worthy of me*: the literal ſence of *hating* us'd in Scripture is not always *malice*, but ſometimes a *leſs loving*; and ſo Chriſt alſo hath expounded it: *He that loves Father or Mother more than me, is not worthy of me.* But I ſhall not inſiſt longer on this; he that underſtands nothing but his Grammer, and hath not convers'd with Men and Books, and can ſee no farther than his fingers ends, and makes no uſe of his reaſon, but for ever will be a child; he may be deceiv'd in the literal ſence of Scripture; but then he is not fit to teach others: but he that knows words ſignifie Rhetorically as well as Grammatically, and have various proper ſignifications, and which of theſe is the firſt is not always of it ſelf eaſie to be told; and remembers alſo that God hath given him reaſon, and obſervation, and experience, and converſation with wiſe men, and the proportion of things, and the end of the Command, and parallel places of Scripture in other words to the ſame purpoſe; will conclude, that ſince in plain places all the duty of man is contain'd, and that the literal ſence is always true, and (unleſs men be wilful or infortunate) they may with a ſmall proportion of Learning find out the literal ſence of an eaſie Moral Propoſition: will I ſay conclude, that if we be deceiv'd, the fault is our own; but the fault is ſo great, the man ſo ſupine, the negligence ſo inexcuſable, that the very conſideration of humane infirmity is not ſufficient to excuſe ſuch Teachers of others, who hallucinate or prevaricate in this. The *Anthropomorphites* fell foully in this matter, and ſuppoſed God to have a face, and arms, and paſſions as we have; but they prevail'd not: And *Origen* was in one inſtance greatly miſtaken, and thinking there was no literal meaning but the prime ſignification of the word, underſtood the word εὐνουχίζειν, to make an Eunuch, to his own prejudice; but that paſſed not into a Doctrine: But the Church of *Rome* hath err'd greatly in pertinacious adhering, not to the Letter, but to the Grammar; nor to that but in one line or ſignification of it: and *Hoc eſt corpus meum* muſt ſignifie nothing but Grammatically; and though it be not by their own confeſſions to be underſtood without divers figures in the whole complexion, yet peeviſhly and perverſly they will take it by the wrong handle; and this they have paſs'd into a Doctrine that is againſt ſenſe and reaſon, and experience, and Scripture and Tradition, and the common interpretation of things, and publick peace and utility, and every thing by which mankind ought to be govern'd and determin'd.

Verba non ſono ſed ſenſu ſapiunt. Hilar.

4. I am

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4. I am to add this one thing more; That we admit in the interpretation of Scripture but one literal ſence; I ſay, but one *prime literal ſence*; for the ſimplicity and purity of the Spirit, and the philanthropy of God will not admit that there ſhould in one ſingle Propoſition be many intricate meanings, or that his ſence ſhould not certainly be underſtood, or that the people be abus'd by equivocal and doubtful ſences; this was the way of *Jupiter* in the ſands, and *Apollo Pythius* and the Devils oracles: but be it far from the wiſdom of the Spirit of God.

5. But then take in this Caution to it; That although there be but one principal literal ſence, yet others that are ſubordinate may be intended ſubordinately; and others that are true by proportion, or that firſt intention, may be true for many reaſons, and every reaſon applicable to a ſpecial inſtance; and all theſe may be intended as they ſignifie, that is, one only by prime deſign, and the other by collateral conſequence. Thus when it is ſaid, *Thou art my Son, this day have I begotten thee*; the Pſalmiſt means it of the eternal generation of Chriſt; others ſeem to apply it to his birth of the Bleſſed Virgin *Mary*; and *S. Paul* expounds it *Hebr.* 1. of the Reſurrection of Chriſt: This is all true; and yet but one literal ſence primely meant; but by proportion to the firſt the others have their place, and are meant by way of ſimilitude. Thus we are the Sons of God, by adoption, by creation, by favour, by participation of the Spirit, by the *laver of regeneration*; and every man for one or other of theſe reaſons can ſay *Our Father which art in Heaven*; and theſe are all, parts of the literal ſence, not different, but ſubordinate and by participation: but more than one prime literal ſence muſt not be admitted.

6. Laſtly; Sometimes the literal ſence is loſt by a plain change of the words; which when it is diſcover'd, it muſt be corrected by the fountain; and till it be, ſo long as it is pious, and commonly receiv'd, it may be us'd without ſcruple. In the 41. Pſalm the *Hebrews* read, *My ſoul hath longed after the ſtrong, the living God*; *Deum fortem, vivum*: In the vulgar Latin, it is *Deum fontem vivum*, the living fountain; and it was very well, but not the literal ſence of Gods Spirit: But when they have been ſo often warned of it, that they were ſtill in love with their own letter and leave the words of the Spirit, I think was not juſtifiable at all: And this was obſerv'd at laſt by *Sixtus* and *Clement*, and corrected in their Editions of the Bible, and then it came right again. The ſumm is this; he that with this moderation and theſe meaſures conſtrues the plain meaning of the Spirit of God, and expounds the Articles of Faith, and the Precepts of Life, according to the intention of God ſignified by his own words, in their firſt or ſecond ſignification, cannot eaſily be couzen'd into any Heretical Doctrine; but his Doctrine will be ἀδιάφθορον, the pure word and mind of God.

2. There is another ſence or interpretation of Scripture, and that is myſtical or ſpiritual; which the Jews call מדרש *Midraſh*; which *Elias* the Levite calls *omne commentarium quod non eſt juxta ſimplicem & literalem ſenſum*, every gloſs that is not according to their פשט *Peſchat*, to the literal ſence; and this relates principally to the Old Teſtament: Thus the waters of the Deluge did ſignifie the waters of Baptiſm; *Sarah* and *Agar*, the Law and the Goſpel; the brazen Serpent, the Paſſion of Chriſt; the conjunction of *Adam* and *Eve*, the communion of Chriſt and his Church; and this is called *the ſpiritual ſence*, *S. Paul* being our warrant; *Our Fathers ate of the ſame ſpiritual meat, and drank of that ſame ſpiritual rock*; now that rock was not ſpiritual, but of ſolid ſtone; but it ſignified ſpiritually; for *that rock was Chriſt*. This ſence the Doctors divide into Tropological, Allegorical, and Anagogical; for methods ſake, and either to diſtinguiſh the things, or to amuſe the perſons: for theſe relate but to the ſeveral ſpiritual things ſignified by divers places; as *matters of faith, precepts of manners*, and *celeſtial joys*: you may make more if you pleaſe, and yet theſe are too many to trouble mens heads, and to make Theology an art and craft to no purpoſe. This ſpiritual ſence is that which the *Greeks* call ὑπόνοιαν, or the ſence that lies under the cover of words: Concerning this I ſhall give you theſe ſhort Rules, that your Doctrine be ἀδιάφθορον, pure and without heretical mixtures, and the leven of falſe Doctrines; for above all things this is to be taken care of.

1. Although every place of Scripture hath a literal ſence, either proper or figurative, yet every one hath not a ſpiritual and myſtical interpretation; and *g. Origen* was blam'd by the Ancients for forming all into ſpirit and myſtery; one place was reſerv'd to puniſh that folly. Thus the followers of the Family of love and the Quakers expound all the Articles of our Faith, all the hopes of a Chriſtian, all the ſtories of Chriſt into ſuch a clancular and retir'd ſence, as if they had no meaning by the letter,

letter; but were only an Hieroglyphick or a Pythagorean Scheme; and not to be opened by a private key, which every man pretends to be borrowed from the Spirit of God, though made in the forges here below: To which purpoſes the Epiſtles of S. *Hierome* to *Avitus*, to *Pammachius* and *Oceanus* are worth your reading. In this caſe men do as he ſaid of *Origen*, *Ingenii ſui acumina putant eſſe Eccleſiæ Sacramenta*; Every man believes God meant as he intended, and ſo he will obtrude his own dreams inſtead of Sacraments. *g.*

2. Whoever will draw ſpritual ſences from any Hiſtory of the Old or new Teſtament, muſt firſt allow the literal ſence, or elſe he will ſoon deny an Article of neceſſary belief. A ſtory is never the leſs true, becauſe it is intended to profit as well as to pleaſe; and the narrative may well eſtabliſh or inſinuate a precept and inſtruct with pleaſure; but if becauſe there is a Jewel in the golden Cabinet, you will throw away the incloſure, and deny the ſtory that you may look out a myſtical ſence, we ſhall leave it arbitrary for any man to believe or disbelieve what ſtory he pleaſe; and *Eve* ſhall not be made of the rib of *Adam*, and the Garden of *Eden* ſhall be no more than the *Heſperides*, and the ſtory of *Jonas* a well dreſs'd fable: and I have ſeen all the Revelation of S. *John* turn'd into a moral Commentary in which every perſon can ſignifie any propoſition, or any vertue, according as his fancy chimes. This is too much, and therefore comes not from a good principle.

3. In Moral Precepts, in Rules of Polity and Oeconomy there is no other ſence to be inquir'd after but what they bear upon the face; for he that thinks it neceſſary to turn them into ſome further ſpiritual meaning, ſuppoſes that it is a diſparagement to the ſpirit of God to take care of Governments, or that the duties of Princes and Maſters are no great concerns, or not operative to eternal felicity, or that God does not provide for temporal advantages; for if theſe things be worthy Concerns, and if God hath taken care of all our Good, and if *godlineſs be profitable to all things, and hath the promiſe of the life that now is and that which is to come*, there is no neceſſity to paſs on to more abſtruſe ſences, when the literal and proper hath alſo in it inſtrumentally enough towards very great ſpiritual purpoſes. *God takes care* for ſervants, yea, *for Oxen*, and all the beaſts of the field; and the letter of the Command enjoyning us to uſe them with mercy, hath in it an advantage even upon the ſpirit and whole frame of a mans ſoul: and *g.* let no man tear thoſe Scriptures to other meanings beyond their own intentions and proviſions. In theſe caſes a ſpiritual ſence is not to be inquired after.

4. If the letter of the ſtory infers any undecency or contradiction, then it is neceſſary that a ſpiritual or myſtical ſence be thought of; but never elſe is it neceſſary. It may in other caſes be uſeful, when it does advantage to holineſs; and may be ſafely us'd if us'd modeſtly; but becauſe this ſpiritual or myſtical interpretation when it is not neceſſary cannot be certainly prov'd, but relies upon fancy, or at moſt, ſome light inducement; no ſuch interpretation can be us'd as an argument to prove an Article of Faith, nor relied upon in matters of neceſſary concern: The *three meaſures of meal* in the Goſpel, are but an ill argument to prove the Bleſſed and Eternal Trinity; and it may be the three Angels that came to *Abraham* will ſignifie no more than the two that came to *Lot*, or the ſingle one to *Manoah*, or S. *John*; this Divine Myſtery relies upon a more ſure foundation; and he makes it unſure that cauſes it to lean upon an unexpounded viſion that was ſent to other purpoſes. *Non eſſe contentioſis & infidelibus ſenſibus ingerendum*, ſaid S. *Auſtin* of the Book of *Geneſis*: Searching for Articles of faith in the by-paths and corners of ſecret places, leads not to faith but to infidelity, and by making the foundations unſure, cauſes the Articles to be queſtioned.

I remember that *Agricola* in his Book *de animalibus ſubterraneis* tells of a certain kind of ſpirits that uſe to converſe in Mines and trouble the poor Labourers: They dig metals, they cleanſe, they caſt, they melt, they ſeparate, they joyn the Ore; but when they are gone the men find juſt nothing done, not one ſtep of their work ſet forward: So it is in the Books and Expoſitions of many men; They ſtudy, they argue, they expound, they confute, they reprove, they open ſecrets, and make new diſcoveries; and when you turn the bottom upwards, up ſtarts nothing; no man is the wiſer, no man is inſtructed, no truth diſcover'd, no propoſition clear'd, nothing is alter'd, but that much labour and much time is loſt; and this is manifeſt in nothing more than in Books of Controverſie, and in myſtical Expoſitions of Scripture: *Quærunt quod nuſquam eſt, inveniunt tamen*; Like *Iſidore*, who in contemplation of a Pen obſerv'd that the nib of it was divided into two, but yet the *Iſid. Orig. l. 6. c. 14.*

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whole body remain'd one: *Credo propter myſterium*; he found a knack in it, and thought it was a myſtery. Concerning which I ſhall need to ſay no more, but that they are ſafe when they are neceſſary; and they are uſeful when they teach better; and they are good when they do good: but this is ſo ſeldom and ſo by chance, that oftentimes if a man be taught truth, he is taught it by a lying Maſter; it is like being cur'd by a good witch, an evil ſpirit hath a hand in it; and if there be not error and illuſion in ſuch interpretations, there is very ſeldom any certainty.

What ſhall I do to my vineyard, ſaid God, Iſai. 5. *Auferam ſepem ejus*; I will take away the hedge, that is, *cuſtodiam Angelorum* ſaith the gloſs, the cuſtody of their Angel guardians: and *Iſai.* 9. God ſays, *Manaſſeh humeros ſuos comedit*, *Manaſſeh* hath devoured his own ſhoulders; that is, *gubernatores dimovit* ſay the Doctors, hath removed his Governours, his Princes and his Prieſts; it is a ſad complaint 'tis true; but what it means is the Queſtion: but although theſe ſences are pious and may be us'd for illuſtration and the prettineſs of diſcourſe; yet there is no further certainty in them than what the one fancies and the other is pleas'd to allow. But if the ſpiritual ſence be prov'd, evident and certain, then it is of the ſame efficacy as the literal; for it is according to that letter by which Gods Holy Spirit was pleas'd to ſignifie his meaning; and it matters not how he is pleas'd to ſpeak, ſo we underſtand his meaning: and in this ſence that is true which is affirm'd by *S. Gregory*; *Allegoriam interdum ædificare fidem*; ſometimes our faith is built up by the myſtical words of the Spirit of God. But becauſe it ſeldom happens that they can be prov'd, *g.* you are not to feed your flocks with ſuch herbs whoſe vertue you know not, of whoſe wholſomneſs or powers of nouriſhing you are wholly or for the moſt part ignorant: we have ſeen and felt the miſchief, and ſometimes derided the abſurdity: *God created the Sun and the Moon*, ſaid *Moſes*; that is, ſaid the extravagants of Pope *Boniface* the Eighth, the Pope and the Emperor: And *Behold here are two ſwords* ſaid *S. Peter*: *It is enough* ſaid Chriſt; enough for *S. Peter*; and ſo he got the two ſwords, the temporal and ſpiritual, ſaid the Gloſs upon that Text. Of theſe things there is no beginning, and no end; no certain principles, and no good concluſion.

Theſe are the two ways of expounding all Scriptures; theſe are as *the two witneſſes of God*, by the firſt of which he does moſt commonly, and by the latter of which he does ſometimes declare his meaning; and in the diſcovery of theſe meanings, the Meaſures which I have now given you are the general land-marks, and are ſufficient to guide us from deſtructive errors. It follows in the next place, that I give you ſome Rules that are more particular according to my undertakings, that you in your duty, and your charges in the proviſions to be made for them may be more ſecure.

1. Although you are to teach your people nothing but what is the Word of God; yet by this Word I underſtand all that God ſpake expreſly, and all that by certain conſequence can be deduced from it. Thus *Dionyſius Alexandrinus* argues, ἔγνων ὅτι υἱὸς καὶ λόγος καὶ ξένος ἂν εἴη τῆς οὐσίας τοῦ πατρός; he that in Scripture is called the Son and the Word of the Father, I conclude he is no ſtranger to the eſſence of the Father: And *S. Ambroſe* derided them that call'd for expreſs Scripture for ὁμοούσιος, ſince the Prophets and the Goſpels acknowledge the unity of ſubſtance in the Father and the Son; and we eaſily conclude the holy Ghoſt to be God, becauſe we call upon him; and we call upon him becauſe we believe in him; and we believe in him, becauſe we are baptized into the faith and profeſſion of the Holy Ghoſt. This way of teaching our Bleſſed Saviour us'd when he confuted the *Sadducees* in the Queſtion of the Reſurrection; and thus he confuted the *Phariſees* in the Queſtion of his being the Son of God. The uſe I make of it is this, that right reaſon is ſo far from being an exile from the inquiries of Religion, that it is the great enſurance of many propoſitions of faith; and we have ſeen the faith of men ſtrangely alter, but the reaſon of man can never alter; every rational truth ſuppoſing its principles, being eternal and unchangeable. All that is to be done here is to ſee that you argue well, that your deduction be evident, that your reaſon be right: for Scripture is to our underſtandings as the grace of God to our wills; that inſtructs our reaſon, and this helps our wills; and we may as well chuſe the things of God without our wills, and delight in them without love, as underſtand the Scriptures or make uſe of them without reaſon.

John 10.37.

Queſt. But how ſhall our reaſon be guided, that it may be right, that it be not a blind guide, but direct us to the place where the ſtar appears, and point us to the very houſe

houſe where the babe lyeth; that we may indeed do as the wiſe men did? To this I anſwer.

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2. In the making deductions the firſt great meaſure to direct our reaſon and our inquiries is the analogy of faith: that is, let the fundamentals of faith be your *Cynoſura*, your great light to walk by; and whatever you derive from thence let it be agreeable to the principles from whence they come. It is the rule of S. *Paul*, Προφητεύων κατ' ἀναλογίαν πίστεως, *Let him that propheſies do it according to the proportion of faith*; that is, let him teach nothing but what is revealed, or agreeable to the αὐτόπιστα, the prime credibilities of Chriſtianity; that is, by the plain words of Scripture let him expound the leſs plain, and the ſuperſtructure by the meaſures of the foundation, and doctrines be anſwerable to faith, and ſpeculations relating to practice, and nothing taught as ſimply neceſſary to be believed, but what is evidently and plainly ſet down in the holy Scriptures; for he that calls a propoſition neceſſary, which the Apoſtles did not declare to be ſo, or which they did not teach to all Chriſtians learned and unlearned, he is gone beyond his proportions. For every thing is to be kept in that order where God hath placed it: there is a claſſis of neceſſary Articles, and that is the Apoſtles Creed, which *Tertullian* calls *regulam fidei*, the rule of faith; and according to this we muſt teach neceſſities; but what comes after this, is not ſo neceſſary; and he that puts upon his own Doctrines a weight equal to this of the Apoſtles declaration, either muſt have an Apoſtolical authority, and an Apoſtolical infallibility, or elſe he tranſgreſſes the proportion of faith, and becomes a falſe Apoſtle. Rom. 12. 7.

3. To this purpoſe it is neceſſary that you be very diligent in reading, laborious and aſſiduous in the ſtudies of Scripture: not only leſt ye be blind ſeers, and blind guides; but becauſe without great skill and learning ye cannot do your duty. A Miniſter may as well ſin by his ignorance as by his negligence; becauſe when light ſprings from ſo many angles, that may enlighten us, unleſs we look round about us and be skill'd in all the angles of Reflexion, we ſhall but turn our backs upon the Sun, and ſee nothing but our own ſhadows. *Search the Scriptures*, ſaid Chriſt; *Non dixit legite, ſed ſcrutamini*, ſaid S. *Chryſoſtome*; *quia oportet profundius effodere, ut quæ altè deliteſcunt invenire poſſimus.* Chriſt did not ſay, read, but ſearch the Scriptures; turn over every page, inquire narrowly, look diligently, converſe with them perpetually, be mighty in the Scriptures: for that which is plain there, is the beſt meaſures of our faith and of our doctrines. The Jews have a ſaying; *Qui non advertit quod ſupra & infra in Scriptoribus legitur, is pervertit verba Dei viventis*: He that will underſtand Gods meaning, muſt look above and below, and round about; for the meaning of the Spirit of God is not like the wind blowing from one point, but like light iſſuing from the body of the Sun; it is light round about and in every word of God there is a treaſure, and ſomething will be found ſomewhere to anſwer every doubt, and to clear every obſcurity, and to teach every truth by which God intends to perfect our underſtandings. But then, take this rule with you; Do not paſs from plainneſs to obſcurity, nor from ſimple principles draw crafty concluſions, nor from eaſineſs paſs into difficulty, nor from wiſe notices draw intricate nothings, nor from the wiſdom of God lead your hearers into the follies of men; your principles are eaſie, and your way plain, and the words of faith are open, and what naturally flows from thence will be as open; but if without violence and diſtortion it cannot be drawn forth, the propoſition is not of the family of faith. *Qui nimis emungit, elicit ſanguinem*; he that wrings too hard, draws bloud; and nothing is fit to be offer'd to your charges and your flocks, but what flows naturally and comes eaſily, and deſcends readily and willingly from the fountains of ſalvation.

4. Next to this analogy or proportion of faith, let the conſent of the Catholick Church be your meaſure, ſo as by no means to prevaricate in any doctrine in which all Chriſtians always have conſented. This will appear to be a neceſſary Rule by and by; but in the mean time, I ſhall obſerve to you, that it will be the ſafer becauſe it cannot go far; it can be inſtanced but in three things, in the Creed, in Eccleſiaſtical Government, and in external forms of worſhip and Liturgy. The Catholick Church hath been too much and too ſoon divided: it hath been us'd as the man upon a hill us'd his heap of heads in a Basket; when he threw them down the hill, every head run his own way, *quot capita tot ſententiæ*; and as ſoon as the Spirit of Truth was oppoſed by the Spirit of Error, the Spirit of peace was diſordered by the Spirit of diviſion: and the Spirit of God hath over-power'd us ſo far, that we are only fallen out about that, of which if we had been ignorant we had

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not been much the worſe; but in things ſimply neceſſary God hath preſerved us ſtill unbroken; all Nations, and all Ages recite the Creed, and all pray the Lords Prayer, and all pretend to walk by the Rule of the Commandments; and all Churches have ever kept the day of Chriſts Reſurrection, or the Lords day holy; and all Churches have been governed by Biſhops, and the Rites of Chriſtianity have been for ever adminiſtred by ſeparate Orders of men, and thoſe men have been always ſet apart by Prayer and the impoſition of the Biſhops hands; and all Chriſtians have been baptized, and all baptized perſons were or ought to be, and were taught that they ſhould be confirmed by the Biſhop, and Preſidents of Religion; and for ever there were publick forms of Prayer, more or leſs in all Churches; and all Chriſtians that were to enter into holy wedlock, were ever joyn'd or bleſſed by the Biſhop or the Prieſt: in theſe things all Chriſtians ever have conſented, and he that ſhall propheſie or expound Scripture to the prejudice of any of theſe things, hath no part in that Article of his Creed; he does not believe the Holy Catholick Church, he hath no fellowſhip, no communion with the Saints and Servants of God.

It is not here intended that the doctrine of the Church ſhould be the Rule of Faith diſtinctly from, much leſs againſt the Scripture; for that were a contradiction to ſuppoſe the Church of God, and yet ſpeaking and acting againſt the will of God; but it means, that where the queſtion is concerning an obſcure place of Scripture, the Practice of the Catholick Church is the beſt commentary. *Intellectus qui cum praxi concurrit, eſt ſpiritus vivificans*, ſaid *Cuſanus*. Then we ſpeak according to the Spirit of God, when we underſtand Scripture in that ſence in which the Church of God hath always practis'd it. *Quod pluribus, quod ſapientibus, quod omnibus videtur*, that's *Ariſtotles* Rule; and it is a Rule of Nature; every thing puts on a degree of probability as it is witneſſed by wiſe men, by many wiſe men, by all wiſe men: and it is *Vincentius Lirinenſis* great Rule of truth; *Quod ubique, quod ſemper, quod ab omnibus*: and he that goes againſt what is ſaid always, and every where, and by all Chriſtians, had need have a new revelation, or an infallible ſpirit, or he hath an intolerable pride and fooliſhneſs of preſumption. Out of the communion of the Univerſal Church no man can be ſaved; they are the body of Chriſt; and the whole Church cannot periſh, and Chriſt cannot be a head without a body, and he will for ever be our Redeemer, and for ever intercede for his Church, and be glorious in his Saints; and *g.* he that does not ſow in theſe furrows, but leaves the way of the whole Church, hath no pretence for his error, no excuſe for his pride, and will find no alleviation of his puniſhment. Theſe are the beſt meaſures which God hath given us to lead us in the way of truth, and to preſerve us from falſe doctrines; and whatſoever cannot be prov'd by theſe meaſures, cannot be neceſſary. There are many truths beſides theſe; but if your people may be ſafely ignorant of them, you may quietly let them alone, and not trouble their heads with what they have ſo little to do: things that need not to be known at all, need not to be taught: for if they be taught, they are not certain, or are not very uſeful; and *g.* there may be danger in them beſides the trouble; and ſince God hath not made them neceſſary, they may be let alone without danger; and it will be madneſs to tell ſtories to your flocks of things which may hinder ſalvation, but cannot do them profit. And now it is time that I have done with the firſt great remark of doctrine noted by the Apoſtle in my Text; all the Guides of ſouls muſt take care that the doctrine they teach be ἀδιάφθορον, *pure* and *incorrupt*, the word of God, the truth of the Spirit. That which remains is eaſier.

2. In the next place it muſt be σεμνὸς, grave, and reverend, no vain notions, no pitiful contentions, and diſputes about little things, but becoming your great imployment in the miniſtery of ſouls: and in this the Rules are eaſie and ready.

1. Do not trouble your people with controverſies: whatſoever does gender ſtrife the Apoſtle commands us to avoid; and *g.* much more the ſtrife it ſelf: a controverſie is a ſtone in the mouth of the hearer, who ſhould be fed with bread, and it is a temptation to the Preacher, it is a ſtate of temptation; it engages one ſide in lying, and both in uncertainty and uncharitableneſs; and after all, it is not food for ſouls; it is the food of contention, it is a ſpiritual law-ſuit, and it can never be ended; every man is right, and every man is wrong in theſe things, and no man can tell who is right or who is wrong. For as long as a word can be ſpoken againſt a word, and a thing be oppoſite to a thing; as long as places are hard, and men are ignorant or *knowing but in part*; as long as there is money and pride in the world, and for ever till men willingly confeſs themſelves to be fools and deceiv'd,

ſo

ſo long will the ſaw of contention be drawn from ſide to ſide. *That which is not cannot be numbred*, ſaith the Wiſe man: no man can reckon upon any truth that is got by contentious learning; and whoever troubles his people with queſtions, and teaches them to be troubleſome, note that man, he loves not peace, or he would fain be called *Rabbi, Rabbi.* Chriſtian Religion loves not tricks nor artifices of wonder, but like the natural and amiable ſimplicity of Jeſus, by plain and eaſie propoſitions leads us in wiſe paths to a place where ſin and ſtrife ſhall never enter. What good can come from that which fools begin, and wiſe men can never end but by ſilence, and that had been the beſt way at firſt, and would have ſtifled them in the Cradle? What have your people to do whether Chriſts body be in the Sacrament by *Conſubſtantiation*, or *Tranſubſtantiation*; whether Purgatory be in the center of the earth or in the air, or any where or no where? and who but a mad man would trouble their heads with the intangled links of the fanatick chain of Predeſtination? Teach them to fear God and honour the King, to keep the commandments of God, and the Kings commands becauſe of the oath of God; learn them to be ſober and temperate, to be juſt and to pay their debts, to ſpeak well of their neighbours and to think meanly of themſelves; teach them charity, and learn them to be zealous of good works. Is it not a ſhame that the people ſhould be fill'd with Sermons againſt Ceremonies, and Declamations againſt a Surplice, and tedious Harangues againſt the poor aiery ſign of the Croſs in Baptiſm? Theſe things teach them to be ignorant; it fills them with wind, and they ſuck dry nurſes; it makes them lazy and uſeleſs, troubleſome and good for nothing. Can the definition of a Chriſtian be, that a Chriſtian is a man that rails againſt Biſhops and the Common-Prayer-book? and yet this is the great labour of our neighbours that are crept in among us; this they call the work of the Lord; and this is the great matter of the deſir'd reformation; in theſe things they ſpend their long breath, and about theſe things they ſpend earneſt prayers, and by theſe they judge their brother, and for theſe they revile their Superior, and in this doughty cauſe they think it fit to fight and die. If S. *Paul* or S. *Anthony*, S. *Baſil* or S. *Ambroſe*; if any of the primitive Confeſſors or glorious Martyrs, ſhould awake from within their curtains of darkneſs, and find men thus ſtriving againſt Government for the intereſt of diſobedience, and labouring for nothings, and preaching all day for ſhadows and Moonſhine: and that not a word ſhall not come from them to teach the people humility, not a word of obedience or ſelf-denial; they are never taught to ſuſpect their own judgment, but always to prefer the private Miniſter before the publick, the Presbyter before a Biſhop, Fancy before Law, the Subject before his Prince, a prayer in which men conſider not at all, before that which is weighed wiſely and conſidered; and in ſhort, a private ſpirit before the publick, and *Mas John* before the Patriarch of *Jeruſalem*: if, I ſay, S. *Paul* or S. *Anthony* ſhould ſee ſuch a light, they would not know the meaning of it, nor of what Religion the Countrey were, nor from whence they had deriv'd their new nothing of an inſtitution. *The Kingdom of God conſiſts in wiſdom and righteouſneſs, in peace and holineſs, in meekneſs and gentleneſs, in chaſtity and purity, in abſtinence from evil and doing good to others*; in theſe things place your labours, preach theſe things, and nothing elſe but ſuch as theſe; things which promote the publick peace and publick good; things that can give no offence to the wiſe and to the vertuous: For theſe things are profitable to men, and pleaſing to God.

2. Let not your Sermons and Diſcourſes to your people be buſie arguings about hard places of Scripture; if you ſtrike a hard againſt a hard, you may chance to ſtrike fire, or break a mans head; but it never makes a good building: *Philoſophiam ad ſyllabas vocare*, that's to no purpoſe; your Sermons muſt be for edification, ſomething to make the people better and wiſer, *wiſer unto ſalvation*, not wiſer to diſcourſe; for if a hard thing get into their heads, I know not what work you will make of it, but they will make nothing of it, or ſomething that is very ſtrange: Dreſs your people unto the imagery of Chriſt, dreſs them for their funerals, help them to make their accounts up againſt the day of Judgment. I have known ſome Perſons and ſome Families that would religiouſly educate their children, and bring them up in the Scriptures from their cradle; and they would teach them to tell who was the firſt man, and who was the oldeſt, and who was the wiſeſt, and who was the ſtrongeſt; but I never obſerv'd them to ask who was the beſt, and what things were requir'd to make a man good: the Apoſtles Creed was not the entertainment of their pretty talkings; nor the Life of Chriſt, the ſtory of his

σημάτων ἀτέχνων πολλὰς μίας.

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bitter Paſſion, and his incomparable Sermon on the Mount went not into their Catechiſms. What good can your flocks receive if you diſcourſe well and wiſely, whether *Jephthah* ſacrificed his daughter or put her into the retirements of a ſolitary life; nor how *David*'s numbring the people did differ from *Joſhua*'s; or whether God took away the life of *Moſes* by an Apoplexy or by the kiſſes of his mouth? If Scholars be idly buſie in theſe things in the Schools, cuſtom and ſome other little accidents may help to excuſe them; but the time that is ſpent in your Churches and converſation with your people muſt not be ſo thrown away: λόγ☉ ἕξω σεμνὸς, that's your rule; *let your ſpeech be grave* and wiſe, and uſeful and holy, and intelligible; ſomething to reform their manners, to correct their evil natures, to amend their fooliſh cuſtoms; *to build them up in a moſt holy faith.* That's the ſecond rule and meaſure of your preachings that the Apoſtle gives you in my Text.

3. Your ſpeech muſt be ὑγιὴς, ſalutary and wholſome: and indeed this is of greateſt concern, next to the firſt, next to the truth and purity of that doctrine; for unleſs the doctrine be made fit for the neceſſities of your people, and not only be good in it ſelf, but good for them, you loſe the end of your labours, and they the end of your preachings; *your preaching is vain, and their faith is alſo vain.* The particulars of this are not many, but very uſeful.

1. It is never out of ſeaſon to preach good works; but when you do, be careful that you never indirectly diſgrace them by telling how your adverſaries ſpoil them. I do not ſpeak this in vain; for too many of us account good works to be Popery, and ſo not only diſhonour our Religion, and open wide the mouths of adverſaries, but diſparage Chriſtianity it ſelf, while we hear it preached in every pulpit, that they who preach good works, think they merit Heaven by it; and ſo for fear of merit, men let the work alone; to ſecure a true opinion they neglect a good practice, and out of hatred of Popery, we lay aſide Chriſtianity it ſelf. Teach them how to do good works, and yet to walk humbly with God; for better it is to do well even upon a weak account, than to do nothing upon the ſtock of a better propoſition: and let it never be uſed any more as a word of reproach unto us all, that the faith of a *Proteſtant*, and the works of a *Papiſt*, and the words of a *Phanatick* make up a good Chriſtian. Believe well, and ſpeak well, and do well; but in doing good works a man cannot deceive any one but himſelf by the appendage of a fooliſh opinion; but in our believing only and in talking, a man may deceive himſelf, and all the world; and God only can be ſafe from the couzenage. Like to this is the caſe of external forms of worſhip, which too many refuſe, becauſe they pretend that many who uſe them, reſt in them and paſs no further: For beſides that no ſect of men teaches their people ſo to do, you cannot without uncharitableneſs ſuppoſe it true of very many. But if others do ill, do not you do ſo too; and leave not out the external forms for fear of formality, but joyn the inward power of godlineſs; and then they are reproved beſt, and inſtructed wiſely, and you are ſecured. But remember, that profaneneſs is commonly ſomething that is external; and he is a profane perſon who neglects the exterior part of Religion: and this is ſo vile a crime, that hypocriſie while it is undiſcovered is not ſo much miſchievous as open profaneneſs, or a neglect and contempt of external Religion. Do not deſpiſe external Religion, becauſe it may be ſincere, and do not rely upon it wholly, becauſe it may be counterfeit; but do you preach both, and practiſe both; both what may glorifie God in publick, and what may pleaſe him in private.

2. In deciding the queſtions and caſes of Conſcience of your flocks, never ſtrive to ſpeak what is pleaſing, but what is profitable, ὐ λόγυς, ἀλλὰ πραγμάτων φθέγξασθαι οὐσίας, as was ſaid of *Iſidor* the Philoſopher; you muſt not give your people words, but things, and ſubſtantial food. Let not the people be prejudiced in the matter of their ſouls upon any terms whatſoever, and be not aſhamed to ſpeak boldly in the cauſe of God; for he that is angry when he is reproved, is not to be conſidered, excepting only to be reproved again; if he will never mend, not you, but he will have the worſt of it; but if he ever mends, he will thank you for your love, and for your wiſdom, and for your care: and no man is finally diſgraced for ſpeaking of a truth; only here, pray for the grace of prudence, that you may ſpeak opportunely and wiſely, leſt you profit not, but deſtroy an uncapable ſubject.

Laſtly; The Apoſtle requires of every Miniſter of the Goſpel that his ſpeech and doctrine ſhall be ἀκαταγνωσ☉, *unreproveable*: not ſuch againſt which no man can cavil; for the Phariſees found fault with the wiſe diſcourſes of the eternal Son of God; and Hereticks and Schiſmaticks prated againſt the Holy Apoſtles and their excellent Sermons;

Sermons; but ἀκατάγνως is ſuch as deſerves no blame, and needs no pardon, and flatters not for praiſe, and begs no excuſes, and makes no Apologies; a diſcourſe that will be juſtified by all the ſons of wiſdom: now that yours may be ſo, the preceding rules are the beſt means that are imaginable. For ſo long as you ſpeak the pure truths of God, the plain meaning of the Spirit, the neceſſary things of Faith, the uſeful things of Charity and the excellencies of Holineſs, who can reprove your doctrine? But there is ſomething more in this word which the Apoſtle means, elſe it had been an uſeleſs repetition: and a man may ſpeak the truths of God, and yet may be blame-worthy by an importune, unſeaſonable and imprudent way of delivering them, or for want of ſuch conduct which will place him and his doctrine in reputation and advantages. To this purpoſe theſe advices may be uſeful. SERM. XI.

1. Be more careful to eſtabliſh a truth than to reprove an error. For beſides that a truth will when it is eſtabliſhed, of it ſelf reprove the error ſufficiently; men will be leſs apt to reprove your truth, when they are not engaged to defend their own propoſitions againſt you. Men ſtand upon their guard, when you proclaim war againſt their doctrine. Teach your doctrine purely and wiſely, and without any angry reflexions; for you ſhall very hardly perſwade him whom you go about publickly to confute.

2. If any man have a revelation or a diſcovery of which thou knoweſt nothing but by his preaching, be not too quick to condemn it; not only leſt thou diſcourage his labour and ſtricter enquiries in the ſearch of truth, but leſt thou alſo be a fool upon record; for ſo is every man that haſtily judges what he ſlowly underſtands. Is it not a monument of a laſting reproach, that one of the Popes of *Rome* condemned the Biſhop of *Sulzback* for ſaying that there were *Antipodes?* and is not Pope *Nicholas* deſerted by his own party for correcting the Sermons of *Berengarius*, and making him recant into a worſe error? and poſterity will certainly make themſelves very merry with the wiſe ſentences made lately at *Rome* againſt *Galileo*, and the *Janſeniſts*. To condemn one Truth is more ſhameful than to broach two errors: for he that in an honeſt and diligent inquiry miſſes ſomething of the mark, will have the Apologies of humane infirmity, and the praiſe of doing his beſt; but he that condemns a truth when it is told him, is an envious fool, and is a murderer of his Brothers fame, and his Brothers reaſon.

3. Let no man upon his own head reprove the Religion that is eſtabliſhed by Law and a juſt ſupreme Authority: for no reproofs are ſo ſevere as the reproofs of Law; and a man will very hardly defend his opinion that is already condemned by the wiſdom of all his Judges. A mans Doctrine poſſibly may be true though againſt Law; but it cannot be ἀκατάγνως, unreproveable; and a Schiſmatick can in no caſe obſerve this Rule of the Apoſtle. If ſomething may be amiſs when it is declared by Laws, much eaſier may he be in an error, who goes upon his own account, and declares alone: and *g.* it is better to let things alone than to be troubleſome to our Superiours by an impertinent wrangling for reformation. We find that ſome Kings of *Judah* were greatly prais'd, and yet they did not deſtroy all the Temples of the falſe gods which *Solomon* had built; and if ſuch publick perſons might let ſome things alone that were amiſs, and yet be innocent, trouble not your ſelf that all the world is not amended according to your pattern; ſee that you be perfect at home, that all be rightly reformed there; as for reformation of the Church, God will never call you to an account. Some things cannot be reformed, and very many need not, for all thy peeviſh dreams; and after all, it is twenty to one but thou art miſtaken, and thy Superior is in the right; and if thou wert not proud, thou wouldſt think ſo too. Certain it is, he that ſows in the furrows of Authority, his Doctrine cannot ſo eaſily be reproved as he that plows and ſows alone. When *Theophilus* Biſhop of *Alexandria* fell into the hands of the *Egyptian* Monks who were ignorant and confident, they handled him with great rudeneſs, becauſe he had ſpoken of the immateriality of the Divine Nature; the good man to eſcape their fury was forc'd to give them crafty and ſoft words, ſaying; *Vidi faciem veſtram ut faciem Dei:* which becauſe they underſtood in the ſence of the *Anthropomorphites*, and thought he did ſo too, they let him depart in peace. When private perſons are rude againſt the Doctrines of Authority, they are ſeldom in the right; but *g.* are the more fierce, as wanting the natural ſupports of truth, which are Reaſon and Authority, gentleneſs, and plain conviction; and *g.* they fall to declamation and railing, zeal and cruelty, trifling and arrogant confidences. They ſeldom go aſunder: It is the ſame word in Greek that ſignifies, diſobedience and cruelty, ἀπείθεια is both; he

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he that will endure no bridle, that man hath no mercy. Αὐθάδεια ἀπήνεια ὁμιλίας ἐν λόγοις. Confidence is that which will endure no bridle, no curb, no Superior. It is worſe in the Hebrew; *the Sons of Belial*, ſignifie people that will endure no yoke, no Government, no impoſition; and we have found them ſo, they are Sons of *Belial* indeed. This is that αὐθάδεια, that kind of boldneſs and refractory confidence that S. *Paul* forbids to be in a Miniſter of Religion, 1 *Tit.* 7. μὴ αὐθάδη, not confident; that is, let him be humble and modeſt, diſtruſting his own judgment, believing wiſer men than himſelf; never bold againſt Authority, never relying on his own wit. Αὐθάδης ἔστιν αὐτοάδης, ſaid *Ariſtotle*; that man is bold and preſumptuous, who pleaſes himſelf, and ſings his own Songs, all voluntary nothing by his Book.

Eurip.

Οὐδ' ἀστὸν ἥνεσ' ὅστις αὐθάδης γεγὼς
Πικρὸς πολίταις ἔστιν ἁμαδίας ὑπό, ſaid the Tragedy.

Every confident man is ignorant, and by his ignorance troubleſome to his Country, but will never do it honour.

4. Whatever Scriptures you pretend for your Doctrine, take heed that it be not chargeable with foul conſequences; that it lay no burden upon God, that it do not tempt to vanity, that it be not manifeſtly ſerving a temporal end, and nothing elſe; that it be not vehemently to be ſuſpected to be a deſign of State, like the Sermon at *Pauls*-Croſs by Dr. *Shaw* in *Richard* the Third's time; that it do not give countenance and confidence to a wicked life, for then your Doctrine is reprovable for the appendage, and the intrinſick truth or falſhood will not ſo much be inquir'd after as the viſible and external objection: if men can reprove it in the outſide, they will inquire no further. But above all things nothing ſo much will reproach your Doctrine, as if you preach it in a railing dialect; we have had too much of that within theſe laſt 30 years. *Optatus* obſerves it was the trick of the Donatiſts, *Nullus veſtrum eſt qui non convitia noſtra ſuis tractatibus miſceat:* There is none of you but with his own writings mingles our reproaches; you begin to read Chapters, and you expound them to our injuries; you comment upon the Goſpel, and revile your brethren that are abſent; you imprint hatred and enmity in your peoples hearts, and you teach them war when you pretend to make them Saints. They do ſo, their Doctrine is not ἀκατάγνωστος; that's the leaſt which can be ſaid. If you will not have your Doctrine reprehenſible, *do nothing with offence*, and above all offences avoid the doing or ſaying thoſe things that give offence to the King and to the Laws, to the voice of Chriſtendom and the publick Cuſtoms of the Church of God. Frame your life and preachings to the Canons of the Church, to the Doctrines of Antiquity, to the ſence of the ancient and holy Fathers. For it is otherwiſe in Theology than it is in other Learnings. The experiments of Philoſophy are rude at firſt, and the obſervations weak, and the principles unprov'd; and he that made the firſt lock was not ſo good a work-man as we have now a-days: But in Chriſtian Religion they that were firſt were beſt, becauſe God and not man was the Teacher; and ever ſince that, we have been unlearning the wiſe notices of pure Religion, and mingling them with humane notices and humane intereſt. *Quod primum, hoc verum*: and although concerning Antiquity I may ſay as he in the Tragedy;

Lib. 4. adv. Parmen.

Συνσωφρονεῖν σοὶ βούλομ', ἀλλ' οὐ συννοσεῖν,

I would have you be wiſe with them and under them, and follow their faith, but not their errors; yet this can never be of uſe to us, till Antiquity be convicted of an error by an Authority great as her own, or a reaſon greater, and declar'd by an authoriz'd Maſter of Sentences. But however, be very tender in reproving a Doctrine for which good men and holy have ſuffer'd Martyrdom, and of which they have made publick confeſſion; for nothing reproves a Doctrine ſo much as to venture it abroad with ſo much ſcandal and objection: and what reaſon can any Schiſmatick have againſt the Common Prayer-book, able to weigh againſt that argument of bloud which for the teſtimony of it was ſhed by the Q. *Mary*-Martyrs? I inſtance the advice in this particular, but it is true in all things elſe of the like nature. It was no ill advice whoever gave it to the favourite of a Prince; *Never make your ſelf a profeſs'd enemy to the Church; for their intereſt is ſo complicated with the publick, and their calling is ſo dear to God, that one way or other, one time or other God and man will be their defender.* The ſame I ſay concerning Authority and Antiquity; ne-

ver

ver do any thing, never ſay or profeſs any thing againſt it: for beſides that if you follow their meaſures you will be ſecur'd in your *faith* and in your *main duty*; even in ſmaller things, they will be ſure to carry the cauſe againſt you, and no man is able to bear the reproach of ſingularity. It was in honour ſpoken of S. *Malachias* my Predeceſſor in the See of *D.* in his life written by S. *Bernard*; *Apoſtolicas ſanctiones & decreta SS. pp. in cunctis Eccleſiis ſtatuebat.* I hope to do ſomething of this for your help and ſervice, if God gives me life and health, and opportunity: But for the preſent I have done. Theſe Rules if you obſerve, your Doctrine will be ἀκατάγνωϛον, it will need no pardon, and ἀνέγκλητον, never to be reprov'd in Judgment. I conclude all with the wiſe ſaying of *Benſirach*; *Extoll not thy ſelf in the counſel of thine own heart, that thy ſoul be not torn in pieces as a Bull ſtraying alone.* Ecclus. 6. 2.

SERM. XI.

FINIS.

CLERUS DOMINI:

OR,

A DISCOURSE

OF THE

DIVINE INSTITUTION,

Neceſſity, Sacredneſs, and Separation

OF THE

Office Miniſterial.

TOGETHER WITH

THE NATURE AND MANNER

of its Power and Operation.

WRITTEN

By the ſpecial Command of King *Charles* the Firſt.

By *JEREMY TAYLOR*,
Chaplain in Ordinary to King *Charles* the Firſt, and late
Lord Biſhop of *Down* and *Connor*.

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OR

A DISCOURSE

THE
Divine Inſtitution and Neceſsity
OF THE
OFFICE MINISTERIAL.

SECT. I.

WHen ſeveral Nations and differing Religions have without any famous mutual intercourſe agreed upon ſome common rites and forms of Religion; becauſe one common effect cannot deſcend from chance, it is certain they come to them by reaſon, or tradition from their common Parents, or by imitation; ſomething that hath a common influence. If *Reaſon* be the principle, then it is more regular and laſting, and admits of no other variety, than as ſome men grow unreaſonable, or that the reaſon ceaſes. If *Tradition* be the fountain, then it is not only univerſal, and increaſes as the world is peopled, but remains alſo ſo long as we retain reverence to our Parents, or that we do not think our ſelves wiſer than our forefathers. But theſe two have produced Cuſtoms and Laws of the higheſt obligation: for whatſoever we commonly call *the Law of Nature*, it is either a cuſtom of all the world, derived from *Noah* or *Adam*; or elſe it is therefore done, becauſe natural reaſon teaches us to do it in the order to the preſervation of our ſelves and the publick. 1.

But *imitation* of the cuſtoms of a wiſe Nation, is ſomething leſs, and yet it hath produced great conſent in external rites and offices of Religion. And ſince there is in Ceremonies ſo great indifferency, there being no antecedent Law to determine their practice, nothing in their nature to make them originally neceſſary, they grow into a *Cuſtom* or a *Law*, according as they are capable. For if a wiſe Prince, or Governour, or a Nation, or a famous family, hath choſen rites of common Religion, ſuch as were conſonant to the Analogy of his duty, expreſſive of his ſence, decent in the expreſſion, grave in the form, or full of ornament in their repreſentment; ſuch a thing is capable of no greater reaſon, and needs no greater authority, but hath been, and may reaſonably enough be imitated upon the reputation of their wiſdom, and diſintereſted choice, who being known wiſe perſons, or nations, took them firſt into their religious offices. 2.

Thus the Jews and the Gentiles uſed (a) white garments in their holy offices, and the Chriſtians thought it reaſonable enough from ſo united example to do ſo too. Example was reaſon great enough for that. The (b) Gentile-Prieſts were forbid to touch a dead body, to (c) eat levened bread, to (d) mingle with ſecular imployments during their attendance in holy offices; theſe they took up from 3.

(a) *Valer. Maxim. l.* 1. *c.* 1 *Philoſt. lib.* 2.
(b) *Dion. hiſt. l.* 54.
(c) *A. Gell. l.* 10. *c.* 15.
(d) *Ibid.*

the pattern of the Jews, and profeſſed it reaſonable to imitate a wiſe people in the rituals of their Religion. The Gentile-Prieſts uſed Ring and Staffe and Mitre (ſaith *Philoſtratus*:) the Primitive Biſhops did ſo too; and in the higheſt deteſtation of their follies thought they might wiſely enough imitate their innocent cuſtoms and Prieſtly ornaments, and hoped they might better reconcile their minds to the Chriſtian Religion by compliance in ceremonials, than exaſperate them by rejecting their ancient and innocent Ceremonies: for ſo the Apoſtles invited and inticed Judaiſm into Chriſtianity.

Lib. 3.

And *Tertullian* complains of the Devils craft, who by imitating the Chriſtian rites reconciled mens minds with that compliance to a more charitable opinion of the Gentile ſuperſtition. "*The Devil intending to draw the profeſſors of truth to his* "*own portion, or to preſerve his own in the ſame fetters he firſt put upon them, imitates* "*the rites of our Religion, adopting them into his ſuperſtition. He baptizes ſome of his* "*diſciples, and when he initiates them to the worſhip of Mithra, promiſes them pardon of* "*ſins, by that rite; he ſigns his ſouldiers in their foreheads, he repreſents the oblation of* "*bread, and introduces repreſentments of the reſurrection, and laboriouſly gets Martyrs to* "*his cauſe. His Prieſts marry but once; he hath his virgins, and his abſtemious and* "*continent followers: that what Chriſtians love and the world commends in them, being* "*adopted into the rituals of Idolatry, may allure ſome with the beauty and fair imagery, and* "*abuſe others with colour and phantaſtick faces.*

De præſcript. c. 40. *Hujus ſunt partes invertendi veritatem, qui ipſas quoque res ſacramentorum divinorum in idolorum myſteriis æmulatur. Tingit & ipſe quoſdam, utique credentes & fideles ſuos: expiationem delictorum de lavacro re-promittit, & ſic adhuc initiat Mithræ: ſignat illic in frontibus milites ſuos, celebrat & panis oblationem, & imaginem reſurrectionis inducit, & ſub gladio redimit coronam. Quid, quod & ſummum Pontificem in unis nuptiis ſtatuit? habet & virgines, habet & continentes. Qui ergo ipſas res de quibus ſacramenta Chriſti adminiſtrantur tam æmulanter affectavit exprimere in negotiis idololatriæ, utique & idem & eodem ingenio geſtiit, & potuit inſtrumenta quoque divinarum rerum & ſanctorum Chriſtianorum ſenſum de ſenſibus, verba de verbis, parabolas de parabolis, profanæ & æmulæ fidei attemperare.*

4. And thus alſo all wiſe men that intended to perſwade others to their religion, did it by retaining as much as they innocently could of the other, that the change might not be too violent, and the perſons be more endeared by common rites and the relation and charity of likeneſs and imitation. Thus did the Church and the Synagogue; thus did the Gentiles both to the Jews and to the Chriſtians; and all wiſe men did ſo.

5. * The Gentiles offered firſt-fruits to their gods, and their tithes to *Hercules*, ‖ kept vigils and anniverſaries, forbad marriages without the conſent of Parents, and clandeſtine contracts; theſe were obſerved with ſome variety according as the people were civil or learned; and according to the degree of the tradition, or as the thing was reaſonable, ſo theſe cuſtoms were more or leſs univerſal.

* *Cenſor. de die natal. c.* 1. ‖ *Sueton. in Veſpaſ. Liv. decad.* 1. *lib.* 10.

6. But when all wiſe people, nay when abſolutely all the world have conſented upon a Rite, it cannot derive from a fountain lower than the current, but it muſt either be a Command which God hath given to all the world: (and ſo *Socrates* in *Xenophon*, *Quod ab omnibus gentibus obſervatum eſt, id non niſi à Deo ſancitum eſſe dicendum eſt*) or a tradition, or a law deſcending from our common parents, or a reaſon derived from the nature of things; there cannot in the world be any thing great enough to take away ſuch a rite, except an expreſs divine commandment: and a man by the ſame reaſon may marry his neareſt relative, as he may deny to worſhip God by the recitation of his praiſes and excellencies; becauſe reaſon and a very common tradition have made almoſt all the world conſent in theſe two things, that we muſt abſtain from the mixtures of our neareſt kindred, and that we muſt worſhip God by recounting and declaring excellent things concerning him.

Lib. 4 *de faciis & diſt. Socr.*

7. I have inſtanced in two things in which I am ſure to find the feweſt adverſaries, (I ſaid, the feweſt; for there are ſome men which have loſt all humanity:) but theſe two great Inſtances are not atteſted with ſo univerſal a tradition and practice of the world, as this that is now in queſtion. For in ſome nations they have married their ſiſters, ſo did the *Magi* among the *Perſians*: μίγνυνται οἱ Μάγοι μητράσι, καὶ ἀδελφαῖς μίγνυσθαι δεμιτὸν, ſays *Tatianus* in *Clemens Alexandrinus*, and *Bardiſanes Syrus* in *Euſebius*. And the Greeks worſhipped *Hercules* by railing, and *Mercury* by throwing ſtones at him. But there was never any people but had their Prieſts and Preſidents of religious rites, and kept holy things within a mure, that the people might not approach to handle the myſteries: and therefore beſides that it is a receſſion from the cuſtoms of mankind, and charges us with the diſreſpect of all the world (which is an incurioufneſs next to infinite) it is alſo a doing againſt that which all the reaſon of all the wiſe men of the world hath choſen antecedently, or *ex poſt facto*, and he muſt have

Stromat. 3. *Lib.* 4 *præpar. Evangel.*

have a ſtrange underſtanding, who is not perſwaded by that which hath determined all the world.

For religion cannot be at all in communities of men without ſome to guide, to miniſter, to preſerve and to preſcribe the offices and miniſteries: what can profane holy things but that which makes them common? and what can make them common more than when common perſons handle them, when there is no diſtinction of Perſons in their miniſtration? For, although places are good acceſſories to religion, yet in all religions they were ſo accidental to it, that a ſacrifice might hallow the place, but the place (unleſs it were naturally impure) could not deſecrate the ſacrifice: and therefore *Jacob* worſhipped upon a ſtone, offered upon a turf; and the Ark reſted in *Obed-Edom*'s houſe, and was holy in *Dagon*'s Temple; and hills and groves, fields and orchards, according to the ſeveral cuſtoms of the Nations, were the places of addreſs: But a common perſon miniſtring, was ſo near a circumſtance, and was ſo mingled with the action, that ſince that material part and exterior actions of Religion could be acted and perſonated by any man, there was ſcarce any thing left to make it religious, but the attrectation of the rites by a holy perſon; A *Holy place* is ſomething, *a ſeparate time* is ſomething, *a preſcript form of words* is more, and *ſeparate and ſolemn actions* are more yet; but all theſe are made common by a common perſon, and therefore without a diſtinction of perſons have not a natural and reaſonable diſtinction of ſolemnity and exterior religion.

8. And indeed it were a great diſreputation to religion, that all great and publick things, and every artifice or profitable ſcience ſhould in all the ſocieties of men be diſtinguiſhed by profeſſors, artiſts, and proper miniſters; and only religion ſhould lie in common, apt to be bruiſed by the hard hand of mechanicks, and ſullied by the ruder touch of undiſcerning and undiſtinguiſhed perſons; for although the light of it ſhines to all, and ſo far every mans intereſt is concerned in religion, yet it were not handſome that every man ſhould take the taper in his hand; and religion is no more to be handled by all men, than the laws are to be diſpenſed by all, by whom they are to be obeyed; though both in religion and the laws, all men have a common intereſt.

9. For ſince all means muſt have ſome equality or proportion towards their end, that they may of their own being or by inſtitution be ſymbolical, it is but reaſonable that by elevated and ſublimed inſtruments we ſhould be promoted towards an end ſupernatural and divine; now beſides, that of all the inſtruments of diſtinction, the Perſon is the moſt principal and apt for the honour of Religion (and to make our Religion honourable is part of the Religion it ſelf) it is alſo apt for the uſes of it, ſuch as are, preſerving the rights, ordering, decent miniſtration, diſpenſing the laws of Religion, judging cauſes, ceremonies and accidents; and he that appoints not offices to miniſter his Religion, cares not how it is performed; and he that cares ſo little, will find a great contempt paſs upon it, and a cheapneſs meaner than of the meaneſt civil offices; and he that is content with that, cares not how little honour God receives, when he preſents to him a cheap, a common, and a diſhonourable Religion.

10. But the very natural deſign of Religion forces us to a diſtinction of perſons, in order to the miniſtration; for beſides that every man is not fit to approach to God with all his *ſordes*, and adherent indiſpoſitions; an aſſignment in reaſon muſt be made of certain perſons, whoſe calling muſt be holy, and their perſons taught to be holy, by ſuch a ſolemn and religious aſſignment; that thoſe perſons being made higher than the people by their Calling and Religion, and yet our brethren in Nature, may be intermedial between God and the people, and preſent to God the peoples needs, and be inſtrumental to the conveying Gods bleſſing upon thoſe whoſe fiduciaries they are. This laſt depends upon Gods own act and deſignation, and therefore muſt afterwards be proved by teſtimonies of his own, that he hath accepted ſuch perſons to ſuch purpoſes; but the former part we our ſelves are taught by natural reaſon, by the rules of proportion, by the honour we owe unto Religion, by the hopes of our own advantages, and by the diſtance between God and us towards which we ſhould thruſt up perſons as high as they are capable. And that all the world hath done prudently in this, we are confirmed by Gods own act, who knowing it was moſt agreeable, not only to the conſtitution of Religion, and of our addreſſes to God, but to our mere neceſſities alſo, did in his glorious wiſdom ſend his Son, and made him apt to become a mediator between himſelf and us, by clothing him with our nature, and decking him with great participation of his own excellencies, that He might do our work, the work of his own humane nature, and by his great ſanctity and

wisdom approach near to Gods mercy-seat, whither our imperfections and sins could not have near access.

11. And this consideration is not only good Reason but true Divinity, and was a consideration in the *Greek* Church, and affixed to the head of a prayer as the reason of their addresses to God in designing ministers in Religion. *O Lord God, who because mans nature cannot of it self approach to thy glorious Deity, hast appointed Masters and Teachers of the same passions with our selves, whom thou hast placed in thy throne, viz.* in the ministery of the kingdom, *to bring sacrifices and oblations in behalf of thy people*, &c. And indeed if the greatness of an imployment separates persons from the *vulgus*, either we must think the immediate offices of Religion and the entercourse with God to be the meanest of imployments, or the persons so officiating to receive their estimate according to the excellency of their offices.

Εὐχολ. *In ordinat. Episc.* Κύριε ὁ θεὸς ἡμῶν, ὁ διὰ τὸ μὴ δύνασθαι τὴν ἀνθρώπου φύσιν τῇ τῆς θεότητός σου ὑπενεγκεῖν ὑσίαν, τῇ σῇ οἰκονομικῇ ὁμοιοπαθεῖς ἡμῶν διδασκάλους καταστήσας τὸν ἐπὶ τοῦτο τοῦ θρόνου σου ἱερουργοῦντας θεσπίσας εἰς τὸ ἀναφέρειν σοὶ θυσίαν καὶ προσφορὰν ὑπὲρ πάντων τοῦ λαοῦ σου, &c.

12. And thus it was amongst the Jews and Gentiles before Christ's time, amongst whom they not only separated persons for the service of their gods respectively, but chose the best of men and the Princes of the people to officiate in their mysteries, and adorned them with the greatest honours and special immunities. Among the Jews, the Priesthood was so honourable, that although the expectation which each Tribe had of the Messias was reason enough to make them observe the law of distinct marriages, yet it was permitted to the Tribe of *Levi* to marry with the Kingly Tribe of *Judah*, that they also might have the honour and portion of the Messias's most glorious generation; and for the Priesthood of *Aaron* it was γέρας ἐξαίρετον, οὐκ ὄπιγειον, ὀλύμπιον κτῆμα, saith *Philo*, *a Celestial honour, not an earthly, a heavenly possession*, and it grew so high and was so naturalized into that Nation to honour their Priests and mystick persons, that they made it the pretence of their Wars and mutinies against their Conquerors. *Honor sacerdotii firmamentum potentiæ assumebatur*, saith *Tacitus*, speaking of their wars against *Antiochus*; The honour of their Priesthood was the strength of their cause, and the pretence of their arms; and all the greatest honour they could do to their Priesthood they fairly derived from a Divine precept, that the *Prince, and the People, and the Elders, and the Synagogue, should go in and out*, that is, should commence and finish their greatest and most solemn actions *at the voice and command of the Priest*; And therefore King *Agrippa* did himself honour in his Epistle to *Caius Cæsar* *: I had Kings that were my ancestors, and some of them were High Priests, which dignity they esteemed higher than their Royal purple, believing *that Priesthood* to be greater than the Kingdom, as God is greater than men.

* Πάππων καὶ προγόνων βασιλέων ἔλαχον, ὧν οἱ πλείους ἐλέγοντο ἀρχιερεῖς τῆς βασιλείας τῆς ἱεροσύνης ἐν δευτέρᾳ τάξει τιθέμενοι, καὶ νομίζοντες ὅσῳ θεὸς ἀνθρώπων διαφέρει, καὶ τὸ κρεῖττον τοσοῦτο, καὶ βασιλείας ἱεροσύνην.

13. And this great estimate of the Ministers of their Religion derived it self from the Jews unto their enemies the *Philistines*, that dwelt upon their skirts; insomuch that in the hill of God where there was a garison of the *Philistines*, there was also a colledge of the Prophets newly instituted by *Samuel* (from whom because he was their founder *S. Peter* reckoned the ordinary descent from *Samuel*) unharmed and undisturbed, though they were enemies to the Nation; and when *David* fled from *Saul*, he came to *Naioth* where the Prophets dwelt, and thought to take sanctuary there, knowing it was a priviledged place; there it was where *Sauls* messengers, and *Saul* himself turned Prophets, that they might estimate the place and preserve its priviledge, himself becoming one of their society.

1 Sam. 10. 5. & 10.
Acts 3. 24.
1 Sam. 19. 18.

14. For this was observed amongst all Nations, that besides the band of humanity forbidding souldiers to touch unarmed people, as by all Religions and all Nations Priests ever were, the very sacredness of their persons should exempt them from violence, and the chances or insolencies of war. Thus the *Cretians* did to their Priests and to the καλλάκαυλαι, the persons who were appointed for burial of the dead, the same with κοπιᾶται, or *fossarii* in the Primitive Church, no souldiers durst touch them; they had the priviledge of Religion, the immunity of Priests, *Hos quæ necabant non erant puræ manus*; and therefore it grew up into a proverb, when they intended to express a most destructive and unnatural war, οὐδὲ πυρφόρος ἐλείφθη, not so much as the Priests that carried fire before the Army did escape; the same with that in *Homer* in the case of messengers,

Iliad μ. vide 1. *li. Eustath.*

Οὐκέτ' ἔπειτ' οἴω οὐδ' ἄγγελον ἀποιέεσθαι
Ἄφορρον ποτὶ ἄστυ ---------

Not

Not ſo much as a meſſenger returned into the City: Theſe were ſacred, and therefore exempt perſons; and ſo were the *Elei* among the *Grecians*, as being ſacred to *Jupiter*, ſafe from the hoſtility of a profeſſed enemy; the ſame which was obſerved amongſt the *Romans*,

Quis homo eſt tantâ confidentiâ,
Qui ſacerdotem audeat violare!
At magno cum malo ſuo fecit Herculè. — *Plautus in Rudent.*

But this is but one inſtance of advantage.

15. The Gentiles having once ſeparated their Prieſts, and affixed them to the miniſteries of religion, thought nothing great enough either to expreſs the dignity of their imployment, or good enough to do honour to their perſons, and it is largely diſcourſed of by *Cicero*, in the caſe of the *Roman* Augures, *Maximum autem & præſtantiſſimum in Rep. jus eſt Augurum, cum eſt authoritati conjunctum; neque verò hoc quia ſum ipſe Augur ita ſentio, ſed quia ſic exiſtimare nos neceſſe eſt. Quid enim majus eſt, ſi de jure quærimus, quàm poſſe à ſummis imperiis & ſummis poteſtatibus comitia tollere? concilia vel inſtituta dimittere, vel habita reſcindere? Quid magnificentius quàm poſſe decernere, ut magiſtratu ſe abdicent conſules? quid religioſius quàm cum populo, cum plebe agendi jus aut dare aut non dare?* It was a vaſt *power* theſe men had, to be in proportion to their greateſt *honour*: they had power of bidding and diſſolving publick meetings, of indicting ſolemnities of religion; juſt as the Chriſtian Biſhops had in the beginning of Chriſtianity; they commanded publick faſts, at their indiction only they were celebrated; *Benè autem quòd & Epiſcopi univerſæ plebi mandare jejunia aſſolent; non dico induſtriâ ſtipium conferendarum, ut veſtræ capturæ eſt, ſed interdum, & aliquâ ſollicitudinis Eccleſiaſticæ causâ.* The Biſhops alſo called publick conventions Eccleſiaſtical. *Agantur præcepta per Græcias illas certis in locis Concilia ex univerſis Eccleſiis, per quæ & altiora quæque in commune tractantur, & ipſa repræſentatio totius nominis Chriſtiani magnâ veneratione celebratur.* It was ſo in all Religions; the *Antiſtites*, the preſidents of rites, and guides of Conſciences had great immiſſions and influences into the Republick, and Communities of men, and they verified the ſaying of *Tacitus*, *Deum munere ſummum pontificem, etiam ſummum hominem eſſe, non æmulatione, non odio, aut privatis affectionibus obnoxium.* The chief Prieſt was ever the chief man, and free from the envies, and ſcorns and troubles of popular peeviſhneſs and contumacy; and that I may uſe the expreſſion of *Tacitus*, *Utque gliſceret dignatio ſacerdotum,* (for all the great traverſes of the Republick were in their diſpoſing) *atque ipſis promptior animus foret ad capeſſendas ceremonias*, the very lower inſtitutions of their Religion were ſet up with the marks of ſpecial laws and priviledges; inſomuch that the ſeat of the Empreſs in the Theatre was among the Veſtal Virgins.

Cicero lib. 2. de leg.

Tertul. adv. Pſychicos c. 13.

Ibid.

Lib. 3. Annal.

Lib. 4. Annal.

16. But *the higheſt* had all that could be heaped upon them, till their honours were as ſublimed as their functions. * Amongſt the *Ethiopians* the Prieſts gave laws to their Princes, and they uſed their power ſometimes to the ruine of their Kings, till they were juſtly removed; ‖ Among the *Egyptians* the Prieſts were their Judges; ſo they were in *Athens*, for the *Areopagites* were Prieſts; and the *Druids* among the *Gauls* were Judges of murder, of titles of land, of bounds and inheritances, *magno apud eos ſunt honore, nam ferè de omnibus controverſiis publicis privatiſque conſtituunt*; and for the *Magi* of *Perſia* and *India*, *Strabo* reports, ἐκείνους τὰ συνεῖναι τοῖς αὐτόθι βασιλεῦσι ὡς τοὺς Μάγους τοῖς Πέρσαις ὑφηγεμόνας τὰ περὶ τῶν Θεῶν, they converſed with Kings, meaning they were their Counſellors and Guides of their conſciences. And *Herodotus* in *Euſtathius* tells us of the Τάγμα τι θειον ὂν Δέλφοις οἱ θεόπροποι, the divine order of Prophets or Prieſts in *Delphos*: ἐσιτεῦντο μετὰ τῶν βασιλέων, they did eat of the publick proviſions together with Kings. By theſe honours they gave teſtimony of their Religion, not only ſeparating certain perſons for the ſervice of their Temples, but alſo ſeparating their condition from the impurities and the contempt of the world; as knowing, that they who were to converſe with their Gods, were to be elevated from the common condition of men and vulgar miſeries.

* *Strab. Geog. lib. 17.*

‖ *Ælian. var. hiſt. l. 14. c. 34. Joſeph. Antiq. l. 14. c. 16. Cæſar. com. de bello Gal. l. 6.*

Euſtath. in Iliad. α.

ἐξ ὃ Διὸς Ἰδαίᾳ μύστης
ἐγενόμην, παναλεύκα γ' ἔματα,
φεύγω γένεσιν ὃ βροτῶν.

Porphyr. citat. ex Euripid. 4. περὶ ἀποχῆς.

As ſoon as I was made a Prieſt of *Idæan Jupiter*, all my garments were white, and I declined to converſe with mortals. *Novæ ſortis oportet illum eſſe qui jubente Deo canat*, ſaid *Seneca*. He had need be of a diſtinct and ſeparate condition that ſings to the honour, and at the command of God: thus it was among the Jews and Heathens.

SECT. II.

1. NOW if Chriſtian Religion ſhould do otherwiſe than all the world hath done, either it muſt be becauſe the rites of Chriſtianity are of no myſtery and ſecret diſpenſation, but common actions of an ordinary addreſs, and cheap devotion; or elſe, becauſe we undervalue all Religion, that is, becauſe indeed we have nothing of it: *The firſt*, is diſhonourable to Chriſtianity, and falſe as its greateſt enemy: *The ſecond*, is ſhame to us: and *both* ſo unreaſonable and unnatural, that if we ſeparate not certain perſons for the miniſteries of Chriſtianity, we muſt confeſs we have the worſt Religion, or that we are the worſt of men.

2. But let us conſider it upon its proper grounds. When Chriſt had choſen to himſelf twelve Apoſtles, and was drawing now to the laſt ſcene of his life, he furniſhed them with commiſſions and abilities to conſtitute and erect a Church, and to tranſmit ſuch powers as were apt for its continuation and perpetuity. And therefore to the Apoſtles in the capacity of Church officers, he made a promiſe, *That he would be with them to the end of the world*; they might perſonally be with him until the end of the world, but he could not be here with them, who after a ſhort courſe run, was to go hence, *and be no more ſeen*: and therefore for the verification of the promiſe, it is neceſſary that ſince the promiſe was made for the benefit of the Church, and to them as the miniſters of the benefit, ſo long as the benefit was to be diſpenſed, ſo long they were to be ſucceeded to, and therefore aſſiſted by the Holy Jeſus according to the glorious promiſe: Οὐ μόνοις δὲ τοῦτο τοῖς ἀποστόλοις ὑπέσχετο τὸ συνεῖναι αὐτοῖς, ἀλλὰ καὶ πᾶσιν αὐτοῦ ἁπλῶς τοῖς μαθηταῖς. ἐν γὰρ δήπου οἱ ἀπόστολοι ἄχρι τῆς συντελείας ἔμελλον ζῆν· καὶ ἡμῖν ἦν καὶ τοῖς μεθ' ἡμᾶς ὑπισχνεῖται τοῦτο. "Not only to the Apoſtles, but "abſolutely and indefinitely to all Chriſts diſciples, their ſucceſſors, he promiſed to "abide for ever, even to the conſummation of the world, to the whole ſucceſſion of "the Clergy: ſo *Theophylact* upon this place.

3. And if we conſider what were the power and graces Jeſus committed to the diſpenſation of the Apoſtles, ſuch as were not temporary, but laſting, ſucceſſive, and perpetual, we muſt alſo conclude the miniſtery to be perpetual. I inſtance firſt in the power of *binding and looſing*, *remitting and retaining ſins*, which Chriſt gave them together with his breathing on them the holy Spirit, and a legation, and a ſpecial commiſſion, as appears in *S. John*; which power, what ſence ſoever it admits of, could not expire with the perſons of the Apoſtles, unleſs the ſucceeding ages of the Church had no diſcipline, or government, no ſcandals to be removed, no weak perſons offended, no corrupt members to be cut off, no hereticks rejected, no ſins, or no pardon; and that were more a hereſie, than that of the *Novatians*; for they only denied this miniſtery in ſome caſes; not in all: ſaying, Prieſtly abſolution was not fit to be diſpenſed to them, who in time of perſecution had ſacrificed to Idols. Θεῷ γὰρ εἰ τὴν ἐξουσίας μόνῳ ἔλεγε, καὶ οὐκ ἱερέων. ὠφυτανεύειν τούτοις τὴν ἄφεσιν. [τούτοις, To theſe] *only*, pardon is to be diſpenſed without the miniſtery of the Prieſt, *To theſe*] who were μετὰ τὸ βάπτισμα θηθύσαντες, ſacrificers, and mingled *the table of the Lord with the table of Devils*. Againſt other ſinners they were not ſo ſevere. But however, ſo long as that diſtinction remains, *of ſins unto death*, and *ſins not unto death*; there are a certain ſort of ſins which are remediable, and cogniſcible, and judicable, and a power was diſpenſed to a diſtinct ſort of perſons, to remit or retain thoſe ſins; which therefore muſt remain with the Apoſtles for ever, that is, with their perſons firſt, and then with the οἱ ἐκ διαδοχῆς, *with their ſucceſſors*; becauſe the Church needs it for ever; and there was nothing in the power, that by relating to the preſent and temporary occaſion did inſinuate its ſhort life and ſpeedy expiration.

John 20.21.

Vide Socrat. li.1.c.7. Sozom. l.1.c.10.

4. In execution of this power and purſuance of this commiſſion, for which the power was given; the Apoſtles went forth, and all they upon whom this ſignature paſſed,

ὃς τὸ πνεῦμα τὸ ἅγιον ἔθετο εἰς διακονίαν ταύτην, executed this power in appropriation and diſtinct miniſtery: it was *the ſword of their proper miniſtery*; and *S. Paul* does almoſt exhibit his Commiſſion and reads the words, when he puts it in execution, and does highly verifie the parts and the conſequence of this argument; *God hath reconciled us to himſelf by Chriſt Jeſus, and hath given to us the miniſtery of reconciliation*; James 5. and it follows, *now then we are Embaſſadors for Chriſt.* The miniſtery of reconciliation, is an appropriate miniſtery; *It is committed to us; we are Embaſſadors*, it is appropriate by vertue of Chriſts miſſion, and legation. *He hath given to us*, he hath made and deputed certain Embaſſadors whom he hath ſent upon the meſſage, and miniſtry of reconcilement; which is a plain expoſition of the words of his Commiſſion, before recorded, *John* 20. 21.

5. And that this alſo deſcended lower, we have the teſtimony of *S. James*, who adviſes the ſick perſon *to ſend for the Elders of the Church, that they may pray over him*; that they may anoint him, that in that ſociety there may be *confeſſion of ſins* by the clinick or ſick perſon, and that after theſe preparatives, and in this miniſtery, his ſins may be forgiven him. Now that this power fell into ſucceſſion, this inſtance proves; for the Elders were ſuch who had not the commiſſion immediately from Chriſt, but were μεταγενέστεροι, they were fathers of the people, but ſons of the Apoſtles, and therefore it is certain the power was not perſonal, and merely Apoſtolical, but derived upon others by ſuch a communication, as gives evidence the power was to be ſucceeded in; And when went it out? when the anointing and miraculous healing ceaſed? There is no reaſon for that. For forgiveneſs of ſins was not a thing viſible, and therefore could not be of the nature of miracles to confirm the faith and chriſtianity firſt, and after its work was done return to God that gave it; neither could it be only of preſent uſe to the Church, but as eternal and laſting as ſin is: and therefore there could be nothing in the nature of the thing to make it ſo much as ſuſpicious, it was preſently to expire.

To which alſo I add this conſideration, that the Holy Ghoſt which was to enable the Apoſtles in the preciſe office Apoſtolical, as it was an office extraordinary, circumſtantionate, definite, and to expire; *all that*, was promiſed ſhould deſcend upon them after Chriſts aſcenſion, and was verified in *Pentecoſt*; for to that purpoſe to bring all things to their mind, all of Chriſts Doctrine and all that was neceſſary of his life and miracles, and a power from above to enable them to ſpeak boldly and learnedly, and with tongues, all that, beſides the other parts of ordinary power, was given them ten days after the Aſcenſion. And therefore the breathing the Holy Ghoſt upon the Apoſtles in the octaves of the Reſurrection, and this miſſion with ſuch a power, was *their ordinary miſſion*, a ſending them as ordinary Paſtors and Curates of Souls, with a power to govern (binding and looſing can mean no leſs: and they were the words of the promiſe) with a power to miniſter reconciliation: (for ſo *S. Paul* expounds remitting and retaining) which two were the great hinges of the Goſpel, the one to invite and collect a Church, the other to govern it; the one to diſpenſe the greateſt bleſſing in the world, the other to keep them in capacities of enjoying it. For ſince the holy Ghoſt was now actually given to theſe purpoſes here expreſſed, and yet in order to all their extraordinaries and temporary needs was promiſed to deſcend after this, there is no collection from hence more reaſonable, than to conclude all this to be part of their commiſſion of ordinary Apoſtleſhip, to which the miniſters of religion were in all Ages to ſucceed. In atteſtation of all which, who pleaſe may ſee the united teſtimony of (a) *S. Cyril*, (b) *S. Chryſoſtom*, (c) *S. Ambroſe*, (d) *S. Gregory* and the (e) Author of the queſtions of the old and new Teſtament, who unleſs by their calling ſhall rather be called perſons intereſs'd, than by reaſon of their famous piety and integrity, ſhall be accepted as competent, are a very credible and fair repreſentment of this truth, and that it was a doctrine of Chriſtianity, that Chriſt gave this power to the Apoſtles for themſelves, and their ſucceſſors for ever, and that therefore as Chriſt in the firſt donation, ſo alſo ſome Churches in the tradition of that power uſed the ſame form of words, intending the collation of the ſame power, and ſeparating perſons for that work of that miniſtery. I end this with the counſel *S. Auguſtine* gives to all publick penitents, *Veniat ad Antiſtites, per quos illis in Eccleſia claves miniſtrantur, & à præpoſitis ſacrorum accipiant ſatisfactionis ſuæ modum*, let them come to the Preſidents of Religion by whom the Keys are miniſtred, and from the Governours of holy things let them receive thoſe injunctions, which ſhall exerciſe and ſignifie their repentance.

(a) *In Joh.* 20.
(b) *Ibid.*
(c) *In* 1 *Tim.* 4.
(d) *Homil.* 26. *in Evang.*
(e) *Quæſt.* 39.

SECT.

SECT. III.

1. THE ſecond power I inſtance in, is preaching the Goſpel: for which work he not only at firſt deſigned Apoſtles, but others alſo were appointed for the ſame work for ever, to all generations of the Church. This Commiſſion was ſigned immediately before Chriſt's Aſcenſion; *All power is given to me in Heaven and in Earth,* Matth. 28. 19, 20. *Go ye therefore and teach all Nations, teaching them to obſerve all things whatſoever I have commanded you, and lo I am with you always, even unto the end of the world.* Firſt, Chriſt declared his own commiſſion, [*all power* is given him into his hand] he was now made King of all the Creatures, and Prince of the Catholick Church; and therefore as it concerned his care and providence to look to his cure, and flock, ſo he had power to make deputations accordingly [*Go ye therefore,*] implying that the ſending them to this purpoſe was an iſſue of his power, either becauſe the authorizing certain perſons was an act of power, or elſe becauſe the making them Doctors of the Church and teachers of the Nations, was a placing them in an eminency above their ſcholars, and converts, and ſo alſo was an emanation of that power, which, derived upon Chriſt from his Father, from him deſcended upon the Apoſtles. And the wiſer perſons of the world have always underſtood, that a power of teaching was a *Preſidency* and *Authority*; for ſince all dominion is naturally founded in the underſtanding; although civil government accidentally, and by inevitable publick neceſſity relies upon other titles, yet where the greateſt underſtanding and power of teaching is, there is a natural preheminence and ſuperiority *eatenus*, that is, according to the proportion of the excellency; and therefore in the inſtance of *S. Paul* we are taught the ſtile of the Court, and *Diſciples ſit at the feet* of their Maſters, as he did at the feet of his Tutor *Gamaliel*, which implies duty, ſubmiſſion, and ſubordination; and indeed it is the higheſt of any kind, not only becauſe it is founded upon nature, but becauſe it is a ſubmiſſion of the moſt imperious faculty we have, even of that faculty which when we are removed from our Tutors, is ſubmitted to none but God; for no man hath power over the underſtanding faculty; and therefore ſo long as we are under Tutors and Inſtructors, we give to them that duty, in the ſucceſſion of which claim, none can ſucceed but God himſelf, becauſe none elſe can ſatisfie the underſtanding but he.

2. Now then becauſe the Apoſtles were created Doctors of all the world, *hoc ipſo* they had power given them over the underſtandings of their diſciples, and they were therefore fitted with an infallible ſpirit, and grew to be ſo authentick that their determination was the laſt addreſs of all inquiries in queſtions of Chriſtianity: and although they were not abſolute Lords of their faith and underſtandings, as *their Lord* was, yet they had, under God, a ſupreme care, and preſidency, to order, to guide, to inſtruct, and to ſatisfie their underſtandings; and thoſe whom they ſent out upon the ſame errand, according to the proportion and excellency of their ſpirit, had alſo a degree of ſuperiority and eminency; and therefore they who were κοπιῶντες ἐν διδασκαλίᾳ, *Labourers in the word and doctrine*, were alſo πρεσβύτεροι, Preſbyters that were Preſidents and Rulers of the Church; and this eminency is for ever to be retained according as the unskilfulneſs of the Diſciple retains him in the form of *Catechumens*; or as the excellency of the inſtructor ſtill keeps the diſtance; or elſe, as the office of teaching being orderly and regularly aſſigned makes a legal, political, and poſitive authority, to which all thoſe perſons are for orders ſake to ſubmit, who poſſibly in reſpect of their perſonal abilities might be exempt from that authority.

3. Upon this ground it is, that learning amongſt wiſe perſons is eſteemed a title of nobility and ſecular eminency: *Ego enim quid aliud munificentiæ adhibere potui, ut ſtudia, ut ſic dixerim, in umbra educata è quibus claritudo venit,* ſaid *Seneca* to *Nero*. And *Ariſtotle*, and *A. Gellius* affirm, that not only excellency of extraction, or great fortunes, but learning alſo makes *noble*; *circum undique ſedentibus multis doctrinâ, aut genere, aut fortunâ nobilibus viris*: and therefore the Lawyers ſay, that if a legacy be given *pauperi nobili*, the executors, if they pleaſe, may give it to a *Doctor*. I only make this uſe of it, that they who are by publick deſignation appointed to teach, are alſo appointed in ſome ſence to govern them: and if learning it ſelf be a fair title to ſecular opinion, and advantages of honour, then they who are profeſſors of learning,

Apud Tacitum lib. 8.
Ariſt. lib. 4. Polit. c. 4.
A. Gellius, lib. 19. c. 10.
Barthol. in l. Judices. Cod. de dignit. l. 12.
Baldus in l. unimini. C. de adv. adverſ. judic.

ing, and appointed to be publick teachers, are alſo ſet above their diſciples as far as the Chair is above the *Area* or floor, that is, in that very relation of teachers and ſcholars: and therefore among the Heathen the Prieſts who were to anſwer *de myſteriis*, ſometimes bore a ſcepter.

Χρυσέῳ ἀνὰ σκήπτρῳ, ϗ ἐλίσσετο πάντας Ἀχαιούς.

Upon which verſe of *Homer*, *Euſtathius* obſerves, σημεῖον ἦ βασιλείας, ϗ λόγων, ϗ δίκης τὸ σκῆπτρον ἦν, The ſcepter was not only an enſign of a King, but of a Judge and of a Prophet; it ſignified a power of anſwering in judgment, and wiſe ſentences. This diſcourſe was occaſioned by our bleſſed Saviour's illative; *All power is given me, go ye therefore and teach*; and it concludes, that the *authority of Preaching* is more than *the faculty*, that it includes *power* and *preſidency*, that therefore a ſeparation of perſons is *ex abundanti* inferred, unleſs order and authority be alſo caſual, and that all men alſo may be *Governours* as well as *Preachers*. 4.

Now that here was a plain ſeparation of ſome perſons for this miniſtery, I ſhall not need to prove by any other argument beſides the words of the Commiſſion; ſave only that this may be added, that here was *more* neceſſary, than a commiſſion; great abilities, ſpecial aſſiſtances, extraordinary and divine knowledge, and underſtanding the myſteries of the kingdom; ſo that theſe abilities were ſeparations enough of the perſons, and deſignation of the officers; But this may poſſibly become the difficulty of the queſtion; For, when the Apoſtles had filled the world with the Sermons of the Goſpel, and that the holy Ghoſt deſcended in a plentiful manner, then was the prophecy of *Joel* fulfilled, *old men dreamed dreams, and young men ſaw viſions, and ſons and daughters did propheſie*: Now the caſe was altered; and the diſciples themſelves ſtart up Doctors, and women prayed and propheſied, and *Priſcilla* ſate in the Chair with her husband *Aquila*, and *Apollos* ſate at their feet; and now all was common again: and therefore although the commiſſion went out firſt to the Apoſtles; yet, when by miracle God diſpenſed great gifts to the Laity, and to women, he gave probation that he intended that all ſhould propheſie and preach, leſt thoſe gifts ſhould be to no purpoſe. This muſt be conſidered.

1. Theſe gifts were miraculous verifications of the great Promiſe of the Father, of ſending the holy Ghoſt, and that all perſons were capable of that bleſſing in their ſeveral proportions, and that Chriſtianity did deſcend from God were *ex abundanti* proved by thoſe extraregular diſpenſations: ſo that here is purpoſe enough ſignified, although they be not uſed to infer an indiſtinction of Officers in this miniſtery. 5.

2. Theſe gifts were given extraregularly: but yet with ſome difference of perſons: for all did not propheſie, nor all interpret, nor all ſpeak with tongues: they were but a few that did all this: we find but the daughters of one man only, and *Priſcilla*, among all the nations of the Jews that ever did propheſie, of the women: and of Lay-men I remember not one, but *Aquila* and *Agabus*: and theſe will be but too ſtrait an argument to blend a whole Order of men in a popular and vulgar indiſcrimination. 6.

3. Theſe extraordinary gifts were no authority to thoſe who had them, and no other commiſſion, to ſpeak in publick. And therefore *S. Paul* forbids the women to ſpeak in the Church, and yet it was not denied but ſome of them might have the ſpirit of prophecy. *Speaking in the Church* was part of an ordinary power, to which not only *ability* but *authority* alſo and *commiſſion* are required. That was clearly one ſeparation; women were not capable of a clerical imployment, no not ſo much as of this miniſtery of preaching. And by this we may take ſpeedier account concerning Deaconeſſes in the Primitive Church; *de Diaconiſſâ ego Bartholomæus diſpono; O Epiſcope, impones ei manus præſentibus Presbyteris, Diaconis & Diaconiſſis, & dices, Reſpice ſuper hanc famulam tuam*; ſo it is in the conſtitutions Apoſtolical under the name of *S. Clement*: By which it ſhould ſeem they were ordained for ſome Eccleſiaſtical miniſtery; which is alſo more credible by thoſe words of *Tertullian*, *Quantæ igitur & quæ in Eccleſiis ordinari ſolent, quæ Deo nubere maluerunt?* And *Sozomen* tells of *Olympias*, *Hanc enim, cum genere eſſet nobiliſſimo, quamvis juvenculam, ex quo vidua facta erat, quia ex præſcripto Eccleſiæ egregiè philoſophatur, in Miniſtram Nectarius ordinat*: and ſuch a one it was, whom *S. Baſil* called *impollutam ſacerdotem*. Whatſoever theſe Deaconeſſes could be, they could not ſpeak in publick, unleſs they did prevaricate the Apoſtolical rule, given to the *Corinthian* and *Epheſian* Churches: And therefore though *Olympias* was an excellent perſon, yet ſhe was no preacher; ſhe was a Philoſopher, 7.

Lib. 8. c. 26.

In exhort. ad caſtitatem.

Lib. 4. c. 9.

Lib. de virg.

ſopher, not in her diſcourſe, but in her manner of living and believing: *Philoſophata ex Eccleſiæ præſcripto*, and that could not be by preaching: but theſe Deaconeſſes after the Apoſtolical age, were the ſame with the κοπιῶσαι ἐν κυρίῳ, the good women, that did domeſtick offices and miniſter to the temporal neceſſity of the Churches in the days of the Apoſtles; Such a one was *Phebe* of *Cenchrea*: but they were not admitted to any holy or ſpiritual Office: So we have certain teſtimony from Antiquity, whence the objection comes. For ſo the *Nicene* Council expreſly: ἐμνήσθη μὲν τῶν διακονισσῶν, &c. ἐπεὶ μηδὲ χειροθησίαν τινὰ ἔχουσιν, ὥστε ἐξ ἅπαντος ἐν τοῖς λαϊκοῖς αὐτὰς ἐξετάζεσθαι. Deaconeſſes are to be reckoned in the Laity, becauſe they have no impoſition of hands, *viz.* for any ſpiritual office. For they had impoſition of hands in ſome places to temporal adminiſtrations about the Church, and a ſolemn benediction, but nothing of the ἱερατικὴ δύναμις; the ſame were the πρεσβύτιδες, πρεσκάβηκυαι, the *Presbytereſſes*, who were the σωφρονίσταιαι, or the Governeſſes of women, in order to manners and religion; but theſe, though (as *Tertullian* affirms, and *Zonaras*, and *Balſamo* confeſſes) they were ſolemnly ordained and ſet over the women in ſuch offices, yet pretended to nothing of the clerical power or the right of ſpeaking in publick. So *Epiphanius*: *There is an order of deaconeſſes in the Church, but not to meddle*, or to attempt any of the holy Offices. And in this ſence it was, that *S. Ambroſe* reckons it amongſt the Hereſies of the *Cataphrygians*, that they ordained their Deaconeſſes, *viz.* to ſpiritual miniſteries; but thoſe women that deſire to be medling, are not moved with ſuch diſcourſes; they care for none of all theſe things; therefore I remit them to the precept of the Apoſtle. *But I ſuffer not a woman to teach, but to be in ſilence.*

C. 19.

Hæreſ. 79.

διακονισσῶν τάγμα ὄζιν ἐν τῇ ἐκκλησίᾳ, ἀλλ' ὐκ εἰς τὸ ἱερατεύειν ἢδέ τι ἐπιχειρεῖν ἐπιτρέπειν. *In* 1 Tim. 3.

1 Tim. 2. 12.

8. And *as for the men* who had gifts extraordinary of the Spirit, although they were permitted at firſt in the *Corinthian* Church (before there was a Biſhop, or a fixed Colledge of Clergy) to utter the inſpired dictates of the Spirit, yet whether they were Lay or Clergy is not there expreſſed; and it is more agreeable to the uſual diſpenſation that the prophets of ordinary miniſtery, though now extraordinarily aſſiſted, ſhould propheſie in publick; but however, when theſe extraordinaries did ceaſe, if they were common perſons, they had no pretence to invade the Chair (nor, that we find, ever did:) for an ordinary ability to ſpeak was never any warrant to diſturb an order; unleſs they can ſay the words of *S. Paul* [*Whereunto I am ordained a Preacher*,] they might not invade the office. To be able to perform an office, though it may be a fair diſpoſition to make the perſon capable to receive it *orderly*, yet it does not actually inveſt him; every wiſe man is not a Counſellor of State, nor every good Lawyer a Judge. And I doubt not but in the Jewiſh Religion there were many perſons as able to pray as their Prieſts, who yet were wiſer than to refuſe the Prieſts advocation *apud Deum*, and reciting offices in behalf of the people: *Orabit pro eo ſacerdos* was the order of Gods appointing, though himſelf were a devout perſon and of an excellent ſpirit. And it had need be ſomething extraordinary that muſt warrant an ordinary perſon to riſe higher than his own evenneſs; and *ability* or *skill* is but a poſſibility; and muſt be reduced to act by ſomething that tranſmits authority, or does eſtabliſh order, or diſtinguiſh perſons, and ſeparate profeſſions. And it is very remarkable, that when *Judas* had miſcarried and loſt his Apoſtolate, it was ſaid, that it was neceſſary for ſome body to be choſen to be a witneſs of Chriſts Reſurrection. Two were named, of ability ſufficient, but that was not all: they muſt chuſe one, to make up the number of the twelve, a diſtinct ſeparate perſon; which ſhews that it was not only a work (for that, any of them might have done) but an office of ordinary miniſtery. The ability of doing which work although all they that lived with *Jeſus*, might either have had, or received at *Pentecoſt*, yet the authority and grace was more: the firſt they had upon experience, but this only by divine election: which is a demonſtration that every perſon that can do offices clerical is not permitted to do them; and that, beſides the *knowledge* and *natural* or *artificial abilities*, a divine qualification is neceſſary.

9. And therefore God complains by the Prophet, *I have not ſent them, and yet they run*; and the Apoſtle leaves it as an eſtabliſhed rule, *How ſhall they preach except they be ſent?* Which two places, I ſhall grant to be meant concerning a diſtinct and a new meſſage; Prophets muſt not offer any doctrine to the people, or pretend a doctrine for which they had not a commiſſion from God. But which way ſoever they be expounded, they will conclude right in this particular. For if they ſignifie an ordinary miſſion, then there is an ordinary miſſion of preachers, which no man muſt uſurp unleſs he can prove his title certainly and clearly, derivative from God; which when

when any man of the Laity can do, we muſt *give him the right hand of fellowſhip*, and *wiſh him good ſpeed*. But if theſe words ſignifie an extraordinary caſe, and that no meſſage muſt be pretended by Prophets, but what they have commiſſion for, then muſt not ordinary perſons pretend an extraordinary miſſion to an ordinary purpoſe: for, beſides, that God does never do things unreaſonable, nor will endure that order be interrupted to no purpoſe, he will never give an extraordinary Commiſſion unleſs it be to a proportionable end; whoſoever pretends to a licence of preaching by reaſon of an extraordiny calling, muſt look that he be furniſhed with an extraordinary meſſage, leſt his Commiſſion be ridiculous; and when he comes, he muſt be ſure to ſhew his authority by an argument proportionable; that is, by ſuch a probation without which no wiſe man can reaſonably believe him; which cannot be leſs than miraculous and divine. In all other caſes he comes under the curſe of the *non miſſi*, thoſe whom God ſent not; they go on their own errand, and muſt pay themſelves their wages.

10. But, beſides that the Apoſtles were therefore to have an immediate miſſion, becauſe they were to receive new inſtructions: theſe inſtructions were ſuch as were by an ordinary, and yet by a diſtinct miniſtery to be conveyed, for ever after; and therefore did deſign an ordinary, ſucceſſive, and laſting power and authority. Nay our bleſſed Lord went one ſtep further in this proviſion, even to remark the very firſt ſucceſſors and partakers of this power, to be taken *into the lot of this miniſtery*, and they were the Seventy-two whom Chriſt had ſent (as probationers of their future preaching) upon a ſhort errand into the Cities of *Judah*: But by this aſſignation of more perſons than thoſe to whom he gave immediate Commiſſion, he did declare that the office of preaching was to be diſpenſed by a ſeparate and peculiar ſort of men, diſtinct from the people, and yet by others than thoſe who had the commiſſion extraordinary; that is, by ſuch who were to be called to it by an ordinary vocation.

11. As Chriſt conſtituted the office and named the perſons, both extraordinary and ordinary, preſent and ſucceſſive; ſo he provided gifts for them too, that the whole diſpenſation might be his, and might be apparent. And therefore Chriſt *when he aſcended up on high gave gifts to men*, to this very purpoſe; and theſe gifts coming from the ſame Spirit made ſeparation of diſtinct miniſteries under the ſame Lord. So *S. Paul* teſtifies expreſly; *Now there are diverſities of gifts, but the ſame Spirit,* διαιρέσεις διακονιῶν εἰσι, *there are different adminiſtrations* [*differences of miniſteries*;] it is the proper word for Church-offices; the miniſtery diſtinguiſhed by the gift; It is *not a gift of the miniſtery*, but *the miniſtery it ſelf is the gift*, and diſtinguiſhed accordingly. An extraordinary Miniſtery needs an extraordinary and a miraculous gift; that is a miraculous *calling* and *vocation* and *deſignation* by the holy Ghoſt; but an ordinary gift cannot ſublime an ordinary perſon to a ſupernatural imployment; and from this diſcourſe of the differing gifts of the Spirit, *S. Paul* without any further artifice, concludes that the Spirit intended a diſtinction of Church-officers for the work of the miniſtery; for the concluſion of the diſcourſe is, that *God hath ſet ſome in the Church, firſt Apoſtles, ſecondarily Prophets, thirdly Teachers*; and, leſt all God's people ſhould uſurp theſe offices, which God by his Spirit hath made ſeparate and diſtinguiſhed, he adds, *Are all Apoſtles? Are all Prophets? Are all Teachers?* If ſo, then were all the body one member, quite contrary to nature, and to God's Oeconomy. 1 Cor. 12. 4. Verſe 28.

12. And that this deſignation of diſtinct *Church-Officers* is for ever, *S. Paul* alſo affirms as expreſly as this queſtion ſhall need; *He gave ſome Apoſtles, ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers,* εἰς ἔργον διακονίας, *for the work of the miniſtery, till we all arrive at the unity of faith*, which as ſoon as it ſhall happen, then cometh the end. Till the end be, the ἔργον διακονίας, *the work of the Miniſtery* muſt go forwards, and is incumbent upon the Paſtors and Teachers; this is their work, and they are the miniſters, whom the holy Ghoſt deſigned. Ephes. 4. 11.

13. 1. For, I conſider that either to preach requires but an *ordinary* or an *extraordinary ability*; if it requires an extraordinary, they who are illiterate and unlearned perſons are the unfitteſt men in the world for it: if an *ordinary* ſufficiency will diſcharge it, why cannot they ſuppoſe the Clergy of a competency, and ſtrength ſufficient to do that which an ordinary underſtanding, and faculties can perform? what need they entermeddle with that, to which no extraordinary aſſiſtance is required? or elſe why do they ſet their ſhoulder to ſuch a work, with which no ſtrength but extraordinary, is commenſurate? in the firſt caſe it is needleſs; in the ſecond it is uſeleſs; in both vain and impertinent. For either no man needs their help; or,

If

if they did, they are very unable to help. I am ſure they are, if they be unlearned perſons; and if they be learned, they well enough know, that to teach the people, is not a power of ſpeaking, but is alſo an act of juriſdiction and authority, and in which, order is, at leaſt, concerned in an eminent degree: *Learned men* are not ſo forward; and thoſe are moſt confident who have leaſt reaſon.

14. 2. Although as Homilies to the people are now uſed according to the ſmalleſt rate, many men more preach than ſhould, yet beſides that to preach *prudently, gravely, piouſly*, and *with truth*, requires more abilities than are diſcernable by the people, ſuch as make even a plain work reaſonable to wiſe men, and uſeful to their hearers, and acceptable to God; beſides this, I ſay, the office of teaching is of larger extent than making Homilies, or ſpeaking prettily enough to pleaſe the common and undiſcerning auditors. They that are appointed to teach the people muſt *Reſpondere de jure, Give account of their faith* in defiance of the numerous armies of Hereticks; they muſt watch for their flock, and uſe excellent arts to arm them againſt all their weakneſſes from within, and hoſtilities from without; they muſt ſtrengthen the weak, confirm the ſtrong, compoſe the ſcrupulous, ſatisfie the doubtful, and be ready to anſwer caſes of Conſcience; and I believe there are not ſo little as 5000 caſes already ſtarted up among the Caſuiſts; and for ought I know, there may be 5000 times 5000. And there are ſome caſes of Conſcience that concern Kings and kingdoms in the higheſt myſteriouſneſs, both of State and Religion, and they alſo belong to *Paſtors* for the intereſts of Religion, and *Teachers* to determine or adviſe in.

Euſtath. in Iliad. a. Κήρυκας Διὸς ἀγγέλους λέγει καὶ ἀνδρῶν διὰ, ἔντε θάσσαις θυσίαις αὐτὸς διακονοῦντας· μεσιτεύειν, καὶ μὴν καὶ ἐν ἀνδρῶν βυλαῖστε καὶ ἀγορῇσι. The Preachers were always Meſſengers between God and men, being *Mediators* by their ſacrifices, and they were intereſted in their counſels, and greater cauſes; And if religion can have influences into counſels of Princes, and publick intereſt of kingdoms, and that there can be any difficulty, latent ſences, intricacy of queſtion, or myſteriouſneſs in Divinity, it will be found that there are other parts of the Preachers office, beſides making Homilies: and that when ſo great skill is required, it will not be eaſie to make pretences to invade it; unleſs a man cannot be an excellent Lawyer without twenty years skill and practice, beſides excellency of natural indowments, and yet can be an excellent Teacher and Guide in all caſes of Conſcience, merely with opening his mouth, and rubbing his forehead hard. But God hath taken order that thoſe whom he hath appointed teachers of the people, ſhould make it the work and buſineſs of their lives, that they ſhould diligently attend to reading, to exhortation, and to doctrine, that they may *watch over their flock, over whom the holy Ghoſt hath made them overſeers.* The inconvenience that this diſcourſe is like to meet withall is, that it concerns thoſe men who are ſure not to underſtand it: for they that have not the wiſdom of Prophets and wiſe men, cannot eaſily be brought to know the degrees of diſtance between the others wiſdom and their own ignorance. To know that there is great learning beyond us, is a great part of learning: but they that have the confidence in the midſt of their deepeſt ignorance to teach others, want both modeſty and underſtanding too, either to perceive or to confeſs their own wants: they never kiſſed the lips of the wiſe, and therefore think all the world breaths a breath as fenny and mooriſh as themſelves.

15. 3. Beſides, the conſideration of the ability that a ſeparate number of men ſhould be the teachers, and it be not permitted promiſcuouſly to every perſon of a confident language and bold fancy, is highly neceſſary in the point of *prudence* and *duty* too. Of Prudence, becauſe there can be no ſecurity againſt all the evil doctrines of the world in a promiſcuous unchoſen company of Preachers. For if he be allowed the pretence of *an extraordinary*, he ſhall belye the holy Spirit, to cozen you, when he hath a mind to it: If you allow him nothing but an *ordinary ſpirit*, that is, abilities of art and nature; there cannot in ſuch diſcourſes be any compenſation for the diſorder, or the danger, or the ſchiſms, and innumerable Churches, when *one head* and *two members* ſhall make a diſtinct body, and all ſhall pretend to Chriſt, without any other common term of union. And this which is *diſorder* in the thing, is alſo *diſhonourable* to this part of religion; and the divine meſſages ſhall be conveyed to the people by common *Curriers* or rather *meſſengers by chance*, and *as they go by*; whereas God ſent at firſt *Embaſſadors extraordinary*, and then left his *Leigers* in his Church for ever. But there is alſo a duty too to be ſecured; for they that have the guiding of ſouls muſt remember that they muſt be λόγον ἀποδώσοντες, *muſt render an account*; and that cannot *be done with joy*, when it ſhall be indifferent to any man to ſuperſeminate what he

he pleaſe: and (by the way) I ſuppoſe, they who are apt to enter into the Chair of Doctors and Teachers, would be unwilling to be charged with a cure of ſouls. If they knew what that means, they would article more ſtrictly before they would ſtand charged with it; and yet it is harder to ſay that there is no ſuch thing as *the cure of ſouls*; that Chriſt left his flock to wander and to guide themſelves, or to find ſhepherds at the charges of accident and chance. Chriſt hath made a better proviſion, and after he had with the greateſt earneſtneſs committed to S. *Peter* the care of feeding his lambs and ſheep, S. *Peter* did it carefully, and thought it part of the ſame duty to provide other ſhepherds, who ſhould alſo *feed the flocks* by a continual proviſion and attendance; *The Presbyters which are among you, I who alſo am a Presbyter exhort, feed the flock of God which is among you,* ἐπισκοποῦντες ἑκουσίως, πρὸθύμως, *doing the office of Biſhops over them, taking* ſupraviſion or *overſight of them willingly and of a ready mind.* The Presbyters and Biſhops, they are to *feed the flock*, there was ποίμνιον *a flock* to be diſtinguiſhed from the ποιμένες, *the ſhepherds*, the elders, ἐν ὑμῖν, and the *flock among you*, diſtinguiſhed by a regular office of teaching, and a relation of *ſhepherds* and *ſheep*. 1 Pet. 5. 1, 2.

16. But this diſcourſe would be unneceſſary long, unleſs I ſhould omit many arguments, and contract the reſt. I only ſhall deſire it be conſidered, concerning the purpoſe of that part of Divine providence, in giving the Chriſtian Church Commandments concerning Proviſions to be made for the Preachers; *Let the Elders that rule well have a double honour*, an elder brother's portion at leaſt, both of honour and maintenance, *eſpecially if they labour in the word and doctrine*; and the reaſon is taken out of *Moſes* Law, but derived from the natural, *Bovi trituranti non ligabis os. For God hath ordained that thoſe that labour in the Goſpel ſhould live of the Goſpel.* This argument will force us to diſtinguiſh perſons, or elſe our *purſes* will; and if all will have a right to preach the Goſpel that think themſelves able, then alſo they have a right to be maintained too. 1 Tim. 5.

I ſhall add no more, 1. God hath deſigned perſons to teach the people, 2. charged them with *the cure of ſouls*, 3. given them commiſſion *to go into all the world*, 4. given them gifts accordingly, 5. charged the people to attend and to obey, 6. hath provided them maintenance and ſupport, and 7. ſeparated them to *reading, to exhortation, and to doctrine*, from the affairs of this world, that they may attend to theſe, by the care of the whole man. If any man in charity or duty will do any ghoſtly offices to his erring or weak brother, he may have a reward of charity: for in this ſence it is that *Tertullian* ſays, that in remote and barbarous countries the Laity do *Sacerdotio aliquatenus fungi*. But if he invades the publick chair, he may meet with the curſe of *Corah, if he intends maliciouſly*; or if he have fairer, but miſtaken purpoſes, the gentler ſentence paſſed upon *Uzzah* may be the worſt of his evil portion.

SECT. IV.

1. I Inſtance next in the caſe of Baptiſm, which indeed hath ſome difficulty and prejudice paſſed upon it; and although it be put in the ſame Commiſſion, intruſted to the ſame perſons, be a ſacred miniſtery, a Sacrament and a myſterious rite, whoſe very Sacramental and ſeparate nature, requires the ſolemnity of a diſtinct order of perſons for its miniſtration: yet if the laity may be admitted to the diſpenſation of ſo ſacred and ſolemn rites, there is nothing in the calling of the Clergy that can diſtinguiſh them from the reſt of Gods people, but they ſhall be holy enough, to diſpenſe holy offices without the charges of paying honour and maintenance to others to do what they can do themſelves.

2. In oppoſition to which, I firſt conſider, that the ordinary miniſter of Baptiſm is a perſon conſecrated; the Apoſtles and their ſucceſſors in the office Apoſtolical, and all thoſe that partake of that power; and it needs no other proof, but the plain production of the Commiſſion; they who are teachers by ordinary power, and authority, they alſo had command to baptize all Nations: and baptiſm being the ſolemn rite of initiating diſciples, and making the firſt publick profeſſion of the Inſtitution, it is in reaſon and analogy of the myſtery to be miniſtred by thoſe who were appointed to collect the Church, and make Diſciples. It is as plain and decretory

a Commission, as any other mysteriousness of Christianity; and hath been accepted so for ever as the doctrine of Christianity, as may appear in (a) *Ignatius*, (b) *Tertullian*, (c) S. *Gelasius*, (d) S. *Epiphanius*, and (e) S. *Hierom*; who affirm in variety of sences, that *Bishops*, *Priests* and *Deacons* only are to Baptize; some by ordinary right, some by deputation; of which I shall afterwards give account; But all the *Jus ordinarium* they intend to fix upon the Clergy according to divine institution and commandment. So that in case lay-persons might baptize κατὰ περίστασιν, & δι' ἀνάγκην, *upon urgent necessity*, yet this cannot upon just pretence invade the ordinary ministery, because God hath dispensed the affairs of his Church, so that cases of necessity do not often occur to the prejudice and dissolution of publick order, and ministeries; and if permissions being made to supply necessities, be brought further than the case of exception gives leave, the permission is turned into a crime, and does greater violence to the rule, by how much it was fortified by that very exception, as to other cases not excepted. And although in case of extreme necessity every man may preach the Gospel, as to dying Heathens, or unbelieving persons, yet if they do this without such or the like necessity, what at first was charity, in the other case is *schism* and *pride*, the two greatest enemies to charity in the world.

(a) *Epist. ad Hieron.*
(b) *Lib de Bapt*
(c) *Epist.* 1. c. 9.
(d) *Haeres.* 79.
(e) *Dial. adv. Lucifer.*

3. But now for the thing it self, whether indeed any case of necessity can trransmit to lay-persons a right of baptizing, it must be distinctly considered. Some say it does. For *Ananias* baptized *Paul*, who yet (as it is said) was not in holy Orders; and that the 3000 Converts at the first Sermon of S. *Peter* were all baptized by the Apostles, is not easily credible, it being too numerous a body for so few persons to baptize; and when *Peter* had preached to *Cornelius* and his family, he caused the brethren that came along with him to baptize them; and whether Hands had been imposed on them or no, is not certain: And in pursuance of the instance of *Ananias*, and the other probabilities, the Doctors of the Church have declared their opinions δετικῶς, *In cases of necessity, a lay-person may baptize.* So *Tertullian* in his Book of Baptism, *Alioqui & Laicus jus est baptizandi. Quod enim ex æquo accipitur, ex æquo dari potest.* The reason is also urged by S. *Hierom* to the same purpose, only requiring that the Baptizer be a Christian, supposing whatsoever they have received they may also give; but because the reason concludes not, because (as themselves believe) a *Presbyter* cannot collate his *Presbyterate*, it must therefore rest only upon their bare authority; if it shall be thought strong enough to bear the weight of the contrary reasons. And the Fathers in the Council of *Eliberis* determined, *Peregrè navigantes, aut si Ecclesia in proximo non fuerit, posse fidelem, qui lavacrum suum integrum habet, nec sit bigamus, baptizare in necessitate infirmitatis positum Catechumenum; ita ut si supervixerit, ad Episcopum eum producat, ut per manûs impositionem proficere possit.* The Synod, held at *Alexandria* under *Alexander* their Bishop, approved the baptism of the children by *Athanasius*, being but a boy; and the *Nicene* Fathers ratifying the baptism made by hereticks (amongst whom they could not but know in some cases, there was no true Priesthood or legitimate ordination) must by necessary consequence suppose baptism to be dispensed effectually by lay-persons. And S. *Hierom* is plain, *Baptizare, si necessitas cogat, scimus etiam licere Laicis*; the same almost with the Canon of the fourth Council of *Carthage*, *Mulier baptizare non præsumat nisi necessitate cogente:* though, *by the way*, these words of [*cogente necessitate*] are not in the Canon, but thrust in by *Gratian* and *Peter Lombard.* And of the same opinion is S. *Ambrose*, or he who under his name wrote the Commentaries upon the fourth to the *Ephesians*, (a) P. *Gelasius*, (b) S. *August.* and (c) *Isidor*, and generally all the Scholars after their master.

Dial. adv. Lucifer.
Can. 30.
Ruffin. lib. 10. *c.* 14.
Can. mulier de consecr. dist. 4. *sent dist* 6.
(a) *Epist.* 1.
(b) *Lib.* 2. *Contr. Epist. Parmen. c.* 13.
(c) *Lib.* 2. *de divin. offic.* 4.

4. But against this doctrine were all the *African* Bishops for about 150 years; who therefore rebaptized persons returning from heretical conventicles; Because those heretical Bishops being deposed and reduced into Lay-communion, could not therefore collate baptism for their want of holy Orders: as appears in S. *Basils* Canonical Epistle to *Amphilochius*, where he relates their reason, and refutes it not. And however *Firmilian* and S. *Cyprian* might be deceived in the thinking hereticks quite lost their orders: yet in this they were untouched, that although their supposition was questionable, yet their superstructure was not medled with, *viz.* That if they had been Lay persons, their Baptizations were null and invalid.

I confess, the opinion hath been very generally taken up in these last ages of the Church, and almost with a *Nemine contradicente*; the first ages had more variety of opinion: and I think it may yet be considered anew upon the old stock. For since absolutely, all the Church affixes the ordinary ministery of Baptism to the Clergy;

if

if others do baptize, do they ſin, or do they not ſin? That it is no ſin, is expreſly affirmed in the 16 Canon of *Nicephorus* of C. P. *If the own father baptizes the child, or any other Chriſtian man, it is no ſin.* * S. *Auguſtine* is almoſt of another mind, *& ſi Laicus neceſſitate compulſus baptiſmum dederit, neſcio an pie quiſquam dixerit, Baptiſmum eſſe repetendum: Nullâ enim cogente neceſſitate ſi fiat, alieni muneris uſurpatio eſt; ſi autem neceſſitas urgeat, aut nullum, aut veniale delictum eſt.* And of this mind are all they, who by frequent uſing of that ſaying have made it almoſt proverbial, *Factum valet, fieri non debet.* If they do not ſin, then women and Lay-men have as much right from Chriſt to baptize as Deacons or Presbyters; then they may upon the ſame ſtock and right do it as Deacons do, for if a Biſhop was preſent it was not lawful for Deacons, as is expreſly affirmed by S. *Ignatius* in his Epiſtle to *Heron* the Deacon; and S. *Epiphanius* with the ſame words denies a *jus baptizandi, to women* and *to Deacons, and both of them* affirm it to be proper to Biſhops. Further yet, *Tertullian* and S. *Hierom* deny a power to Presbyters to do it without Epiſcopal diſpenſation. Now if Presbyters and Deacons have this power only by leave and in certain caſes, then it is more than the women have: only that they are fitter perſons to be intruſted with the deputation; a leſs neceſſity will devolve it upon Presbyters than upon Deacons, and upon *Deacons* than *Lay-men*; and a leſs yet will caſt it upon *Lay-men* than *women*: and this difference is in reſpect of humane order and poſitive conſtitution, but in the nature of the thing according to this doctrine all perſons are equally receptive of it: And therefore to Baptize is no part of the Grace of Orders, no fruit of the holy Ghoſt, but a work which may be done by all, and at ſome times muſt: and if baptiſm may, then it will be hard to keep all the other rites from the common inrodes, and then the whole office will periſh.

Χρὴ τὰ ἁβάπτιστα νήπια ἐὰν εὐσεβῶν τις εἰς τόπον μὴ ὄντων ἱερέων βαπτίσαι· εἰ καὶ βαπτίσει ὁ ἰδιώτης παιδίον ἢ ἀνὴρ ἢ γυνή, μόνον εἰ ὀρθῶς ἐστιν ὁ Χειρισμός, οὐκ ἔστιν ἁμαρτία.

* *Lib. 2. Contr. Epiſt. Parmen. c. 13.*

Hæres. 59.

De bapt. adv. Lucifer.

6. But if Lay-perſons baptizing, though in caſe of neceſſity, *do ſin*, as S. *Auguſtine* ſeems to ſay they do, then it is certain, Chriſt never gave them leave ſo much as by inſinuation; and then neither can the Church give leave; for ſhe can give leave for no man to ſin: and, beſides ſuch a deputation were to no purpoſe; Becauſe no perſon ſhall dare to do it, for evil is not to be done, though for the obtaining the greateſt good: and it will be hard to ſtate the queſtion, ſo that either the child ſhall periſh, or ſome other muſt periſh for it; for he that poſitively ventures upon a ſin for a good end, worſhips God with a ſin, and therefore ſhall be thank'd with a damnation, if he dies before repentance; but if the child ſhall not periſh in ſuch caſe of not being baptized, then why ſhould any man break the rule of inſtitution, and if he ſhall periſh without being baptized, then God hath affixed the ſalvation of the child upon the condition of another mans ſin.

7. And indeed the pretence of caſes of neceſſity may do much towards the excuſing an irregularity in an exterior rite, though of divine inſtitution, τὸ δ' ἀνάγκης μ' λέγειν ὅσον ζυγόν. But it will not eaſily be proved that God hath made any ſuch neceſſities: it is certain that for perſons having the uſe of reaſon God hath provided a remedy that no lay-perſon ſhould have need to Baptize a Catechumen; for his *votum* or deſire of baptiſm ſhall ſerve his turn. And it will be unimaginable that God hath made no proviſion for Infants, and yet put it upon them in many caſes with equal neceſſity, which without breach of a divine inſtitution cannot be ſupplied.

Eurip.

8. If a Lay-perſon ſhall baptize, whether or no ſhall the perſon baptized receive benefit, or will any more but the outward act be done? for that the Lay-perſon ſhall convey *rem Sacramenti*, or be the miniſter of ſacramental grace, is no where revealed in Scripture, and is againſt the Analogy of the Goſpel; for the *verbum reconciliationis, all the whole miniſtery of reconciliation* is intruſted to the Prieſt, *Nobis*, (ſaith S. *Paul*) *to us who are Embaſſadors.* And what difference is there, if caſes of neceſſity be pretended in the defect of other miniſteries, but that they alſo may be invaded? and caſes of neceſſity may by other men alſo be numbred in the other ſacrament: and they have done ſo; and I know who ſaid that no man muſt conſecrate the Sacrament of the Lords Supper but he that is lawfully called, *except there be a caſe of neceſſity*; and that there may be a caſe of neceſſity for the bleſſed Sacrament, there needs no other teſtimony than the *Nicene* Council; which calls the Sacrament in the article of death, ἀναγκαιότατον ἐφόδιον, *viaticum*, the moſt neceſſary proviſion for our journey: and if a Lay-perſon Abſolves, there is as much promiſe of the validity of the one as the other, unleſs it be ſaid, that there may be abſolute neceſſity of Baptiſm, but not ſo of Abſolution; which the maintainers of the other opinion are

De captivit. Babyl. c. de ordine, & in l. de inſtituendis miniſtris ad Senatum Pragenſem, in l. de miſſâ abrogandâ, in l. de notis Eccleſiæ.

not apt to profeſs. And therefore S. *Auguſtine* did not know whether baptiſm adminiſtred by a lay-perſon be to be repeated or no; *Neſcio an piè quiſquam dixerit*, he knew not; neither do I. But *Simon* of *Theſſalonica* is confident, οὐδεὶς βαπτίζει εἰ μὴ χειροτονίαν ἔχει, *No man Baptizes but he that is in holy orders.* The baptiſm is null: I cannot ſay ſo; nor can I ſay, ἔγω δεχέσθω, *Let it be received.* Only I offer this to conſideration; if a Deacon can do no miniſterial act with effect, but a lay perſon may do the ſame with effect upon the perſon ſuſcipient, What is that ſupernatural grace and inherent and indeleble character which a Deacon hath received in his ordination? If a Deacon can do no ſupernatural act which were void and null, if done by him that is not a Deacon, he hath no character, no ſpiritual inherent power: and that he is made the ordinary miniſter of it, is for order ſake: but he that can do the ſame thing, hath the ſame power and ability. By this ground a Lay-perſon and a Deacon are not diſtinguiſhed by any inherent character, and therefore they who underſtand the ſpiritual powers and effects of ordination in the ſence and expreſſion of an inherent and indeleble character, will find ſome difficulty in allowing the effect of a lay-baptiſm.

9. But I conſider that the inſtances of Scripture brought for the lawfulneſs of lay-adminiſtration, if they had no particular exception, yet are impertinent to this queſtion; for it is not with us pretended in any caſe to be lawful, but in extreme neceſſity: And therefore, Saint *Peters* deputing the brethren who came with him to *Cornelius* to baptize his family, is nothing to our purpoſe, and beſt anſwers it ſelf: for either they were of the Clergy, who came with them; or elſe lay-perſons may baptize by the right of an ordinary deputation, without a caſe of neceſſity; for here none: Saint *Peter* might have done it himſelf.

10. And as for *Ananias*, he was one of the Seventy two: and if that be nothing, yet he was called to that miniſtration about *Paul*, as *Paul* himſelf was to the Apoſtleſhip, even by an immediate vocation and miſſion from Chriſt himſelf. And if this anſwer were not ſufficient (as it is moſt certainly) the argument would preſs further than is intended: for *Ananias* tells him, he was ſent to him that *he might lay his hands on him that he might receive the holy Ghoſt*: and to do that was more than *Philip* could do; though he was a Deacon, and in as great a neceſſity, as this was: And yet beſides all this, this was not a caſe of neceſſity, unleſs there was never a Presbyter or Deacon in all *Damaſcus*, or that God durſt not truſt any of them with *Paul*, but only *Ananias*, or that *Paul* could not ſtay longer without Baptiſm, as many thouſand converts did in deſcending ages.

11. And for the other conjecture it is not conſiderable at all: for the Apoſtles might take three or four days time to Baptize the three thouſand: there was no hurt done if they had ſtayed a week: the text inſinuates nothing to the contrary; *The ſame day about three thouſand were added to the Church*; then they *were added to the Church*, that is, *by vertue and efficacy of that Sermon*, who it may be, conſidered ſome-while of S. *Peters* diſcourſe, and gave up their names upon mature deliberation and poſitive conviction. But it is not ſaid, *they were baptized the ſame day*; and yet it was not impoſſible for the twelve Apoſtles to do it in one day, if they had thought it reaſonable.

12. For my own particular, I wiſh we would make no more neceſſities than God made, but that we leave the adminiſtration of the Sacraments to the manner of the firſt inſtitution, and the Clerical offices be kept within their cancels, that no Lay-hand may pretend a reaſon to uſurp the ſacred Miniſtery: and ſince there can be no neceſſity for unbaptized perſons of years of diſcretion, becauſe their deſire may ſupply them, it were well alſo if our charity would find ſome other way alſo, to underſtand Gods mercy towards infants; for certainly, he is moſt merciful and full of pity to them alſo: and if there be no neglect of any of his own appointed miniſteries, ſo as he hath appointed them, methinks it were but reaſonable to truſt his goodneſs with the infants in other caſes: for it cannot but be a jealouſie and a ſuſpicion of God, a not daring to truſt him, and an unreaſonable proceeding beſide, that we will rather venture to diſpenſe with divine inſtitution, than think that God will; or that we ſhould pretend more care of Children than God hath: when we will break an inſtitution, and the rule of an ordinary Miniſtery of Gods appointing, rather than caſt them upon God, as if God loved this ceremony better than he loved the child; for ſo it muſt be, if the child periſhed for want of it: and yet ſtill methinks according to ſuch doctrine, there was little or no care taken for infants; for when God had appointed a miniſtery, and fixed it with certain rules and a proper deputation,

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in reaſon (knowing in all things elſe how merciful God is, and full of goodneſs) we ſhould have expected that God ſhould have given expreſs leave to have gone beſides the firſt circumſtances of the Sacrament, if he had intended we might or ſhould: and that he ſhould have told us ſo too rather than by leaving them faſt tyed without any expreſs caſes of exception, or marks of difference, permit men to diſpute and ſtand unreſolved between a caſe of Duty and a point of Charity: for although God will have mercy rather than ſacrifice, yet when both are commanded, God takes order they ſhall never croſs each other, and ſacrifice is to be preferred before mercy, when the Sacrifice is in the commandment, and the Mercy is not: as it is in the preſent queſtion. And if it were otherwiſe in this caſe, yet becauſe God loves mercy ſo well, Why ſhould we not think, that God himſelf will ſhew this mercy to this Infant, when he hath not expreſſed his pleaſure that we ſhould do it? We cannot be more merciful than He is.

13. The Church of *England* hath determined nothing in this particular, that I know of; only when in the firſt Liturgy of King *Edward* the Sixth, a Rubrick was inſerted permitting Midwives to baptize in caſes of extreme danger, it was left out in the ſecond Liturgies, which is at leaſt an argument ſhe intended to leave the queſtion undetermined; if at leaſt that omiſſion of the clauſe, was not alſo a rejection of the Article: Only this *Epiphanius* objects againſt the *Marcionites*, and *Tertullian* againſt the *Gnoſticks*, that they did permit women to baptize: I cannot ſay but they made it an ordinary imployment, and a thing beſides the caſe of neceſſity: I know not whether they did or no. But if they be permitted, it is conſiderable whither the example may drive: *Petulans mulier quæ uſurpavit docere, an non utique & tingendi jus ſibi pariet?* that I may turn *Tertullians* Theſis into an Interrogative. *The women uſurp the office of teaching, if alſo they may be permitted to baptize*, they may in time arrogate and invade other miniſteries; or if they do not, by reaſon of the natural and political incapacity of their perſons, yet others may upon the ſame ſtock: for neceſſity conſiſts not in a Mathematical point, but hath latitude which may be expounded to inconvenience; and that I ſay truth and fear reaſonably, I need no other teſtimony than the *Greek* Church, for amongſt them a [μὴ παρόντος ἱερέως] the abſence of the Prieſt is neceſſity enough for a woman to baptize; for ſo ſays * *Gabriel Philadelphienſis. In the abſence of a Prieſt, a Chriſtian Laick may baptize, whether it be man or woman*, either may do it; and whether that be not only of danger in the ſequel, but in it ſelf a very diſſolution of all diſcipline, I leave it to the Church of *England* to determine as for her own particular, that at leaſt the Sacrament be left intirely to clerical diſpenſation according to divine commandment.

De præſcript. hæreſ. 42.

Tertullian de baptiſmo.

* *Tractat. de ſacramento cap. de baptiſmo,* μὴ παρόντος ἱερέως δύναται βαπτίζειν καὶ λαϊκὸς χειροτονὴ ἦ, ἄντε γυνὴ ἦ, ἄντε ἄῤῥην.

14. One thing I offer to conſideration; that ſince the keys of the Kingdom of Heaven be moſt notoriouſly and ſignally uſed in Baptiſm, in which the Kingdom of Heaven, the Goſpel and all its promiſes, is opened to all Believers, and though as certainly yet leſs principally *in reconciling penitents*, and admitting them to the communion of the faithful; it may be of ill conſequence, to let them be uſurped by hands to whom they were not conſigned. Certain it is, S. *Peter* uſed his Keys, and opened the Kingdom of Heaven firſt, when he ſaid *Repent and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt.* However as to the main queſtion, we have not only the univerſal Doctrine of Chriſtendom, but alſo expreſs authority and commiſſion in Scripture, ſending out Apoſtles and Apoſtolical men, perſons of choice and ſpecial deſignation *to baptize all Nations*, and to entertain them into the ſervices and inſtitution of the holy Jeſus.

Acts 2. 38.

SECT. V.

I Shall inſtance but once more, but it is in the moſt ſolemn, ſacred and divineſt myſtery in our Religion; that in which the Clergy in their appointed miniſtery do διακονῦντες μεσιτεύειν, *ſtand between God and the people*, and do fulfil a ſpecial, and incomprehenſible miniſtery, which *the Angels themſelves do look into* with admiration, to which the people if they come without fear, cannot come without ſin; and this

of ſo ſacred and reſerved myſteriouſneſs, that but few have dared to offer at with unconſecrated hands: ſome have. But the *Euchariſt* is the fulneſs of all the myſteriouſneſs of our Religion; and the Clergy, when they officiate here, are moſt truly in the phraſe of Saint *Paul*, *Diſpenſatores myſteriorum Dei*, diſpenſers of the great myſteries of the Kingdom. For (to uſe the words of Saint *Cyprian*) *Jeſus Chriſt is our high Prieſt, and himſelf become our Sacrifice which he finiſhed upon the Croſs in a real performance, and now in his office of Mediatorſhip makes interceſſion for us by a perpetual exhibition of himſelf, of his own perſon in Heaven, which is a continual actually repreſented argument to move God to mercy to all that believe in, and obey the Holy Jeſus.*

1 Cor. 4. 1. Ad Cæcil. Ep. 63. *Si Jeſus Chriſtus dominus & Deus noſter ipſe eſt ſummus ſacerdos Dei Patris, & ſacrificium Patri ſeipſum primus obtulit, & hoc fieri in ſui commemorationem præcepit; utique ille ſacerdos vice Chriſti verè fungitur, qui id quod Chriſtus fecit, imitatur: & ſacrificium verum & plenum tunc offert in Eccleſia Deo Patri, ſi incipiat offerre ſecundum quod ipſum Chriſtum videat obtuliſſe.*

2. Now Chriſt did alſo eſtabliſh a number of ſelect perſons, to be Miniſters of this great Sacrifice, finiſhed upon the Croſs; that they alſo ſhould exhibit and repreſent to God (in the manner which their Lord appointed them) this Sacrifice, commemorating *the action* and *ſuffering* of the great Prieſt; and *by way of prayers* and impetration, offering up that action in behalf of the people, ἐπὶ τὸ ἄνω θυσιαστήριον ἀναπέμψας τὰς θυσίας, (as *Gregory Nazianzen* expreſſes it) ſending up Sacrifices to be laid upon the Altar in Heaven, that the Church might be truly united unto Chriſt their Head, and, in the way of their miniſtery, may do what he does in Heaven; for he exhibits the *ſacrifice*, that is, *himſelf*, actually and preſentially in Heaven: the Prieſt on earth commemorates the ſame, and by his prayers repreſents it to God in behalf of the whole Catholick Church; preſentially too, by another and more myſterious way of preſence; but both Chriſt in Heaven, and his Miniſters on earth do actuate that Sacrifice, and apply it to its purpoſed deſign by praying to God in the vertue and merit of that Sacrifice; *Chriſt himſelf*, in a high and glorious manner; *the Miniſters* of his Prieſthood (as it becomes Miniſters) humbly, ſacramentally, and according to the energy of humane advocation and interceſſion; This is the ſum and great myſteriouſneſs of Chriſtianity, and is now to be proved.

Orat. 11.

3. This is expreſly deſcribed in Scripture; that part concerning Chriſt is the Doctrine of S. *Paul*, who diſputes largely concerning Chriſt's Prieſthood; affirming *that Chriſt is a Prieſt for ever*; he hath therefore *an unchangeable Prieſthood*, becauſe *he continueth for ever*, and *he lives for ever to make interceſſion for us*; this he does as Prieſt, and therefore it muſt be by offering a Sacrifice, [*for every high Prieſt is ordained to offer Gifts and Sacrifices*] and therefore *it is neceſſary he alſo have ſomething to offer*, as long as he is a Prieſt, that is, *for ever*, till the conſummation of all things; ſince therefore he hath nothing new to offer, and ſomething he muſt continually offer, it is evident, he offers himſelf as the medium of advocation, and the inſtance and argument of a prevailing interceſſion; and this he calls *a more excellent Miniſtery*] and by it, *Jeſus is a Miniſter of the Sanctuary, and of the true Tabernacle*, that is, He, as our high Prieſt officiates in Heaven, in the great office of a Mediator, in the merit and power of his Death and Reſurrection. Now what Chriſt does always in a proper and moſt glorious manner, the Miniſters of the Goſpel alſo do in theirs: commemorating the Sacrifice upon the Croſs, *giving thanks*, and celebrating a perpetual Euchariſt for it, and *by declaring the death of Chriſt*, and praying to God in the vertue of it, for all the Members of the Church, and all perſons capable; it is *in genere orationis* a Sacrifice, and an inſtrument of propitiation, as all holy prayers are in their ſeveral proportions.

Heb. 7. 23, &c. And 8. ver. 2, 3, &c.

4. And this was by a precept of Chriſt; *Hoc facite, Do this in remembrance of me.* Now this precept is but twice reported of in the new Teſtament, though the inſtitution of the Sacrament be four times. And it is done with admirable myſtery; to diſtinguiſh the ſeveral intereſts, and operations which concern ſeveral ſorts of Chriſtians in their diſtinct capacities: S. *Paul* thus repreſents it; [*Take eat------This do in remembrance of me*] plainly referring this precept to all that are to eat and drink the Symbols: for they alſo do in their manner *enunciate*, declare, or repreſent the Lords death till he come. And Saint *Paul* proſecutes it with inſtructions particular to the κοινωνοῦντες *to them that do communicate*, as appears in the ſucceeding cautions againſt *unworthy manducation*, and for due preparation to its reception. But *S. Luke* reports it plainly to another purpoſe, [*and he took bread, and gave thanks, and brake it, and gave it unto them, ſaying: This is my body which is given for you; Hoc facite, This*] *do in remembrance of me:* [This] cannot but relate to *accepit, gratias egit,*

egit, fregit, diſtribuit: Hoc facite. Here was no manducation expreſſed, and therefore *Hoc facite* concerns the Apoſtles in the capacity of Miniſters; not as *receivers*, but as *Conſecrators* and *givers*; and if the inſtitution had been repreſented in one ſcheme without this myſterious diſtinction, and provident ſeparation of imployment, we had been eternally in a cloud, and have needed a new light to guide us; but now the Spirit of God hath done it in the very firſt fountains of Scripture.

5. And this being the great myſtery of Chriſtianity, and the only remanent Expreſs of Chriſts ſacrifice on earth, it is moſt conſonant to the Analogy of the myſtery, that this commemorative Sacrifice be preſented by perſons as ſeparate, and diſtinct in their miniſtery, as the Sacrifice it ſelf is *from* and *above* the other parts of our Religion.

6. Thus alſo the Church of God hath for ever underſtood it without any variety of ſence or doubtfulneſs of diſtinguiſhing opinions. It was the great excellency and ſecret myſtery of the Religion, to conſecrate and offer the holy Symbols and Sacraments: I ſhall tranſcribe a paſſage out of *Juſtin Martyr* giving the account of it to *Antoninus Pius* in his Oration to him; and it will ſerve inſtead of many; for it tells the Religion of the Chriſtians in this myſtery, and gives a full account of all the Ceremony. Παυσάμενοι τῶν εὐχῶν ἔπειτα προσφέρεται τῷ προεστῶτι τῶν ἀδελφῶν ἄρτος καὶ ποτήριον ὕδατος καὶ κράματος, &c. *Vide etiam Juſtin. in Apol. 2.* "When the prayers are done, then is brought to the Preſident "of the Brethren [the Prieſt] the Bread, and the Chalice of Wine mingled with Wa- "ter; which being received, he gives praiſe and glory to the father of all things, and "preſents them in the name of the Son and the Holy Spirit, and largely gives thanks, "that he hath been pleaſed to give us theſe gifts: and when he hath finiſhed the "prayers and thankſgiving, all the people that is preſent, with a joyful acclamation, "ſay *Amen*. Which when it is done by the Preſidents and people, thoſe which a- "mongſt us are called *Deacons* and Miniſters, diſtribute to every one that is preſent, "that they may partake of him, in whom the thanks were preſented, the Euchariſt, "Bread, Wine, and Water; and may bear it to the abſent. Moreover this nouriſh- "ment is by us called the Euchariſt, which it is lawful for none to partake, but to "him who believes our Doctrine true, and is waſhed in the Laver for the remiſſion "of ſins, and regeneration, and that lives ſo as Chriſt delivered. For we do not take "it as common bread and common drink; but as by the Word of God Jeſus Chriſt the "Saviour of the world was made fleſh, and for our ſalvation ſake, had fleſh and "bloud: after the ſame manner alſo we are taught that this nouriſhment, in which "*by the prayers of his word*, which is from him the food in which thanks are given, or "the conſecrated food by which our fleſh and bloud by mutation or change are "nouriſhed, is the fleſh and bloud of the incarnate Jeſus. For the Apoſtles in their "Commentaries which they wrote, which are called the Goſpels, ſo delivered, as "Jeſus commanded. For when he had given thanks and taken Bread, he ſaid, Do this "in remembrance of me; This is my body; And likewiſe taking the Chalice, and "having given thanks, he ſaid, [This is my bloud] and that he gave it to them alone.] This one Teſtimony I reckon as ſufficient: who pleaſe to ſee more, may obſerve the tradition full, teſtified and intire, in (*a*) *Ignatius*, (*b*) *Clemens Romanus*, or whoever wrote the Apoſtolical Conſtitutions in his name, (*c*) *Tertullian*, (*d*) S. *Cyprian*, (*e*) S. *Athanaſius*, (*f*) *Epiphanius*, (*g*) S. *Baſil*, (*h*) S. *Chryſoſtom* (almoſt every where,) (*i*) S. *Hierom*, (*k*) S. *Auguſtine*; and indeed we cannot look in vain, into any of the old Writers: The ſum of whoſe doctrine in this particular, I ſhall repreſent in the words of the moſt ancient of them, *S. Ignatius*, ſaying, that *he is worſe than an Infidel that offers to officiate about the holy Altar, unleſs he be a Biſhop or a Prieſt.*

(a) *Epiſt. ad Trallian.* (b) *Lib. 1. c. 31. & lib. 8. c. ult.* (c) *De præſcript.* (d) *Lib. 1. Ep. 2 & 9. & l. 3. Epiſt. 15.* (e) *Apol. 2. cum de Ichriâ ratione reddit eum calice ſacro uti non potuiſſe.* (f) *Hæreſ. 79.* (g) *Lib. 2. de bapt. c. 8.* (h) *Lib. 3. & 6. de ſacerd. Homil. 51. & 83. in Matth. & hom. 6. ad pop. Antioch.* (i) *Contr. Lucifer. & Ep. 1. ad Helidor. & 85. ad Evagrium & ad Hedito. 150. 9. 2.* (k) *Lib. 20. de Civ. c. 10.*

7. And certainly, he could upon no pretence have challenged the Appellative of *Chriſtian*, who had dared either himſelf to invade the holy Rites within the chancels, or had denyed the power of celebrating this dreadful myſtery to belong only to ſacerdotal miniſtration. For either it is ſaid to be but common Bread and Wine, and then, if that were true, indeed any body may miniſter it; but then they that ſay ſo, are *blaſphemous, they count the bloud of the Lord* τὸ αἷμα τῆς διαθήκης, (as S. *Paul* calls it, in imitation of the words of inſtitution) *the bloud* of the Covenant, or *New Teſtament, a prophane or common thing*; *they diſcern not the Lord's body*; they know not Hcb. 10. 29.

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that *the Bread that is broken is the communication of Chriſt's body*: But if it be a holy, ſeparate, or divine and myſterious thing, who can make it (miniſterially, I mean) and conſecrate or ſublime it from common and ordinary Bread, but a conſecrate, ſeparate, and ſublimed perſon? It is to be done either by a natural power, or by a ſupernatural. A natural cannot hallow a thing in order to God; and they only have a ſupernatural, who have derived it from God, in order to this miniſtration; who can ſhew that they are taken up into the lot of that Deaconſhip, which is the type and repreſentment of that excellent miniſtery of *the true Tabernacle* where Jeſus himſelf does the ſame thing, in a higher and more excellent manner.

8. This is the great ſecret of the Kingdom, to which in the Primitive Church, many who yet had given up their names to Chriſt by deſignation, or ſolemnity were not admitted ſo much as to the participation; as the *Catechumeni*, the *Audientes*, the *Pœnitentes*, *Neophytes*, and *Children*: and the miniſtery of it was not only reſerved for ſacred perſons, but alſo performed with ſo much myſterious ſecrecy, that many were not permitted ſo much as to ſee. This is that Rite, in which the Prieſt intercedes for, and bleſſes the people; offering in their behalf, not only their prayers, but applying the ſacrifice of Chriſt to their prayers, and repreſenting them with glorious advantages, and titles of acceptation, which becauſe it was ſo excellent, celeſtial, ſacred, myſtical and ſupernatural, it raiſed up the perſons too; that the *miniſterial Prieſthood* in the Church, might according to the nature of all great imployments, paſs an excellency and a value upon the Miniſters.

9. And therefore according to the natural Reaſon of Religion. and the devotion of all the world, the Chriſtians, becauſe they had the greateſt reaſon ſo to do, did honour their Clergy with the greateſt veneration and eſteem. It is without a Metaphor,
1. Pet. 2. 9. *regale Sacerdotium*, a royal Prieſthood, ſo S. *Peter*; which although it be ſpoken in general of the Chriſtian Church, and, in an improper large ſence, is verified of the
Exod. 19. 3. people; yet it is ſo to be expounded, as that parallel place of the Books of *Moſes*, from whence the expreſſion is borrowed, *Ye ſhall be a Kingdom of Prieſts, and an holy Nation*; which plainly by the ſence and Analogy of the Moſaick Law, ſignifies a Nation bleſſed by God with Rites and Ceremonies of a ſeparate Religion; *a Kingdom*, in which Prieſts are appointed by God, *a Kingdom*, in which nothing is more honourable than the *Prieſthood*; for it is certain, the Nation was famous in all the world, for an honourable Prieſthood; and yet the people were not Prieſts in any ſence, but of a violent Metaphor. And therefore the Chriſtian Miniſtery having greater priviledges, and being honoured with attrectation of the body and bloud of Chriſt, and offices ſerving *to a better Covenant*, may with greater argument be accounted excellent, honourable and royal; and all the Churches be called *a royal Prieſthood*, the denomination being given to the whole, from the moſt excellent part; becauſe they all together make one body under Chriſt the head, the medium of the union being the *Prieſts*, the collectors of the Church, and inſtrument of adunation; and *reddendo ſingula ſingulis*, dividing to each his portion of the expreſſion; the people is *a peculiar people*, the Clergy *a holy Prieſthood*: and all in conjunction, and for ſeveral excellencies *a choſen Nation*: ſo that βασίλειον ἱεράτευμα is the ſame with βασιλείας ἱεράτευμα, *the Prieſthood of the Kingdom*, that is, *the miniſtery of the Goſpel*: for in the new Teſtament, *the Kingdom*] ſignifies *the Goſpel*: and βασίλειος is the ſame with εὐαγγελικὸς *Kingly*, is of, or *belonging to the Goſpel*: for therefore it is obſervable, it is not βασιλικὸν but βασίλειον ἱεράτευμα, not well rendred by the vulgar Latin *regale ſacerdotium*; as if *Kingly* were the Appellative or Epithete of this Prieſthood; it is *regium*, a Prieſthood appertaining to *the Kingdom* of the Goſpel; and the Prieſt being enumerated diſtinctly from the people, *the Prieſts of the Kingdom*, and the *people of the Kingdom*, are all *holy and choſen*; but in their ſeveral manner: the Prieſts of the Kingdom, *thoſe*, the people of the Kingdom, *theſe*; to bring or deſign a ſpiritual Sacrifice, *the Prieſt* to offer it; or *all together* to *ſacrifice*; the Prieſt by his proper Miniſtery, the people by their aſſent, conjunction and aſſiſtance, choſen to ſerve God, not only in their own forms, but under the miniſtration of an honourable Prieſthood.

10. And in all the deſcent of Chriſtian Religion it was indeed honourable, ἡ μὲν ἱερωσύνη τελεῖται ὅπη τῆς γῆς, τάξιν δὲ ἐπουρανίων ἔχει ταγμάτων, ſaith Saint *Chryſoſtom*, *the Chri-*
Lib. 3. de ſacer. *ſtian Prieſthood does its miniſtery and is perfected on earth, but hath the beauty, order,*
Apud Euſeb. *and excellency of the heavenly hoſts*: ſo that I ſhall not need to take notice of the *Lami-*
hiſt. lib. 5. c. 25. *na aurea* which *Polycrates* reports S. *John* to have worn in token of his *royal Prieſthood*,
De ſcript. in *a Wreath of Gold*; (ſo alſo did Saint *James* Biſhop of *Jeruſalem*, as Saint *Hierom*
Jacob. Hæreſ. *78.*

and

and *Epiphanius* report) nor the exemption of the Clergy from Tribute, their authority with the people, their great donatives and titles of ſecular advantage, theſe were accidental to the Miniſtery, and relyed upon the favour of Princes, and devotion of the people; and if they had been more, yet are leſs than the honours God had beſtowed upon it; for certainly, there is not a greater degree of power in the world, than *to remit and retain ſins, and to conſecrate the Sacramental ſymbols* into the myſteriouſneſs of *Chriſt's body and bloud*; nor a greater honour, than that God in Heaven ſhould ratifie what the Prieſt does on earth; and ſhould admit him to handle the Sacrifice of the world, and to preſent the ſame which in Heaven is preſented by the eternal Jeſus.

Ω θυσίας πέμπονλες ἀναιμάκτους ἱερῆες,
Ω ψυχῶν ταμίαι μεγακύδεες, ὦ μεγάλοιο
Γλάσμα θεῦ χείρεσιν ἐν ὑμετέρῃσι φέροντες.

So *Gregory Nazianzen* deſcribes the honour and myſteriouſneſs of the Prieſt's power: *They miniſter the ſpiritual and unbloudy ſacrifice, they are honourable Guardians of ſouls, they bear the work of God in their hands.* And S. *Hierom* ſpeaking of theſe words of S. *Paul, I am ordained a Preacher and an Apoſtle*: *Quod Paulus ait, [Apoſtolus Jeſu Chriſti] tale mihi videtur quaſi dixiſſet, Præfectus prætorio Auguſti Cæſaris, Magiſter exercitus Tiberii Imperatoris.* And a little after, *Grandem inter Chriſtianos ſibi vindicans dignitatem, Apoſtolorum ſe Chriſti titulo prænotavit, ut ex ipſa lecturos nominis authoritate deterreret, indicans omnes qui Chriſto crederent, debere eſſe ſibi ſubjectos.* And therefore S. *Chryſoſtome* ſays, it is the trick of Hereticks, not to give to Biſhops titles of their eminency and honour, which God hath vouchſafed them: *Ut Diabolus ita etiam quilibet facit hæreticus vehementiſſimus in tempore perſecutionis, loquens cum Pontifice, nec eum vocat Pontificem, nec Archiepiſcopum, nec Religioſiſſimum, nec ſanctum, ſed quid? Reverentia tua &c. nomina illi adducit communia, ejus negans authoritatem: Diabolus hoc tunc fecit in Deo:* It is καθαρτικὴ τάξις and διακριτικὴ, A ſeparating and purifying order of men, ſo *Dionyſius* calls it: but *Nazianzen* ſpeaks greater and more glorious words yet, and yet what is no more than a ſober truth: for he calls the Prieſt τὸν μετ' ἀγγέλων ὑπσόμψιον, καὶ μετ' ἀρχαγγέλων δοξάζοντα, καὶ ὅτι τὸ ἄνω θυσιαστήριον ἀναπέμψαντα τὰς θυσίας καὶ Χριστῷ συνιερεύσαντα, καὶ τὸ μεῖζον εἰπεῖν, θεὸν ἐσόμψιον, καὶ θεοποιήσαντα· *He ſtands with Angels, and is magnified with Archangels; he ſends Sacrifices to a celeſtial Altar, and is conſecrated in the Prieſthood of Chriſt, a divine perſon, and an inſtrument of making others ſo too.* I ſhall add no more as to this particular. The expreſs precepts of God in Scripture are written in great characters, there is a *double honour* to be given to the Eccleſiaſtical Rulers. *Rulers that* alſo *labour in the word and doctrine:* There is obedience due to them, *obedience in all things*, and *eſtimation*, and *love*, ὑπὲρ ἐκ περισσοῦ, *very abundantly; eſteem ſuch very highly for their works ſake; a communicating to them in all good things*; and their offices are deſcribed to be great, ſeparate, buſie, eminent and profitable, they are *Rulers, Preſidents, ſet over us in the Lord, taking care for us, labouring in doctrine, ſpiritual perſons, reſtorers of them that were overtaken in a fault, curates of ſouls, ſuch as muſt give an account for them, the ſalt, the light of the world, ſhepherds*; and much more, ſignifying work, and rule, and care, and honour. But next to the words of Scripture, there can no more be ſaid concerning the honour of the Sacred Order of the Clergy, than is ſaid by Saint *Chryſoſtome* in his books *De ſacerdotio*, and Saint *Ambroſe*, *De dignitate ſacerdotali*; and no greater thing can be ſuppoſed communicated to men than to be *the Miniſters of God*, in the great conveyances of grace, and *inſtruments of God* in the pardon of ſins, in the conſecration of Chriſts Body and Bloud, in the guidance and conduct of ſouls. And this was the ſtile of the Church, calling Biſhops and Prieſts according to their reſpective capacity, *Stewards of the grace of God, leaders of the blind, a light of them that ſit in darkneſs, inſtructors of the ignorant, teachers of babes, ſtars in the world, amongſt whom ye ſhine as lights in the world,* and that is Scripture too; *ſtars in Chriſt's* right hand, lights ſet upon the candleſticks: And now ſuppoſing theſe premiſſes, if Chriſtendome had not paid proportionable eſteem to them, they had neither known how to value Religion, or the myſteries of Chriſtianity. But that all Chriſtendom ever did pay the greateſt reverence to the Clergy and Religious veneration, is a certain argument that in Chriſtian Religion the diſtinction of the Clergy from the Laity, is ſuppoſed as a *præcognitum*, a principle of the inſtitution. I end this with the words of the ſeventh General Council:

1 Tim. 1. 3.

Orat. 1.

1 Tim. 5. 17. Heb. 13. 17. 2 Cor. 2. 9. 1 Theſ. 5. 12. Gal. 6. 1.

προεστῶτες, ἡγούμψιοι, νουθετοῦντες, προϊσταμψιοι ἡμῶν, ἄνδρες πνευματικοὶ, καταρτίζοντες ψυχὰς ἐν ἀπεφθέγματι, λόγον ἀποδιδόντες.

Οἰκονόμοι ἀρχιερατικῆς χάριτος, ὁδηγοὶ τυφλῶν, φῶς τῶν ἐν σκότει, παιδευτὰς ἀφρόνων, διδασκάλους νηπίων, φωστῆρες ἐν κόσμῳ.

Can. 14. ὅτι τάξις ἐμπολιτεύεται ἐν ἱερωσύνῃ καὶ πάσαν ἀειδηλονότι, ὅτι τὸ ἐν ἀκριβείᾳ διατηρεῖν τὰς τῆς ἱερωσύνης ἐγχειρήσεις θεῷ ἐστιν εὐάρεστον.

Council: *It is manifeſt to all the world, that in the Prieſthood, there is order and diſtinction; and to obſerve the Ordinations and Elections of the Prieſthood with ſtrictneſs and ſeverity, is well pleaſing to God.*

SECT. VI.

AS ſoon as God began to conſtitute a Church, and fix the Prieſthood, which before was very ambulatory, and diſpenſed into all Families, but ever officiated by the *Major domo*, God gives the power, and deſigns the perſon. And therefore *Moſes* conſecrated *Aaron, agitatus à Deo conſecrationis Principe*, ſaith *Dionyſius*, *Moſes* performed the external rites of deſignation, but God was the conſecrator, τὴν ἱερατικὴν τελείωσιν ἱεραρχικῶς ἐτελεσιούργησε ὑπὸ τελετάρχῃ θεῷ. *Moſes appointed Aaron to the Prieſthood, and gave him the Order, but it was only as the Miniſter and Deputy of God, under God the chief conſecrator. And no man taketh upon him this honour, but he that was called of God as was Aaron*, ſaith S. *Paul*. For in every Prieſthood, God deſigned and appointed the Miniſtery, and collates a power, or makes the perſon gracious: either gives him a ſpiritual ability of doing ſomething which others have not, or if he be only imployed in praying and preſenting Sacrifices of Beaſts for the people; yet that ſuch a perſon ſhould be admitted to a nearer addreſs, and in behalf of the people, muſt depend upon God's acceptation, and therefore upon divine conſtitution: for there can be no reaſon given in the nature of the thing, why God will accept the intermediation of one man for many, or why this man, more than another, who poſſibly hath no natural or acquired excellency beyond many of the people, except what God himſelf makes, after the conſtitution of the perſon. If a ſpiritual power be neceſſary to the miniſtration, it is certain, none can give it but the fountain and the principle of the Spirits emanation. Or if the graciouſneſs and aptneſs of the perſon be required, that alſo being *arbitrary*, *preternatural* and *choſen*, muſt derive from the Divine election: for God cannot be preſcribed unto by us, whom he ſhall hear, and whom he ſhall entertain in a more immediate addreſs, and freer entercourſe.

Eccleſ. Hierarch.

Dionyſ. ibid.

2. And this is divinely taught us by the example of the high Prieſt himſelf: who, becauſe he derived all power from his Father, and all his graciouſneſs and favour, in the Office of *Prieſt* and *Mediator*, was alſo perſonally choſen and ſent, and took not the *honour* but as it deſcended on him from God, that the *honour* and the *power*, the *ability*, and the *miniſtery*, might derive from the ſame fountain. *Chriſt did not glorifie himſelf to become high Prieſt.* Honour may be deſerved by our ſelves, but always comes from others: and becauſe no greater *honour than to be ordained for men in things pertaining to God*, every man muſt ſay as our bleſſed High Prieſt ſaid of himſelf: *If I honour my ſelf, my honour is nothing: it is God that honoureth me*: For Chriſt being the fountain of Evangelical Miniſtery, is the meaſure of our diſpenſations, and the Rule of Eccleſiaſtical Oeconomy: and therefore we muſt not arrogate any power from our ſelves, or from a leſs authority than our Lord and Maſter did: and this is true and neceſſary in the Goſpel, rather than in any Miniſtery or Prieſthood that ever was, becauſe of the collation of ſo many excellent and ſupernatural abilities which derive from Chriſt upon his Miniſters, in order to the work of the Goſpel.

Heb. 5. 5.

3. And the Apoſtles underſtood their duty in this particular, as in all things elſe; for when they had received all this power from above, they were careful to conſign the truth, that although it be ἀνθρωπίνη τάξις, it is θεῖα χάρις, *a divine grace in a humane miniſtery*, and that although ἀπὸ ἀνθρώπων καθίσταται, yet ἐξ ἑαυτῷ τις τὴν τιμὴν λαμβάνει, that is, *He that is ordained by men*, yet *receives his power from God*; not at all *by himſelf*; *and from no man* as from the fountain of his power: And this, I ſay, the Apoſtles were careful to conſign in the firſt inſtance of Ordination in the caſe of *Matthias*, *Thou Lord, ſhew which of theſe two, thou haſt choſen*: God was the Elector, and they the Miniſters; and this being at the firſt beginning of Chriſtianity, in the very firſt deſignation of an Eccleſiaſtical perſon, was of ſufficient influence into the Religion for ever after; and taught us to derive all clerical power from God; and therefore by ſuch means and Miniſteries which himſelf hath appointed, but in no hand to be invaded, or ſurpriſed in the entrance, or polluted in the execution.

Εὐχολ.

Heb. 5.

Acts 1. 24.

This

This deſcended in the ſucceſſion of the Churches Doctrine for ever. *Receive the Holy Ghoſt,* ſaid Chriſt to his Apoſtles, when he enabled them with *Prieſtly power*; and S. *Paul* to the Biſhops of *Aſia* ſaid, *The Holy Ghoſt hath made you Biſhops or Overſeers; becauſe no mortal man, no Angel, or Archangel, nor any other created power, but the Holy Ghoſt alone hath conſtituted this Order,* ſaith S. *Chryſoſtome.* And this very thing, beſides the matter of fact, and the plain donation of the power by our bleſſed Saviour, is intimated by the words of Chriſt other-where; *Pray ye therefore the Lord of the Vineyard, that he will ſend Labourers into his Harveſt.* Now his miſſion is not only a deſigning of the perſons, but enabling them with power; becauſe he never commands a work, but he gives abilities to its performance: and therefore ſtill in every deſignation of the perſon, by whatſoever miniſtery it be done, either that miniſtery is by God conſtituted to be the ordinary means of conveying the abilities, or elſe God himſelf miniſters the grace immediately. It muſt of neceſſity come from him ſome way or other. 4.

Chryſoſt. lib. 3. de ſacerdot. Quippe non mortalis quiſpiam, non Angelus, non Archangelus, non alia quævis creata potentia, ſed ipſe Paracletus ordinem ejuſmodi diſpoſuit.

Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον
Ἄνωθέν ἐστι--------

Saint *James* hath adopted it into the Family of Evangelical truths; πᾶν δώρημα τέλειον, and therefore πᾶν δώρημα τελειωτικὸν, Every *perfect gift,* and therefore *every perfecting gift,* which in the ſtile of the Church is *the gift of Ordination,* is from above, the gifts of perfecting the perſons of the Hierarchy, and miniſtery Evangelical; which thing is further intimated by Saint *Paul. Now he which ſtabliſheth us with you* [εἰς Χριστον] *in order to Chriſt* [*and Chriſtian Religion*] *is God*; and that his meaning be underſtood concerning the βεβαίωσις Ἀποστολικὴ of eſtabliſhing him in the miniſtery, he adds ὁ χρίσας ἡμᾶς ὁ θεὸς, *and he which anointeth us is God, and hath ſealed us with an earneſt of his Spirit* [*unction*] *and conſignation*] *and eſtabliſhing by the holy Spirit:*] the very ſtile of the Church for Ordination. τοῦτον ὁ πατὴρ ἐσφράγισεν ὁ θεὸς, it was ſaid of Chriſt, *Him hath the Father ſealed,* that is, *ordained him,* the Prieſt and Prophet of the world, and this he plainly ſpoke as their *Apoſtle* and *Preſident in Religion, Not as Lords over your faith, but fellow-workers*; he ſpake of himſelf and *Timothy,* concerning whoſe Miniſtery in order to them, he now gives account: Χρίσας ὁ θεὸς and σφραγισάμενος ὁ θεὸς, *God anoints* the Prieſt, and God *conſigns* him with the holy Ghoſt; that is the *principale quæſitum,* that is the main queſtion. James 1. 17. 2 Cor. 1. 21. Verſ. 22. John 6. 27. Οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν, &c.

And therefore the Author of the Books of Eccleſiaſtical Hierarchy, giving the *rationale* of the Rites of Ordination, ſays that the Prieſt is made ſo δι' ἀνάῤῥησιν by way of proclaiming and publication of the perſon, ſignifying, *That the holy man that conſecrates, is but the proclaimer of the divine election,* but not by any humane power or proper grace does he give the perfect gift and conſecrate the perſon. And * *Nazianzen* ſpeaking of the rites of Ordination hath this expreſſion, with which the Divine grace *is proclaimed:* (And *Billius* renders it ill by *ſuperinvocatur.*) He makes the power of conſecration to be *declarative*; which indeed is a leſſer expreſſion of a fuller power, but it ſignifies as much as the whole comes to; for it muſt mean, God does tranſmit the grace [*at*] or [*by*] or [*in*] the exterior miniſtery, and the Miniſter is [ἐκφαντορικὸς *a declarer*] not by the word of his mouth, diſtinct from the work of his hand: But by the *miniſtery,* he declares the work of God, then wrought in the perſon ſuſcipient. And thus in abſolution the Prieſt declares the act of God pardoning, not that he is a Preacher only of the pardon upon certain conditions, but that he is not *the principal agent*; but by his *miniſtery declares* and miniſters the effect and work of God. And this interpretation is clear in the inſtance of the bleſſed Sacrament, where not only the Prieſt but the people do καταγγέλλειν *declare the Lords death,* not by a Homily, but by vertue of the myſtery which they participate. And in the inſtance of this preſent queſtion, the conſecrator does declare power to deſcend from God upon the perſon to be ordained. 5.

Ὅτι ὁ φιλόθεος ἱερατικὸς ἐκφαντικός ἐστι τῆς θεαρχικῆς ἐκλογῆς, οὐκ αὐτὸς ἰδίᾳ χάριτι τὸν τελειοῦντα ἐπὶ τὴν ἱερὰν ἄγων τελείωσιν. *In Orat. in laudem ſui patris.* Νῦν δὲ κινδυνεύω τὰς δημοσίας ἀρχὰς εὐπαιδοτόκους ὑπολαμβάνειν τῆς ἡμετέρων εἰς τὴν θείαν χάριν ἐπιπομπῆς.

But thus the whole action being but a miniſtery, is a declaration of the effect and grace of *Gods vouchſafing*; and becauſe God does it not immediately, and alſo becauſe ſuch effects are inviſible and ſecret operations, God appointing an external rite and miniſtery, does it, that the private working of the Spirit may become as perceived as it can be, that is, that it may by ſuch rites be declared to all the world what God is doing, and that man cannot do it himſelf; and beſides the reaſonableneſs of the thing, the very words in the preſent allegation do to this very ſence expound themſelves: for ἐκφαντορικός ἐστι, and οὐκ ἰδίᾳ χάριτι, are the ſame thing, and expreſſive 6.

of

of each other; the conſecrator *declares*, that is, he doth not do it by collation of his own grace or power, but the grace of God and power from above.

Epiſt. 45. And this Doctrine we read alſo in S. *Cyprian* towards the end of his Epiſtle to *Cornelius*; *ut Dominus qui Sacerdotes ſibi in Eccleſia ſua eligere & conſtituere dignatur, electos quoque & conſtitutos ſua voluntate atque opitulatione tueatur*: It is a good prayer of Ordination, [that the Lord who vouchſafes to chuſe and conſecrate Prieſts in his Church, would alſo be pleaſed by his aid and grace to defend them whom he hath ſo choſen and appointed] *Homo manum imponit, & Deus largitur gratiam*: *Sacerdos imponit ſupplicem dextram, Deus benedicit potenti dextra*, ſaith Saint *Ambroſe*, Man impoſes his hand but God gives the grace: the Biſhop lays on his hand of prayer, and God bleſſes with his hand of power. The effect of this diſcourſe is plain; the grace and power that enables men to miniſter in the myſteries of the Goſpel is ſo wholly from God, that whoſoever aſſumes it without Gods warrant, and beſides his way, miniſters with a vain, ſacrilegious, and *ineffective hand*, ſave only that he diſturbs the appointed order, and does himſelf a miſchief.

De dignit. Sacer. c. 5. & in comment. in 1. Tom. c. 2 & in 1 Cor. 12. in illud [Diviſiones gratiarum.

SECT. VII.

1. BY this ordination the perſons ordained are made Miniſters of the Goſpel, Stewards of all its myſteries, the Light, the Salt of the earth, the Shepherd of the flock, Curates of ſouls; theſe are their offices, or their appellatives (which you pleaſe:) for the clerical ordination is no other but a *ſanctification* of the perſon *in both ſences*; that is, 1. A ſeparation of him to do certain myſterious actions of religion: which is that ſanctification by which *Jeremy*, and S. *John* the Baptiſt were ſanctified from their mothers wombs. 2. It is alſo a ſanctification of the perſon, by the increaſing or giving reſpectively to the capacity of the ſuſcipient, ſuch graces as make the perſon meet to ſpeak to God, to pray for the people, to handle the myſteries, and to have influence upon the cure.

2. The firſt ſanctification of a deſignation of the perſon; which muſt of neceſſity be ſome way or other by *God*: becauſe it is a nearer approach to him, a miniſtery of his graces, which without his appointment, a man *muſt not, cannot* any more do, than a meſſenger can carry pardon to a condemned perſon, which his Prince never ſent. But this ſeparation of the perſon, is not only a naming of the man, (for ſo far the ſeparation of the perſon may be previous to the ordination: for ſo it was in the ordinations of *Matthias*, and the ſeven Deacons; The Apoſtles ἔϛησαν δύο *they appointed two*, before God choſe by lot; and the whole Church choſe the ſeven Deacons before the Apoſtles impoſed hands;) but the ſeparation, or this firſt ſanctification of the perſon, is a giving him a power to do ſuch offices, which God hath appointed to be done *to him* and *for the people*, which we may clearly ſee and underſtand in the inſtance of *Job* and his friends: For when God would be intreated in behalf of *Eliphaz* and his companions, he gave order that *Job* ſhould make the addreſs; *Go to my ſervant, he ſhall pray for you and him will I accept*; this ſeparation of a perſon for the offices of advocation, is the ſame thing which I mean by *this firſt ſanctification*; God did it, and gave him a power and authority to go to him, and put him into a place of truſt and favour about him, and made him a Miniſter of the Sacrifice, which is a power and eminency above the perſons for whom he was to ſacrifice, and a power or grace from God to be in nearneſs to him. This I ſuppoſe to be the great argument for the neceſſity of ſeparating a certain order of men for Eccleſiaſtical miniſteries: And it relies upon theſe propoſitions. 1. All power of ordination deſcends from God, and he it is who ſanctifies and ſeparates the perſon. 2. The Prieſt by God is ſeparate to be the gracious perſon to ſtand between him and the people. 3. He ſpeaks the word of God, and returns the prayers and duty of the people, and conveys the bleſſings of God, by his prayer, and by his miniſtery. So that although every Chriſtian muſt pray and may be heard, yet there is a ſolemn perſon appointed to pray in publick: and though Gods Spirit is given to all that ask it, and the promiſes of the Goſpel are verified to all that obey the Goſpel of Jeſus, yet God hath appointed Sacraments and Solemnities, by which the promiſes and bleſſings are miniſtred more ſolemnly, and to greater effects.

Job 42. 8.

effects. All the ordinary devotions the people may do alone; the *ſolemn ritual* and *publick*, the appointed Miniſter only muſt do. And if any man ſhall ſay, becauſe the Prieſt's miniſtery is by prayer, every man can do it, and ſo, no need of him; by the ſame reaſon he may ſay alſo that the Sacraments are unneceſſary, becauſe the ſame effect which they produce, is alſo in ſome degree the reward of a private piety and devotion. But the particulars are to be further proved and explicated as they need.

Now what for illuſtration of this Article I have brought from the inſtance of *Job*, is true in the Miniſters of the Goſpel, with the ſuperaddition of many degrees of eminency. But ſtill *in the ſame kind*, for the power God hath given is indeed *myſtical*; but it is not like a power operating by way of natural or proper operation; it is not *vis* but *facultas*, not an *inherent quality* that iſſues out actions by way of direct emanation, like natural or acquired habits, but it is a grace or favour done to the perſon, and a qualification of him *in genere politico*, he receives a politick, publick, and ſolemn capacity, to intervene between God and the people; and although it were granted that the people could do the external work, or the action of Church miniſteries, yet they are actions to no purpoſe; they want the life and all the excellency, unleſs they be done by ſuch perſons whom God hath called to it, and by ſome means of his own hath expreſſed his purpoſe to accept them in ſuch miniſtrations. 3.

And this explication will eaſily be verified in all the particulars of the Prieſts Power, becauſe all the miniſteries of the Goſpel are *in genere orationis* (unleſs we except *preaching*, in which God ſpeaks by his ſervants to the people) the Miniſter by his office is an *Interceſſor with God*, and the word uſed in Scripture for the Prieſts *officiating* ſignifies his praying [λειτουργούντων ἢ αὐτῶν] *as they were miniſtring or doing their Liturgy*, the work of their ſupplications and interceſſion; and therefore the Apoſtles poſitively included all their whole miniſtery in theſe two: [*but we will give our ſelves to the word of God, and to prayer*;] the prayer of conſecration, the prayer of abſolution, the prayer of impoſition of hands: they had nothing elſe to do but *pray and preach*. And for this reaſon it was, that the Apoſtles in a ſence neareſt to the letter, did verifie the precept of our Bleſſed Saviour; Pray *continually*, that is, in all the offices, acts, parts and miniſteries of *a daily Liturgy*. 4.

This is not to leſſen the power, but to underſtand it: for the Prieſts miniſtery is certainly the inſtrument of conveying all the bleſſings of the people, which are annexed to the ordinary adminiſtration of the Spirit. But when all the office of Chriſts Prieſthood in Heaven is called *interceſſion for us*, and himſelf makes the ſacrifice of the Croſs, effectual to the ſalvation and graces of his Church, by his prayer, ſince we are Miniſters of the ſame Prieſthood, can there be a greater glory than to have our miniſtery like to that of Jeſus? not operating by vertue of a certain number of ſyllables, but by a holy, ſolemn, determined and religious prayer, in the ſeveral manners and inſtances of interceſſion: according to the analogy of all the religions in the world, whoſe moſt ſolemn myſtery, was their moſt ſolemn prayer: I mean it in the matter of ſacrificing; which alſo is true in the moſt myſterious ſolemnity of Chriſtianity in the holy Sacrament of the Lords Supper, which is hallowed and lifted up from the common bread and wine by *myſtical prayers* and ſolemn invocations of God. And therefore *S. Dionyſius* calls the forms of Conſecration τελεστικὰς ἐπικλήσεις, *prayers of Conſecration*, and *S. Cyril* in his third myſtagogique Catechiſm ſays the ſame. *The Euchariſtical bread* [*after the invocation of the Holy Ghoſt*] *is not any longer common bread, but the body of Chriſt*. 5.

Cap. ult. de Eccleſ. Hier. ὁ ἄρτος ὁ εὐχαριστίας μετὰ τὴν ἐπίκλησιν τῆς ἁγίας πνεύματος, οὐκέτι ἄρτος λιτὸς, ἀλλὰ σῶμα Χριστοῦ.

For although it be neceſſary that the words which in the Latin Church have been for a long time called *the words of Conſecration* (which indeed are more properly the words of Inſtitution) ſhould be repeated in every conſecration, becauſe the whole action is not completed according to Chriſts pattern, nor the death of Chriſt ſo ſolemnly enunciated without them, yet even thoſe words alſo are part of a myſtical prayer; and therefore as they are not only intended there ἐν εἴδει διηγήσεως, by way of hiſtory or narration (as *Cabaſil.* miſtakes;) ſo alſo in the moſt ancient Liturgies, they were not only read διηγηματικῶς, or as a mere narrative, but alſo with the form of an addreſs, or invocation: *Fiat hic panis corpus Chriſti, & fiat hoc vinum ſanguis Chriſti*, Let this bread be made the body of Chriſt, *&c.* So it is in *S. James* his Liturgy, *S. Clements*, *S. Marks*, and the Greek Doctors: And in the very recitation of the words of inſtitution, the people ever uſed to anſwer [Amen] which intimates it to have been a conſecration *in genere orationis*, called by *S. Paul benediction*, or the bread of bleſſing, and therefore *S. Auſtin* expounding thoſe words of *S. Paul* [*Let prayers and ſupplications and interceſſions and giving of thanks be made*] 6.

Im. Expoſit. Liturg.

Epiſt. 59. q. 1.

ſaith, *Eligo in his verbis hoc intelligere, quod omnis vel pæne omnis frequentat eccleſia, ut* [precationes] *accipiamus dictas quas fecimus in celebratione ſacramentorum antequam illud quod eſt in Domini mensâ accipiat benedici:* [orationes] *cum benedicitur, & ad diſtribuendum comminuitur quam totam orationem pæne omnis eccleſia Dominicâ oratione concludit.* The words and form of conſecration he calls by the name of [*orationes*] ſupplications; the prayers before the conſecration [*preces,*] and all the whole action [*oratio:*] and this is according to the ſtile and practice, and ſence of the whole Church or very near the whole. And *S. Baſil* ſaith, that there is more neceſſary to conſecration than the words recited by the Apoſtles and by the Evangeliſts. * "The words of Invocation in the ſhewing the "bread of the Euchariſt, and the cup of bleſſing, Who of all "the Saints have left to us? For we are not content with thoſe "which the Apoſtle and the Evangeliſts mention: *but before "and after,* we ſay other words having great power towards "the myſtery, ἐκ τῆς ἀγράφου διδασκαλίας παραλαβόντες, which "we have received by tradition. Theſe words ſet down in Scripture they retained as a part of the myſtery co-operating to the ſolemnity, manifeſting the ſignification of the rite, the glory of the change, the operation of the Spirit, the death of Chriſt, and the memory of the ſacrifice: but this great work which all Chriſtians knew to be done by the Holy Ghoſt, the Prieſt did obtain by prayer and ſolemn invocation: according to the ſaying of *Proclus* of *C. P.* ſpeaking of the tradition of certain prayers uſed in the myſteries, and indited by the Apoſtles (as it was ſaid,) but eſpecially in *S. James* his Liturgy: *By theſe prayers* (ſaith he) *they expected the coming of the holy Ghoſt, that his divine preſence might make the bread and the wine mixt with water to become the body and bloud of our bleſſed Saviour.*

* Cap. 27. de Spi. S. Τὰ τῆς ἐπικλήσεως ῥήματα ὅτι τῇ ἀναδείξει τοῦ ἄρτου τῆς εὐχαριστίας, καὶ τοῦ ποτηρίου τῆς εὐλογίας τίς ἡμῶν ἁγίων ἡμῖν καταλέλοιπεν; οὐ γὰρ τούτοις ἀρκούμεθα, ὧν ὁ Ἀπόστολος, ἢ τὸ εὐαγγέλιον ἐμνημόνευσε, ἀλλὰ καὶ προλέγομεν καὶ ἐπιλέγομεν ἕτερα ὡς μεγάλην ἔχοντα πρὸς τὸ μυστήριον τὴν ἰσχύν.

7. Τὴν δι' εὐχῆς εὐχαριστηθεῖσαν τροφήν. (b) *Apol. 2. pro Chriſtianis li. 8. contra Celſ.* προσαγομένους ἄρτους ἐπὶ θεοῦ σῶμα γενομένους διὰ τῆς ἐνεργούσης ἁγίου τι. *Matth. 15.* (c) *Lib. 3. de Tri. cap. 4.* (d) *Quis patiatur ut menſarum & viduarum miniſter ſupra eos ſe tumidus efferat, ad quorum preces, Chriſti corpus ſanguiſque conficitur?* (e) *Lib. 4. de fide, cap. 14.* ὁ τῆς προθέσεως ἄρτος, οἶνός τε καὶ ὕδωρ διὰ τῆς ἐπικλήσεως καὶ ὁμοιώσεως τῆς ἁγίας πνεύματος ἀοράτως μεταποιοῦνται εἰς τὸ σῶμα τοῦ Χριστοῦ, καὶ τὸ αἷμα. *Vide Optat. Milevit. lib. 6. contra Parmenian.*

And *S. Juſtin Martyr* very often calls the Euchariſt, *food made Sacramental and Euchariſtical by prayer*: and Origen, (b) *We eat the bread holy, and made the body of Chriſt by prayer*: *Verbo Dei & per obſecrationem ſanctificatus, bread ſanctified by the word of God, and by prayer, viz.* the prayer of conſecration: *Prece myſtica* is *S. Auſtin's* expreſſion of it: (c) *Corpus Chriſti & ſanguinem dicimus illud tantum, quod ex fructibus terræ acceptum, & prece myſtica conſecratum ritè ſumimus.* That only we call the body and bloud of Chriſt which we receive of the fruits of the Earth, and *being conſecrated by the myſtical prayer,* we take according to the rite. And *S. Hierom* chides the inſolency of ſome Deacons towards Prieſts upon this ground. (d) *Who can ſuffer that the miniſters of widdows and tables ſhould advance themſelves above thoſe* [at whoſe prayers] *the body and bloud of Chriſt are exhibited or made preſential?* I add only the words of *Damaſcen.* (e) *The bread and wine are changed into the body and bloud of Chriſt ſupernaturally by invocation, and coming of the Holy Ghoſt.*

8. Now whether this conſecration by prayer, did mean to reduce the words of inſtitution to the ſence and ſignification of a prayer, or that they mean, the conſecration was made by the other prayers annexed to the narrative of the inſtitution according to the ſeveral ſences of the Greek and Latin Church, yet ſtill the miniſtery of the Prieſt, whether in the words of conſecration, or in the annexed prayers, is ſtill by way of prayer. Nay further yet, the whole myſtery it ſelf is operative in the way of prayer, ſaith *Caſſander,* in behalf of the School and of all the *Roman* Church; and indeed *S. Ambroſe,* and others of the Fathers, in behalf of the Church Catholick. *Nunc Chriſtus offertur, ſed offertur quaſi homo, quaſi recipiens paſſionem, & offert ſeipſum quaſi Sacerdos ut peccata noſtra dimittat hic in imagine* [*ibi in veritate, ubi apud Patrem quaſi advocatus intervenit.*] So that what the Prieſt does here, being an imitation of what Chriſt does in Heaven, is by the ſacrifice of a ſolemn prayer, and by the repreſenting the action and paſſion of Chriſt, which is effectual in the way of prayer, and by the exhibiting it to God by a ſolemn prayer, and advocation, in imitation *of,* and union *with* Chriſt. All the whole office is an office of interceſſion, as it paſſes from the Prieſt to God, and from the people to God; And then for that great myſteriouſneſs, which is the ſacramental change, which is that which paſſes from God unto the people by the Prieſt, that alſo is obtained and effected by way of prayer.

S. Cyprian lib. 2. ult. Euſebius Emiſſen. Serm. 5. de Paſcat.

De Iteratione in conſultat.

9. For ſince the holy Ghoſt is the conſecrator, either he is called down by the force of a certain number of ſyllables, which that he will verifie, himſelf hath no where deſcribed;

deſcribed; and that he means not to do it, he hath fairly intimated, in ſetting down the Inſtitution in words of great vicinity *to expreſs the ſence of the myſtery*, but yet of ſo much difference and variety, as will ſhew, this great change is not wrought by ſuch certain and determined words, [The bloud of the New Teſtament] ſo it is in *S. Matthew* and *S. Mark*, [The New Teſtament in my bloud] ſo *S. Paul* and *S. Luke*, *My body which is broken*, *My body which is given*, *&c.* and to think otherwiſe, is ſo near the Gentile Rites, and the myſteries of *Zoroaſtes*, and the ſecret operations of the *Enthei*, and Heathen Prieſts, that unleſs God had declared expreſly ſuch a power to be affixed to the recitation of ſuch certain words, it is not with too much forwardneſs to be ſuppoſed true in the ſpirituality of the Goſpel.

10. But if the ſpirit deſcends not by the force of ſyllables, it follows He is called down by the prayers of the Church, preſented by the Prieſts, which indeed is much to the honour of God and of Religion, an endearment of our duty, is according to the analogy of the Goſpel, and a proper action or part of ſpiritual ſacrifice, that great excellency of Evangelical Religion.

11. For what can be more apt and reaſonable to bring any great bleſſing from God than prayer, which acknowledges him the fountain of bleſſing, and yet puts us into a capacity of receiving it by way of moral prediſpoſition, that holy graces may deſcend into holy veſſels, by holy miniſteries, and conveyances; and none are more fit for the employment than prayers, whereby we *bleſs God*, *and bleſs the ſymbols*, and ask that God may *bleſs us*, and by which every thing is ſanctified, *viz. by the word of God and Prayer*, that is, by God's benediction and our impetration; according to the uſe of the word in the ſaying of our bleſſed Saviour, *Man lives* [*by every word*] *that proceeds out of the mouth of God*: that is, by God's bleſſing; to which, *prayer* is to be joyned, that we may co-operate with God in a way moſt likely to prevail with him; and they are excellent words which * *Caſſander* hath ſaid to the purpoſe; *Some Apoſtolical Churches from the beginning uſed ſuch ſolemn prayers to the celebration of the myſteries; and Chriſt himſelf, beſide that he recited the words (of Inſtitution) he bleſſed the Symbols before, and after ſung an Eccleſiaſtical hymn.* And therefore the Greek Churches which have with more ſeverity kept the firſt and moſt ancient forms of conſecration, than the Latin Church, affirm that the Conſecration is made by ſolemn invocation alone, and the very recitation of the words ſpoken in the body of a prayer are uſed for argument to move God to hallow the gifts, and as an expreſſion and determination of the deſire. And this, ‖ *Gabriel* of *Philadelphia* obſerves out of an Apoſtolical Liturgy, *The words of our Lord* [προηγιασμένως] *antecedently, and by way of inſtitution, and incentive are the form, together with the words which the Prieſt afterwards recites according as it is ſet down in the divine Liturgy.* It is ſuppoſed he means the Liturgy reported to be made by *S. James*, which is of the moſt ancient uſe in the Greek Church, and all Liturgies in the world in their ſeveral Canons of communion, do now, and did for ever, mingle ſolemn prayers together with recitation of Chriſt's words; The Church of *England* does moſt religiouſly obſerve it according to the cuſtom and ſence of the primitive Liturgies; who always did believe the conſecration not to be a natural effect, and change, finiſhed in any one inſtant, but a divine alteration conſequent to the whole miniſtery: that is, the ſolemn prayer and invocation.

* *De iteratione. Atque hinc adeò credo Apoſtolicas ipſas jam inde ab initio Eccleſias aliquas, hujuſmodi preces ad myſteriorum celebrationem adhibuiſſe; imò Chriſtum ipſum non ſolâ verborum recitatione, ſed etiam eulogiâ ante ipſam myſteriorum confectionem, & poſtea hymno uſum fuiſſe manifeſtum eſt.*

‖ Τὸ δὲ θεοηγασμένως μὴν τὰ κυριακὰ λόγια σωτήρια ἔχον, καὶ τὰ ὑπὸ τῆς ἱερέως ἐρεξῆς λεγόμενα ῥήματα, καθάπερ ἐν τῇ θείᾳ φέρει ἡ λειτουργία.

Now if this great miniſtery be by way of ſolemn prayer, it will eaſier be granted that ſo the other are. For abſolution and reconciliation of penitents I need ſay no more, but the queſtion of *S. Auſtin*, *Quid eſt aliud Manûs Impoſitio, quàm oratio ſuper hominem?* And the Prieſtly abſolution is called by *S. Leo*, *Sacerdotum ſupplicationes*, *The prayers of Prieſts*; and in the old *Ordo Romanus*, and in the Pontifical, the forms of reconciliation were [*Deus te abſolvat*] the Lord pardon thee, *&c.* But whatſoever the forms were (for they may be *optative*, or *indicative*, or *declarative*,) the caſe is not altered as to this queſtion: for whatever the act of the Prieſt be, whether it be the act of a Judge, or of an Embaſſador, or a Counſellor, or a Phyſician, or all this; the bleſſing which he miniſters, is by way of a ſolemn prayer, according to the exigence of the preſent Rite: and the form of words doth not alter the caſe; for *Ego benedico*, *& Deus benedicat*] is the ſame, and was no more when God commanded the Prieſt in expreſs terms *to bleſs the people*; only the Church of late, chuſes *the indicative form*, to ſignifie, that ſuch a perſon is by authority and proper deſignation appointed the ordinary miniſter of benediction. For in the ſence of the Church and Scripture, none can give bleſſing but a Superior, and yet every perſon may ſay in charity, *God bleſs you*; He may not be properly ſaid to *bleſs*, *for the greater is not bleſſed*

12. *Lib. 3. de bapt. contr. Donat. cap. 16. Epiſt. 92.*

of the leſſer by *S. Paul*'s Rule; the Prieſt may bleſs, or the Father may, and yet their benediction, (ſave that it ſignifies the authority, and ſolemn deputation of the perſon to ſuch an ordinary Miniſtery) ſignifies but the ſame thing; that is, it operates by way of prayer; but is therefore prevalent and more effectual, becauſe it is by perſons appointed by God. And ſo it is in Abſolution, for he that miniſters the pardon, being the perſon that paſſes the act of God to the penitent, and the act of the penitent to God; all that manner that the Prieſt interpoſes *for the penitent* to God is by way of prayer, and by the mediation of interceſſion; for there is none elſe in this imaginable; and the other of paſſing *God's act upon the penitent* is by way of interpretation and enunciation, as an Embaſſador, and *by the word of his miniſtery*; *In perſona Chriſti condonavi, I pardon in the perſon of Chriſt*, ſaith *S. Paul*: in the firſt, he is ἱερεὺς ὁπικαλέων, εὐχόμενος, μεσιτεύων, εὐχαριστήσας; in the ſecond he is ὑποφήτης ἐκφαντορικός; in both, a miniſter of divine benediction to the people, *the anointing from above* deſcends upon *Aaron*'s *beard*, and ſo by degrees to the ſkirts of the people; and yet in thoſe things which the Prieſt or the Prophet does but *ſignifie* by divine appointment he is ſaid to do the thing, which he only ſignifies and makes publick as a Miniſter of God: thus God ſent *Jeremy*, *He ſet him over the Nations to root out, and* Jer. 1. 10. *to pull down, and to deſtroy, to throw down, and to build, and to plant*; and yet in all this, his miniſtery was nothing but Prophetical: and he that converts a ſinner is ſaid to *ſave him*, and to *hide a multitude of ſins*; that is, he is inſtrumental to it and miniſters in the imployment; ſo that here alſo, *Verbum eſt oratio*, the word of God and prayer do tranſact both the parts of this office. And I underſtand, though not the degree and excellency, yet the truth of this manner of operation in the inſtance of *Iſaac* bleſſing *Jacob*, which in the ſeveral parts was expreſſed in all forms, *indicative*, *optative*, *enunciative*; and yet there is no queſtion but it was intended to do *Jacob* benefit by way of impetration; ſo that although the Church may expreſs the acts of her miniſtery in what form ſhe pleaſe, and with deſign to make ſignification of another Article, yet the manner of procuring bleſſings and graces for the people is by a miniſtery of interpellation and prayer, we having no other way of addreſs or return to God but by Petition and Euchariſt.

13. 17. I ſhall not need to inſtance any more. *S. Auſtin* ſumms up all the Eccleſiaſtical miniſteries in an expreſſion fully to this purpoſe; *Si ergo ad hoc valet quod dictum eſt in Evangelio, Deus peccatorem non audit, aut, Per peccatorem ſacramenta non celebrentur, Quomodo exaudit ------ deprecantem vel ſuper aquam baptiſmi, vel ſuper oleum, vel ſuper Euchariſtiam, vel ſuper capita eorum ſuper quibus manus imponitur?* with *S. Auſtin*, praying over the Symbols of every Sacrament, and Sacramental, is all one with celebrating the myſtery. And therefore in the office of Conſecration in the *Greek* Church, this power paſſes upon the perſon ordained, *That he may be worthy to ask things of thee for the ſalvation of the people*, that is, to celebrate the Sacraments, and Rites, *and that thou wilt hear him:* which fully expreſſes the ſence of the preſent diſcourſe, that the firſt part of that grace of the holy Spirit which conſecrates the Prieſt, the firſt part of his ſanctification, is a ſeparation of the perſon to the power of interceſſion for the people, and a miniſterial mediation, by the miniſtration of ſuch rites and ſolemn invocations which God hath appointed or deſigned.

Lib. 3 1. de bapt. contr. Donat. c. 10.

Εὐχολ. in conſecra. Epiſc. Εἰς τὸ ἄξιον γένεσθαι τῶν αἰτεῖν αὐτὸν τὰ πρὸς σωτηρίαν τοῦ λαοῦ καὶ ἱκανὸν σεαυτόν.

14. And now this ſanctification which is ſo evident in Scripture, tradition and reaſon, taken from proportion and analogy to Religion, is ſo far from making the power of the holy man leſs than is ſuppoſed, that it ſhews the greatneſs of it by a true repreſentment; and preſerves the ſacredneſs of it ſo within its own cancels, that it will be the greateſt ſacriledge in the world to invade it; for, whoever will boldly enter within this veil, *niſi qui vocatur ſicut Aaron*, unleſs he be ſanctified as is the Prieſt, who is συνιερεύσας τῷ Χριστῷ, as *Nazianzen* calls him, a Miniſter co-operating with Chriſt, he does without leave call himſelf *a man of God, a Mediator between God and the people under Chriſt*, he boldly thruſts himſelf into the participation of that glorious mediation which Chriſt officiates in Heaven; all which things as they are great honours to the perſon, rightly called to ſuch vicinity and endearments with God, ſo they depend wholly upon divine dignation of the grace and vocation of the perſon.

15. 2. Now for the other part of ſpiritual emanation or deſcent of graces in ſanctification of the Clergy, that is in order to the performance of the other, ὅπως ὁ φιλάνθρωπος θεὸς ἡμῶν ἄσπιλον καὶ ἀμώμητον αὐτῷ τὴν ἱερωσύνην χαρίσηται, that's the ſence of it, *that God who is the lover of ſouls may grant a pure and unblameable Prieſthood*; and certainly they who are honoured with ſo great a grace as to be called to officiate in holy and uſeful Miniſteries have need alſo of other graces to make them perſons holy

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in habit and diſpoſition, as well as holy in Calling, and therefore God hath ſent his Spirit to furniſh his Emiſſaries with excellencies proportionable to their need and the uſefulneſs of the Church. At the beginning of Chriſtianity, God gave gifts extraordinary, as boldneſs of ſpirit, fearleſs courage, freedom of diſcourſe, excellent underſtanding, diſcerning of ſpirits, deep judgment, innocence and prudence of deportment, the gift of tongues; theſe were ſo neceſſary at the inſtitution of the Chriſtian Church, that if we had not had teſtimony of the matter of fact, the reaſonableneſs of the thing would prove the actual diſpenſation of the Spirit; becauſe God never fails in neceſſaries: But afterward, when all the extraordinary needs were ſerved, the extraordinary ſtock was ſpent, and God retracted thoſe iſſues into their fountains, and then the graces that were neceſſary for the well diſcharging the ἐπίκλησις μεσιτείας, *the Prieſtly function*, were ſuch as make the perſon of more benefit to the people, not only by being exemplary to them, but gracious and loved by God: and thoſe are ſpiritual graces of ſanctification.

And therefore Ordination is a collation of holy graces of ſanctification; of a more excellent Faith, of fervent Charity, of Providence and paternal care: Gifts which now deſcend not by way of miracle, as upon the Apoſtles, are to be acquired by humane induſtry, by ſtudy and good letters, and therefore are preſuppoſed in the perſon to be ordained: to which purpoſe the Church now examines the abilities of the man, before ſhe lays on hands: and therefore the Church does not ſuppoſe that the Spirit in Ordination deſcends in gifts, and in the infuſion of habits, and perfect abilities, though then alſo, it is reaſonable to believe that God will aſſiſt the pious and careful endeavours of holy Prieſts, and bleſs them with ſpecial aids and co-operation: becauſe a more extraordinary ability is needful for perſons ſo deſigned. But the proper and great aid which the Spirit of Ordination gives, is ſuch inſtances of aſſiſtance which make the perſon more holy. 16.

And this is ſo certainly true, that even when the Apoſtle had ordained *Timothy* to be Biſhop of *Epheſus*, he calls upon him to *ſtir up the gift of God, which was in him by the putting on of his hands*, and that gift is a *Roſary of graces*; what graces they are, he enumerates in the following words: *God hath not given us the ſpirit of Fear, but of Power, of Love,* καὶ σωφρονισμοῦ, *and of a modeſt and ſober mind* (and theſe words are made part of the form of collating the Epiſcopal order in the Church of *England.*) Here is all that deſcends from the Spirit in Ordination, δύναμις, *Power*, that is, to officiate and intercede with God in the parts of miniſtery: and the reſt are ſuch as imply duty, ſuch as make him fit to be a Ruler in paternal and ſweet government, *Modeſty*, *Sobriety*, *Love*; And therefore in the forms of Ordination of the *Greek* Church (which are therefore highly to be valued, becauſe they are moſt ancient, have ſuffered the leaſt change, and been polluted with fewer intereſts) the myſtical prayer of Ordination names graces in order to holineſs. *We pray thee that the grace of the ever holy Spirit may deſcend upon him,* * *Fill him full of all faith and love and power and ſanctification by the illumination of thy holy and life-giving Spirit*: and the reaſon why theſe things are deſir'd, and given, is in order to the right performing his holy offices, ‖ *That he may be worthy to ſtand without blame at thy Altar, to preach the Goſpel of thy Kingdom, to miniſter the words of thy truth, to bring to Thee gifts, and ſpiritual Sacrifices, to renew the people with the Laver of Regeneration.* 17.

* Πλήρωσον πίστως πίστεως καὶ ἀγάπης καὶ δυνάμεως καὶ ἁγιασμοῦ τὴν ἐπιφοίτησιν τοῦ ἁγίου ζωοποιοῦ σου πνεύματος.

‖ Ἵνα γένηται ἄξιος ἀμέμπτως τῆς διακονίας σου, κηρύσσειν τὸ εὐαγγέλιον τῆς βασιλείας σου, ἱεροργεῖν τὸν λόγον τῆς ἀληθείας σου, προσφέρειν σοι δῶρα καὶ θυσίας πνευματικὰς, ἀνακαινίζειν τὸν λαόν σου διὰ τοῦ λουτροῦ τῆς παλιγγενεσίας.

And therefore * *S. Cyril* ſays that Chriſt's ſaying, Receive ye the Holy Ghoſt, ſignifies grace given by Chriſt to the Apoſtles, whereby they were ſanctified: that by the holy Ghoſt they might be abſolved from their ſins, ſaith ‖ *Haymo*; and * *S. Auſtin* ſays, that many perſons that were ſnatched violently to be made Prieſts or Biſhops, who had in their former purpoſes determined to marry and live a ſecular life, have in their Ordination received the gift of continency. And therefore there was reaſon for the greatneſs of the ſolemnities uſed in all ages in ſeparation of Prieſts from the world, inſomuch that whatſoever was uſed in any ſort of ſanctification of ſolemn benediction by *Moſes*'s law, all that was uſed in Conſecration of the Prieſt, who was to receive the greateſt meaſure of ſanctification. *Eadem item vis etiam Sacerdotem, auguſtum & honorandum facit, novitate benedictionis à communitate vulgi ſegregatum. Cum enim herè unus è plebe eſſet, repente redditur præceptor, præſes, Doctor pietatis, myſteriorum latentium Præſul, &c. Inviſibili quadam vi, ac gratia inviſibilem animam in melius transformatam gerens*, that is, improved in all ſpiritual graces; 18.

* *Gratiam Apoſtolis à Chriſto collatam, qua ſanctificarentur: ut per ſpiritum Sanctum à propriis peccatis abſolverentur. Lib. 12. in Jo. cap. 56.*

‖ *Homil. in 8va. Paſchæ.*

* *Lib. 2. cap. ult. de adulter. conjug.*

* *Soz. lib. 7. cap. 10.*

which is highly expressed by * *Martyrius* who said to *Nectarius*; *Tu, ô beate, recens baptizatus & purificatus, & mox insuper sacerdotio auctus es; utraque autem hæc peccatorum expiatoria esse Deus constituit*: which are not to be expounded as if Ordination did confer the first grace, which in the Schools is understood only to be expiatorious; but the increment of grace, and sanctification; and that also is remissive of sins, which are taken off by parts as the habit decreases; and we grow in God's favour, as our graces multiply or grow.

19. Now that these graces being given in Ordination, are immediate emanations of the holy Spirit, and therefore not to be usurped or pretended to by any man, upon whom the Holy Ghost in Ordination hath not descended, I shall less need to prove, because it is certain upon the former grounds, and will be finished in the following discourses; and it is in the Greek Ordination given as a Reason of the former prayer, ὐ γὰρ ἐν τῇ ἐπιθέσει τῶν ἐμῶν χειρῶν, ἀλλ' ἐν τῇ ἐπισκοπῇ τῶν πλουσίων σου οἰκτιρμῶν δίδοται χάρις τοῖς ἀξίοις σου. [For not in the imposition of my hands, but in the overseeing providence of thy rich mercies, grace is given to them that are worthy.] So that we see, more goes to the fitting of a person for Ecclesiastical Ministeries than is usually supposed; together with the power, a grace is specially collated, and that is not to be taken up and laid down, and pretended to by every bolder person. The thing is sacred, separate, solemn, deliberate, derivative from God, and not of humane provision, or authority, or pretence, or disposition,

SECT. VIII.

1. THE Holy Ghost was the first Consecrator, that is made evident; and the persons first consecrated were the Apostles, who received the several parts of the Priestly order, at several times; the power of consecration of the Eucharist, at the institution of it; the power of remitting and retaining sins in the Octaves of *Easter*; the power of baptizing and preaching, together with universal jurisdiction, immediately before the Ascension, when they were commanded to *go into all the world preaching and baptizing*. This is the whole office of the *Priesthood*; and nothing of this was given in Pentecost when the holy Spirit descended and rested upon all of them; the Apostles, the Brethren, the Women: for then they received those great assistances which enabled them who had been designed for Embassadors to the world, to do their great work: and others of a lower capacity had their proportion, as the effect of the promise of the Father, and a mighty verification of the truth of Christianity.

2. Now all these powers which Christ hath given to his Apostles, were by some means or other to be transmitted to succeeding persons, because the several Ministeries were to abide for ever. All Nations were to be converted, a Church to be gathered and continued, the new Converts to be made Confessors, and consigned with Baptism, sins to be remitted, flocks to be fed and guided, and the Lords death declared, represented, exhibited, and commemorated until his second Coming. And since the powers of doing these offices, are acts of free and gracious concession, emanations of the holy Spirit, and admissions to a vicinity with God, it is not only impudence and sacrilege in the person, falsely to pretend, that is, to belye the Holy Ghost, and thrust into these Offices, but there is an impossibility in the thing, it is null in the very deed doing, to handle these mysteries without some appointment by God; unless he calls and points out the person, either by an extraordinary or by an ordinary Vocation; Of these I must give a particular account.

3. The extraordinary calling was first, that is, the immediate; for the first beginning of a lasting necessity, is extraordinary, and made ordinary in succession, and by continuation of a fixed and determined Ministery. The first of every order hath another manner of constitution, than all the whole succession. The rising of the spring is of greater wonder, and of more extraordinary and latent reason, than the descent of the current; and the derivation of the powers of the Holy Ghost that make the Priestly order, are just like the Creation: the first man was made with God's own hands, and all the rest by God, co-operating with a humane act; and there is never the same necessity as at first, for *God to create man*. The species or kind shall never fail, but be preserved in an ordinary way: And so it is in the designation of the Ministers

niſters of Evangelical Prieſthood; God breathed into the Apoſtles τὸ παναγιον ζωοποιὸν πνεῦμα, *the breath of the life-giving ſpirit*; and that breath was to be continued in a perpetual, univocal production; they who had received, they were alſo to give: and they only could.

4. Grace cannot be conveyed to any man, but either by the fountain, or by the channel: by the Author, or by the Miniſter. God only is the fountain and Author: and he that makes himſelf the Miniſter whom God appointed not, does in effect make himſelf the Author: for he undertakes to diſpoſe of grace which he hath not received, to give God's goods upon his own authority: which he that offers at, without God's warrant, does it only upon his own. And ſo either he is *the Author*, or *an Uſurper*, either the fountain, or a dry cloud, which in effect calls him either *blaſphemous*, or *ſacrilegious*.

5. But the firſt and immediate derivation from the fountain, that only I affirm to be miraculous, and extraordinary: as all beginnings of eſſences and graces of neceſſity muſt: thoſe perſons who receive the firſt iſſues, they only are extraordinarily called: all that ſucceed are called or deſigned by an ordinary vocation, becauſe whatſoever is in the ſucceſſion is but an ordinary neceſſity, to which God hath proportioned an ordinary Miniſtery; and when it may be ſupplied by the common proviſions, to look for an extraordinary calling, is as if a man ſhould expect ſome new man to be created, as *Adam* was; it is to ſuppoſe God will multiply beings and operations without neceſſity. God called at firſt, and if he had not called, man could not have come to him in this nearneſs of a holy Miniſtery; he ſent perſons abroad, and if he had not ſent, they could not have gone; but after that he had appointed by his own deſignation perſons who ſhould be Fathers in Chriſt, he called no more, but left them to call others: He firſt immediately gives the χάρισμα, *the grace*, and leaves this as a *Depoſitum* to the Church, faithfully to be kept till Chriſt's ſecond coming; and this *Depoſitum* is the doctrine and diſcipline of Jeſus: he opens the door, and then left it open, commanding all to come in that way, into the Miniſtery and tuition of the flock, calling all that came in by windows, and poſterns, and oblique ways, *thieves and robbers*. And it is obſervable, that the word *vocation* or *calling* in Scripture, when it is referred to a deſignation of perſons to the Miniſtery, it always ſignifies that which we term, *calling extraordinary*; it always ſignifies, an immediate act of God; which alſo ceaſed when the great neceſſity expired, that is, when the fountain had ſtreamed forth abundantly, and made a current to deſcend without interruption. The purpoſe of this diſcourſe is, that now no man ſhould in theſe days of ordinary Miniſtery, look for an extraordinary calling, nor pretend in order to vainer purpoſes any new neceſſities.

Acts 13. 2. 16. 10.

Heb. 5. 4, 5, 10.

6. They are fancies of a too confident opinion, and over-valuing of our ſelves, when we think the very being of a Church is concerned in our miſtakes; and if all the world be againſt us, we are not aſhamed of our folly, but think truth is failed from among the children of men, and the Church is at a loſs, and the current derived from the firſt emanations is dried up, and then he that is boldeſt to publiſh his follies, is alſo as apt to miſtake his own boldneſs for *a call from God*, as he did at firſt his own vain opinion for a neceſſary truth; and then he is called extraordinarily, and ſo ventures into the ſecrets of the Sanctuary. Firſt, he made a neceſſity more than ever God made, and then himſelf finds a remedy that God never appointed. He that thinks every ſhaking of the Ark is abſolute ruine to it, when peradventure it was but the weakneſs of his own eyes that made him fancy what was not, may alſo think he hears a call from above to ſupport it, which indeed was nothing but a noiſe in his own head: And there is no cure for this, but to cure the man, and ſet his head right. For he that will pretend any thing that is beyond ordinary, as he that will ſay he hath two reaſonable Souls within him, or three Wills, is not to be confuted but by Phyſick, or by the tying him to abjure his folly till he were able to prove it.

7. But God by promiſing that his Church ſhould abide for ever, and that *the gates of Hell ſhould not prevail againſt it*, but that himſelf would be *with her to the end of the world*; hath ſufficiently confuted the vanity of thoſe men, who that they might thruſt themſelves into an office, pretend the diſſolution of the very being of the Church: For if the Church remains in her being, let her corruptions be what they will, the ordinary Prophets have power to reform them; and if they do not, every man hath power to complain, ſo he does it with *peace*, and *modeſty*, and *truth*, and *neceſſity*.

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8. 2. And there is no need of an extraordinary calling to amend ſuch things which are certain, foreſeen events; and ſuch were hereſies and corruption in doctrine and manners, for which God appointed an ordinary Miniſtery to take cognizance and make a remedy; for which himſelf when he had told us, *Hereſies muſt needs be*, yet made no proviſions extraordinary, but left the Church ſufficiently inſtructed by her Rule, and guided by her Paſtors.

9. 3. When Chriſt means to give us a new Law, then he will give us a new Prieſthood, a new Miniſtery: One will not be changed without the other; God now no more comes in a mighty ruſhing wind, but in a ſtill voice, in the gentle Homilies of ordinary Prophets; and now that the Law, by which we are to frame our underſtandings and our actions, is eſtabliſhed, we muſt not expect an Apoſtle to correct every abuſe; for if they will not hear *Moſes* and the Prophets, if one ſhould come from the dead, or an Angel come from Heaven, it is certain they will not be entertained, but till the wonder be over, and the curioſity of news be ſatisfied.

10. *Volkel. lib. 6. cap. 18.* Againſt this, it is pretended that Chriſt promiſed *to be with his Church for ever*, upon condition the Church would do their duty; but they being but a company of men, have power to chuſe, and they may chuſe amiſs; and if all ſhould do ſo, Chriſts promiſes may fail us, though not fail of their intentions; and then in this caſe the Church failing, either there muſt be an extraordinary calling of ſingle perſons, or elſe any man may enter into the ordinary way, which is all one with an extraordinary: for it is extraordinary that common perſons ſhould by neceſſity be drawn into an imployment, which by ordinary vocation, they are not to meddle with.

11. Againſt this we can (thanks be to God for it) pretend the experience of ſixteen Ages; for hitherto it hath ever been in the Chriſtian Churches, that God hath preſerved a holy Clergy in the ſame proportion as he hath preſerved a holy people; never yet were the Clergy all Antichriſtian, in the midſt of Chriſtian Churches; and we have no reaſon to fear it will be ſo now, after ſo long an experience to expound the promiſes of our Lord to the ſence of a perpetual Miniſtery, and a perpetual Church, by the means of Ordinary miniſtrations.

12. *Ibid. cap. 19.* And how ſhall the Church be ſuppoſed to fail, ſince God hath made no proviſions for its reſtitution? For by what means ſhould the Church be renewed, and Chriſtianity reſtored? Not by Scripture; for we have no certainty that the Scriptures which we have this day, are the ſame which the Apoſtles delivered, and ſhall remain ſo for ever; but only 1. The reputation and teſtimony of all Chriſtian Churches, (which alſo muſt tranſmit the ſame by a continual ſucceſſive teſtimony to the following, or elſe they will be of an uncertain faith,) and 2. The confidence of the divine providence and goodneſs, who will not let us want what is fit for us, that without which we cannot attain the end to which in mercy he hath deſigned us. Now the ſame Arguments which we have for the continuation of Scripture, we have for the perpetuity of a Chriſtian Clergy, that is, beſides the ſo long actual ſucceſſion and continuance, we have the goodneſs and unalterable ſweetneſs of the Divine mercies, who will continue ſuch Miniſteries which himſelf hath made the ordinary means of ſalvation; he would not have made them the way to Heaven and of ordinary neceſſity, if he did not mean to preſerve them. Indeed, if the ordinary way ſhould fail, God will ſupply another way to them that do their duty; but then Scripture may as well fail as the ordinary ſucceſſion of the Clergy: they both were intended but as the ordinary miniſteries of ſalvation, and if Scripture be kept for the uſe of the Church, it is more likely the Church will be preſerved in its neceſſary conſtituent parts than the Scripture; becauſe Scripture is preſerved for the Church, it is kept that the Church might not fail. For as for the fancy, that all men being free agents may chuſe amiſs: ſuppoſe that; but then, may they not all conſent to the corruption or deſtroying of Scripture? yea, but God will preſerve them from that, or will over-rule the event: yea, but how do they know that? what revelation have they? yet grant that too, but why then will he not alſo over-rule the event of the matter of univerſal Apoſtaſie? for both of them are matter of choice.

13. But then that all the Clergy ſhould conſent to corrupt Scripture, or to loſe their Faith, is a moſt unreaſonable ſuppoſition; for ſuppoſing there is a natural poſſibility, yet it is morally impoſſible; and we may as well fear that all the men of the world will be vicious upon the ſame reaſon; for if all the Clergy may, then all the People may, and you may as well poiſon the Sea, as poiſon all the Springs; and it is more likely all the Ideots, and the ordinary perſons in the world ſhould be couzened out of

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their Religion, than that all the wiſe men and *Antiſtites*, the *Teachers*, *Doctors*, and *publick Miniſters* of Religion ſhould. And when all men turn Mariners, or Apothecaries, or that all men will live ſingle lives, and turn Monks, and ſo endanger the ſpecies of mankind to periſh, (for there is a great fear of that too;) that is, when all the world chuſe one thing (for if two men do, two thouſand may do it if they will, and ſo may all upon this ground:) then alſo we may fear that all the Governours of the Church may fail, becauſe ſome do, and more have, and all may; till then, there will be no need of an extraordinary Commiſſion; but the Church ſhall go on upon the ſtock of the firſt calling, and deſignation, which was extraordinary. The Spirit iſſued out at firſt miraculouſly, and hath continued running ſtill in the firſt channels by ordinary conduct, and in the ſame conveyances it muſt run ſtill, or it cannot without a miracle derive upon us, who ſtand at infinite diſtance from the fountain. Since then, there is now no more expectation of an extraordinary calling (and to do ſo were an extraordinary vanity) it remains that the derivation of the miniſterial power be by an ordinary conveyance.

14. The Spirit of God in Scripture hath drawn a line, and chalked out the path that himſelf meant to tread, in giving the graces of Evangelical miniſtrations. At firſt, after that Chriſt had named twelve (one whereof was loſt) they, not having an expreſs command for the manner of Ordination, took ſuch courſe as Reaſon and Religion taught them. They named two perſons, and prayed God to chuſe one, and to manifeſt it by Lot; which was a way leſs than the firſt deſignation of the other eleven; and yet had more of the extraordinary in it, than could be reaſonably continued in an ordinary ſucceſſion. The Apoſtles themſelves had not as yet received skill enough how to officiate in their ordinary miniſtery, becauſe the Holy Ghoſt was not as yet deſcended.

15. But when the Holy Ghoſt deſcended, then the work was to begin; the Apoſtles wanted no power neceſſary for the main work of the Goſpel; but now alſo they received Commiſſions to diſpenſe the Spirit to all ſuch purpoſes to which He was intended. They before had the *office* in themſelves, but it was *not communicable to others*, till the Spirit, *the Anointing from above*, ran over the Fringes of the Prieſt's garments; they had it but in imperfection and unactive faculties; ſo ſaith *Theophylact*: *He breathed, not now giving to them the perfect gift of the Holy Ghoſt, for that he intended to give at Pentecoſt: but he prepared them for the fuller reception of it.* They had the gift before, but not the perfect conſummation of it, that was reſerved for the great day; and becauſe the power of Conſecration is the τελείωσις, or perfection of *Prieſtly order*, it was the proper emanation of this days glory; then was the ἱερατικὴ τελείωσις, the perfection of what power Chriſt had formerly conſigned. For of all faculties, that is not perfect which produces perfect and excellent actions in a direct line, actions of a particular ſort; but that which produces the actions, and enables others to do ſo too; for then the perfection is inherent, not only *formally*, but *virtually* and *eminently*; and that's the crown of habits and natural faculties. Now beſides the reaſonableneſs of the thing, this is alſo verified by a certainty that will not eaſily fail us; by Experience, and *ex poſt facto*: For as we do not find the Apoſtles had, before Pentecoſt, a *productive power*, which made them call for a Miracle, or a ſpecial providence by Lots; ſo we are ſure that immediately after Pentecoſt they had it: for they ſpeedily began to put it in execution; and it is remarkable, that the Apoſtles did not lay hands upon *Matthias*: he being made Apoſtle before the deſcent of the Holy Ghoſt, they had no power to do it, they were not yet made *Miniſters of the Spirit*; which becauſe afterwards preſently they did, concludes fairly, that at Pentecoſt they were amongſt other graces made *the ordinary Miniſters of Ordination.*

Theophylact. in 20. Joban. ἐμφυσᾷ, ὡς τὴν τελείαν δωρεὰν τὰ ἅγια πνεύματος νῦν αὐτοῖς νέων, τὴν δὲ ἐν τῇ πεντεκοστῇ ἔμελλε δίδοναι, ἀλλὰ πρὸς ὑποδοχὴν τὰ πνεύματος ἀπαρασκεύους αὐτοὺς ποιῶν.

16. This I ſay is certain, that the Holy Ghoſt deſcending at Pentecoſt, they inſtantly did officiate in their miniſterial offices, they preached, they baptized, they confirmed and gave the holy Spirit of obſignation, and took perſons into the Lot of their Miniſtery, doing of it by an external rite and ſolemn invocation: and now the extraordinary way did ceaſe; God was the fountain of the power, but man conveyed it by an external rite: and of this *S. Paul*, who was the only exception from the common way, takes notice; calling himſelf an Apoſtle, *not of man, nor by man, but by Jeſus Chriſt*; implying that he had a ſpecial honour done, to be choſen an Apoſtle in an extraordinary way; therefore others might be Apoſtles, and yet not ſo as he was; for elſe his expreſſion had been all one, as if one ſhould ſay, *Titus the ſon of a man, not begotten of an Angel, or Spirit, nor produced by the Sun or Stars, but begotten by a Man of a Woman*: the diſcourſe had been ridiculous, for no man is born otherwiſe; and yet alſo he had

ſome-

ſomething of the ordinary too; for in an extraordinary manner he was ſent to be ordained in an ordinary Miniſtery. And yet becauſe the ordinary Miniſtery was ſetled, *S. Paul* was called to an account for ſo much of it as was extraordinary; and was tied to do that which every man now is bound to do, that ſhall pretend a calling extraordinary, *viz.* to give *an extraordinary proof* of his *extraordinary calling*: which when he had done in the Colledge of *Jeruſalem*, the Apoſtles *gave him the right hand of fellowſhip*, and approved his vocation; which alſo ſhews, that now the way of Ordination was fixed and declared to be by humane miniſtery; of which I need no other proof but the inſtances of Ordinations recorded in Scripture, and the *no inſtances* to the contrary, but of *S. Paul*, whoſe deſignation was as immediate as that of the 11. Apoſtles, though his Ordination was not. I end this with the ſaying of *Job* the Monk: *Concerning the order of Prieſthood, it is ſupernatural and unſpeakable. He that yeſterday, and the day before, was in the form of Ideots, and private perſons, to day by the power of the Holy Ghoſt, and the voice of the chief Prieſt, and laying on of hands, receives ſo great an improvement and alteration, that he handles, and can conſecrate the divine myſteries of the holy Church, and becomes (under Chriſt) a Mediator [Miniſterial] between God and man, and exalted to hallow himſelf and ſanctifie others:* The ſame almoſt with the words of *Gregory Nyſſen*, in his book *De ſancto baptiſmate*.

Tract. de Sacrament. Ὁμοίως ἡ καὶ ὅτι τὸ ἱερουργὸν καταφρονὲς καὶ ἄῤῥητον. χθὲς καὶ πρώην ὂν ἴδια τινα τῶν πολλῶν καὶ ἕνα τῶν πυθομένων ἰδιωτῶν ἄρτι καὶ σήμερον πνεύματι καὶ ἀγίᾳ δυνάμει καὶ ἀρχιερέως φωνῇ καὶ δεξιᾶς ἐπιθέσει τοσαύτην ἀλλοίωσιν κρείττονα λέξασθαι, καὶ τοσοῦτον ὑπερθίσασθαι, ὥστε τὰ θεῖα μυστήρια τῆς ἱερᾶς ἐκκλησίας τελεῖν δύνασθαι, καὶ μεσίτην Θεοῦ καὶ ἀνθρώπων γίνεσθαι, ἑαυτόν τε καὶ τοὺς ἄλλους ἁγιάζειν.

17. This is the ſumm of the preceding diſcourſes. God is the Conſecrator; man is the Miniſter; the ſeparation is myſterious and wonderful; the power great and ſecret; the office to ſtand between God and the people, in the miniſtery of the Evangelical rites; the calling to it ordinary, and by a ſetled Miniſtery, which began after the deſcent of the Holy Ghoſt in Pentecoſt.

18. This great change was in nothing expreſſed greater, than that *Saul* upon his Ordination changed his name, which *S. Chryſoſtom* obſerving, affirms the ſame of *S. Peter*. I conclude, *Differentiam inter ordinem & plebem conſtituit Eccleſiæ authoritas & honor per ordinis conceſſum ſanctificatus à Deo*, ſaith *Tertullian*. *The authority of the whole Church of God hath made diſtinction between the perſon ordained and the people, but the honour and power of it is derived from the ſanctification of God:* It is derived from him, but conveyed by an ordinary Miniſtery of his appointing: Whoſoever therefore with unſanctified, that is, with unconſecrated hands, ſhall dare to officiate in the miniſterial office, ſeparate by God, by gifts, by graces, by publick order, by an eſtabliſhed rite, by the inſtitution of Jeſus, by the deſcent of the Holy Ghoſt, by the word of God, by the practice of the Apoſtles, by the practice of ſixteen Ages of the Catholick Church, by the neceſſity of the thing, by Reaſon, by Analogy to the diſcourſe of all the wiſe men that ever were in the world; that man, like his predeceſſor *Corah*, brings an unhallowed Cenſer, which ſhall never ſend up a right cloud of Incenſe to God, but yet that unpermitted, and diſallowed ſmoak ſhall kindle a fire, even the wrath of God which ſhall at leaſt deſtroy the Sacrifice: *his work ſhall be conſumed*, and when upon his repentance himſelf eſcapes, yet it ſhall be ſo *as by fire*, that is, with danger, and loſs, and ſhame, and trouble. *For our God is a conſuming fire.*

Homil. 28. in Acta 18.

Exhort. ad caſtitat.

Remember Corah *and all his company.*

Ἅγιε ἰσχυρέ.

FINIS.

RULES

AND

ADVICES

TO THE

CLERGY

OF THE

DIOCESE

OF

DOWN and CONNOR,

For their Deportment in their Perſonal and Publick Capacities.

GIVEN BY

JER. TAYLOR, Biſhop of that Dioceſe, at the Viſitation at *LISNEGARVEY.*

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RULES AND ADVICES TO THE CLERGY.

I. *Perſonal Duty.*

REmember that it is your great Duty, and tied on you by many Obligations, that you be exemplar in your lives, and be Patterns and Preſidents to your Flocks: leſt it be ſaid unto you, *Why takeſt thou my Law into thy mouth, ſeeing thou hateſt to be reformed thereby?* He that lives an idle life may preach with Truth and Reaſon, or as did the Phariſees; but not as Chriſt, or as one having Authority. I.

Every Miniſter in taking accounts of his life, muſt judge of his Duty by more ſtrict and ſeverer meaſures, than he does of his People; and he that ties heavy burthens upon others, ought himſelf to carry the heavieſt end: and many things may be lawful in them, which he muſt not ſuffer in himſelf. II.

Let every Miniſter endeavour to be learned in all ſpiritual wiſdom, and skilful in the things of God; for he will ill teach others the way of godlineſs, perfectly, that is himſelf a babe and uninſtructed. An Ignorant Miniſter is an head without an eye; and an Evil Miniſter is ſalt that hath no ſavour. III.

Every Miniſter, above all things, muſt be careful that he be not a ſervant of Paſſion, whether of Anger or Deſire. For he that is not a maſter of his Paſſions will always be uſeleſs, and quickly will become contemptible and cheap in the eyes of his Pariſh. IV.

Let no Miniſter be litigious in any thing; not greedy or covetous; not inſiſting upon little things, or quarrelling for, or exacting of every minute portion of his dues; but bountiful and eaſie; remitting of his right, when to do ſo may be uſeful to his people, or when the contrary may do miſchief, and cauſe reproach. *Be not over righteous,* (ſaith *Solomon*) that is, not ſevere in demanding, or forcing every thing, though it be indeed his due. V.

Let not the name of the Church be made a pretence for perſonal covetouſneſs; by ſaying, you are willing to remit many things, but you muſt not wrong the Church: for though it be true, that you are not to do prejudice to ſucceſſion, yet many things may be forgiven upon juſt occaſions, from which the Church ſhall receive no incommodity; but be ſure that there are but few things which thou art bound to do in thy perſonal capacity, but the ſame alſo, and more, thou art obliged to perform, as thou art a publick perſon. VI.

Never exact the offerings, or cuſtomary wages, and ſuch as are allowed by Law, in the miniſtration of the Sacraments, nor condition for them, nor ſecure them before-hand; but firſt do your office, and miniſter the Sacraments purely, readily, and for Chriſt's ſake; and when that is done, receive what is your due. VII.

VIII. Avoid all Pride, as you would flee from the moſt frightful Apparition, or the moſt cruel Enemy; and remember that you can never truly teach Humility, or tell what it is, unleſs you practiſe it your ſelves.

IX. Take no meaſures of Humility, but ſuch as are material and tangible; ſuch which conſiſt not in humble words, and lowly geſtures; but what is firſt truly radicated in your Souls, in low opinion of your ſelves, and in real preferring others before your ſelves; and in ſuch ſignifications, which can neither deceive your ſelves nor others.

X. Let every Curate of Souls ſtrive to underſtand himſelf beſt; and then to underſtand others. Let him ſpare himſelf leaſt; but moſt ſeverely judge, cenſure, and condemn himſelf. If he be learned, let him ſhew it by wiſe teaching, and humble manners. If he be not learned, let him be ſure to get ſo much Knowledge as to know that, and ſo much Humility, as not to grow inſolent, and puffed up by his Emptineſs. For many will pardon a good man that is leſs learned; but if he be proud, no man will forgive him.

XI. Let every Miniſter be careful to live a life as abſtracted from the Affairs of the world, as his neceſſity will permit him; but at no hand to be immerg'd and principally imploy'd in the Affairs of the World: What cannot be avoided, and what is of good report, and what he is oblig'd to by any perſonal or collateral Duty, that he may do, but no more. Ever remembring the Saying of our Bleſſed Lord: *In the world ye ſhall have trouble; but in me ye ſhall have peace*: and conſider this alſo, which is a great Truth; That every degree of love to the world, is ſo much taken from the Love of God.

XII. Be no otherwiſe ſolicitous of your Fame and Reputation, but by doing your Duty well and wiſely; in other things refer your ſelf to God: but if you meet with evil Tongues, be careful that you bear reproaches ſweetly and temperately.

XIII. Remember that no Miniſter can govern his people well, and proſperouſly, unleſs himſelf hath learn'd humbly and chearfully to obey his Superior. For every Miniſter ſhould be like the good Centurion in the Goſpel: himſelf is under authority, and he hath people under him.

XIV. Be ſure in all your Words and Actions to preſerve Chriſtian ſimplicity and ingenuity; to do to others, as you would be done unto your ſelf; and never to ſpeak what you do not think. Truſt to Truth, rather than to your Memory: for this may fail you, that will never.

XV. Pray much and very fervently, for all your Pariſhioners, and all men that belong to you, and all that belong to God; but eſpecially for the Converſion of Souls: and be very zealous for nothing, but for God's glory, and the ſalvation of the World, and particularly of your Charges: Ever remembring that you are by God appointed, as the Miniſters of Prayer, and the Miniſters of good things, to pray for all the World, and to heal all the World, as far as you are able.

XVI. Every Miniſter muſt learn and practiſe Patience, that by bearing all adverſity meekly, and humbly, and chearfully, and by doing all his Duty with unwearied induſtry, with great courage, conſtancy, and Chriſtian magnanimity, he may the better aſſiſt his people in the bearing of their croſſes, and overcoming of their difficulties.

XVII. He that is holy, let him be holy ſtill, and ſtill more holy, and never think he hath done his work, till all be finiſhed by perſeverance, and the meaſures of perfection in a holy Life, and a holy Death: but at no hand muſt he magnifie himſelf by vain ſeparations from others, or deſpiſing them that are not ſo holy.

II. *Of Prudence required in Miniſters.*

XVIII. REmember that Diſcretion is the Miſtreſs of all Graces; and Humility is the greateſt of all Miracles: and without this, all Graces periſh to a mans ſelf; and without that, all Graces are uſeleſs unto others.

XIX. Let no Miniſter be governed by the opinion of his People, and deſtroy his Duty, by unreaſonable compliance with their humours, leſt as the Biſhop of *Granata* told the Governours of *Leria* and *Patti*, like ſilly Animals they take burdens upon their backs

backs at the pleaſure of the multitude, which they neither can retain with Prudence, nor ſhake off with Safety.

Let not the Reverence of any man cauſe you to ſin againſt God; but in the matter of Souls, being well advis'd, be bold and confident; but abate nothing of the honour of God, or the juſt meaſures of your Duty, to ſatisfie the importunity of any man whatſoever, and God will bear you out. XX.

When you teach your people any part of their duty, as in paying their debts, their tithes and offerings, in giving due reverence and religious regards, diminiſh nothing of admonition in theſe particulars, and the like, though they object, That you ſpeak for your ſelves, and in your own caſes. For counſel is not the worſe, but the better, if it be profitable both to him that gives, and to him that takes it. Only do it in ſimplicity, and principally intend the good of their ſouls. XXI.

In taking accounts of the good Lives of your ſelves or others, take your meaſures by the expreſs words of Scripture; and next to them eſtimate them by their proportion and compliance with the publick meaſures, with the Laws of the Nation, Eccleſiaſtical and Civil, and by the Rules of Fame, of publick Honeſty and good Report; and laſt of all by their obſervation of the Ordinances and exteriour parts of Religion. XXII.

Be not ſatisfied when you have done a good work, unleſs you have alſo done it well; and when you have, then be careful that vain glory, partiality, ſelf-conceit, or any other folly or indiſcretion, ſnatch it not out of your hand, and cheat you of the reward. XXIII.

Be careful ſo to order your ſelf, that you fall not into temptation and folly in the preſence of any of your Charges; and eſpecially that you fall not into chidings and intemperate talkings, and ſudden and violent expreſſions: Never be a party in clamours and ſcoldings, leſt your Calling become uſeleſs, and your Perſon contemptible: Ever remembring that if you cheaply and lightly be engag'd in ſuch low uſages with any Perſon, that Perſon is likely to be loſt from all poſſibility of receiving much good from your Miniſtery. XXIV.

III. *The Rules and Meaſures of Government to be uſed by Miniſters in their reſpective Cures.*

USE no violence to any man, to bring him to your opinion; but by the word of your proper Miniſtery, by Demonſtrations of the Spirit, by rational Diſcourſes, by excellent Examples, conſtrain them to come in: and for other things they are to be permitted to their own liberty, to the meaſures of the Laws, and the conduct of their Governours. XXV.

Suffer no quarrel in your Pariſh, and ſpeedily ſuppreſs it when it is begun; and though all wiſe men will abſtain from interpoſing in other mens affairs, and eſpecially in matters of Intereſt, which men love too well; yet it is your Duty here to interpoſe, by perſwading them to friendſhips, reconcilements, moderate proſecutions of their pretences; and by all means you prudently can, to bring them to peace and brotherly kindneſs. XXVI.

Suffer no houſes of Debauchery, of Drunkenneſs or Luſt in your Pariſhes; but implore the aſſiſtance of Authority for the ſuppreſſing of all ſuch meeting-places and nurſeries of Impiety: and as for places of publick Entertainment, take care that they obſerve the Rules of Chriſtian Piety, and the allowed meaſures of Laws. XXVII.

If there be any Papiſts or Sectaries in your Pariſhes, neglect not frequently to confer with them in the ſpirit of meekneſs, and by the importunity of wiſe Diſcourſes ſeeking to gain them. But ſtir up no violences againſt them; but leave them (if they be incurable) to the wiſe and merciful diſpoſition of the Laws. XXVIII.

Receive not the people to doubtful Diſputations: and let no names of Sects or differing Religions be kept up amongſt you, to the diſturbance of the publick Peace and private Charity: and teach not the people to eſtimate their Piety by their diſtance from any Opinion, but by their Faith in Chriſt, their Obedience to God and the Laws, and their Love to all Chriſtian people, even though they be deceived. XXIX.

XXX. Think no man conſiderable upon the point or pretence of a tender Conſcience, unleſs he live a good life, and in all things endeavour to approve himſelf void of offence both towards God and Man: but if he be an humble Perſon, modeſt and inquiring, apt to learn and deſirous of information; if he ſeeks for it in all ways reaſonable and pious, and is obedient to Laws, then take care of him, uſe him tenderly, perſwade him meekly, reprove him gently, and deal mercifully with him, till God ſhall reveal that alſo unto him, in which his unavoidable trouble and his temptation lies.

XXXI. Mark them that cauſe Diviſions among you, and avoid them: for ſuch Perſons are by the Scripture called *Scandals* in the abſtract; they are Offenders and Offences too. But if any man have an Opinion, let him have it to himſelf, till he can be cur'd of his diſeaſe by time, and counſel, and gentle uſages. But if he ſeparates from the Church, or gathers a Congregation, he is proud, and is fallen from the Communion of Saints, and the Unity of the Catholick Church.

σκάνδαλα παρὰ τὴν διδαχήν. *Vide* Rom. 16. 17. οἱ διχοστατοῦντες.

XXXII. He that obſerves any of his people to be zealous, let him be careful to conduct that zeal into ſuch channels where there is leaſt danger of inconveniency; let him employ it in ſomething that is good; let it be preſs'd to fight againſt ſin. For Zeal is like a Cancer in the Breaſt; feed it with good fleſh, or it will devour the Heart.

XXXIII. Strive to get the love of the Congregation; but let it not degenerate into popularity. Cauſe them to love you and revere you; to love with Religion, not for your compliance; for the good you do them, not for that you pleaſe them. Get their love by doing your Duty; but not by omitting or ſpoiling any part of it: Ever remembring the ſevere words of our Bleſſed Saviour, *Wo be to you when all men ſpeak well of you.*

XXXIV. Suffer not the common people to prattle about Religion and Queſtions; but to ſpeak little, to be ſwift to hear, and ſlow to ſpeak; that they learn to do good works for neceſſary uſes, that they work with their hands, that they may have wherewithal to give to them that need; that they ſtudy to be quiet, and learn to do their own buſineſs.

XXXV. Let every Miniſter take care that he call upon his Charge, that they order themſelves ſo, that they leave no void ſpaces of their time, but that every part of it be filled with uſeful or innocent employment. For where there is a ſpace without buſineſs, that ſpace is the proper time for danger and temptation; and no man is more miſerable than he that knows not how to ſpend his time.

XXXVI. Fear no mans perſon in the doing of your Duty wiſely, and according to the Laws: Remembring always, that a ſervant of God can no more be hurt by all the powers of wickedneſs, than by the noiſe of a Flies wing, or the chirping of a Sparrow. Brethren, do well for your ſelves: do well for your ſelves as long as you have time; you know not how ſoon death will come.

XXXVII. Entertain no Perſons into your Aſſemblies from other Pariſhes, unleſs upon great occaſion, or in the deſtitution of a Miniſter, or by contingency and ſeldom viſits, or with leave: leſt the labour of thy Brother be diſcouraged, and thy ſelf be thought to preach Chriſt out of envy, and not of good will.

XXXVIII Never appeal to the judgment of the people in matters of controverſie; teach them obedience, not arrogancy; teach them to be humble, not crafty. For without the aid of falſe guides you will find ſome of them of themſelves apt enough to be troubleſome: and a queſtion put into their heads, and a power of judging into their hands, is a putting it to their choice whether you ſhall be troubled by them this week or the next; for much longer you cannot eſcape.

XXXIX. Let no Miniſter of a Pariſh introduce any Ceremony, Rites or Geſtures, though with ſome ſeeming Piety and Devotion, but what are commanded by the Church, and eſtabliſhed by Law: and let theſe alſo be wiſely and uſefully explicated to the people, that they may underſtand the reaſons and meaſures of obedience; but let there be no more introduc'd, leſt the people be burdened unneceſſarily, and tempted or divided.

IV. *Rules and Advices concerning Preaching.*

XL. LEt every Miniſter be diligent in preaching the Word of God, according to the ability that God gives him: Ever remembring, that to miniſter God's Word unto the People is the one half of his great Office and Employment.

XLI. Let every Miniſter be careful that what he delivers be indeed the Word of God: that his Sermon be anſwerable to the Text; for this is God's Word, the other ought to be according to it; that although in it ſelf it be but the word of Man, yet by the purpoſe, truth, and ſignification of it, it may in a ſecondary ſence be the Word of God.

XLII. Do not ſpend your Sermons in general and indefinite things, as in Exhortations to the people to get Chriſt, to be united to Chriſt, and things of the like unlimited ſignification; but tell them in every duty, what are the meaſures, what circumſtances, what inſtruments, and what is the particular minute meaning of every general Advice. For Generals not explicated do but fill the peoples heads with empty notions, and their mouths with perpetual unintelligible talk: but their hearts remain empty, and themſelves are not edified.

XLIII. Let not the humors and inclinations of the people be the meaſures of your Doctrines, but let your Doctrines be the meaſure of their perſwaſions. Let them know from you what they ought to do; but if you learn from them what you ought to teach, you will give but a very ill account at the day of Judgment, of the ſouls committed to you. He that receives from the people what he ſhall teach them, is like a Nurſe that asks of her Child what Phyſick ſhe ſhall give him.

XLIV. Every Miniſter in reproofs of ſin and ſinners, ought to concern himſelf in the faults of them that are preſent, but not of the abſent; nor in reproof of the times; for this can ſerve no end but of Faction and Sedition, publick Murmur and private Diſcontent; beſides this, it does nothing but amuſe the people in the faults of others, teaching them to revile their Betters, and neglect the dangers of their own ſouls.

XLV. As it looks like flattery and deſign to preach nothing before Magiſtrates but the duty of their people and their own eminency; ſo it is the beginning of Mutiny to preach to the people the duty of their Superiors and Supreme; it can neither come from a good Principle, nor tend to a good End. Every Miniſter ought to preach to his Pariſh, and urge their duty: *S. John* the Baptiſt told the Souldiers what the Souldiers ſhould do, but troubled not their heads with what was the duty of the *Scribes* and *Phariſees*.

XLVI. In the reproof of ſins be as particular as you pleaſe, and ſpare no mans ſin, but meddle with no mans perſon; neither name any man, nor ſignifie him, neither reproach him, nor make him to be ſuſpected; he that doth otherwiſe makes his Sermon to be a Libel, and the Miniſtry of Repentance an inſtrument of Revenge; and ſo doing he ſhall exaſperate the man, but never amend the ſinner.

XLVII. Let the buſineſs of your Sermons be to preach holy Life, Obedience, Peace, Love among neighbours, hearty love, to live as the old Chriſtians did, and the new ſhould; to do hurt to no man, to do good to every man: For in theſe things the honour of God conſiſts, and the Kingdom of the Lord Jeſus.

XLVIII. Preſs thoſe Graces moſt that do moſt good, and make the leaſt noiſe; ſuch as giving privately and forgiving publickly; and preſcribe the grace of Charity by all the meaſures of it which are given by the Apoſtle, 1 *Cor.* 13. For this grace is not finiſhed by good words, nor yet by good works, but it is a great building, and many materials go to the ſtructure of it. It is worth your ſtudy, for it is the fulfilling of the Commandments.

XLIX. Becauſe it is impoſſible that Charity ſhould live, unleſs the luſt of the tongue be mortified, let Every Miniſter in his charge be frequent and ſevere againſt ſlanderers, detractors and backbiters; for the Crime of backbiting is the poiſon of Charity; and yet ſo common, that it is paſs'd into a Proverb, [*After a good dinner let us ſit down and backbite our neighbours.*]

L. Let every Miniſter be careful to obſerve, and vehement in reproving thoſe faults of his Pariſhioners, of which the Laws cannot or do not take cognizance, ſuch as are many degrees of intemperate drinkings, gluttony, riotous living, expences above their ability, pride, bragging, lying in ordinary converſation, covetouſneſs, peeviſhneſs,

and hasty anger, and such like. For the Word of God searches deeper than the Laws of men; and many things will be hard to prove by the measures of Courts, which are easie enough to be observed by the watchful and diligent eye and ear of the Guide of Souls.

LI. In your Sermons to the people, often speak of the four last things, of Death and Judgment, Heaven and Hell: of the Life and Death of Jesus Christ, of Gods Mercy to repenting sinners, and his Severity against the impenitent; of the formidable Examples of Gods anger pour'd forth upon Rebels, Sacrilegious, Oppressors of Widows and Orphans, and all persons guilty of crying Sins: These are useful, safe and profitable; but never run into Extravagancies and Curiosities, nor trouble your selves or them with mysterious Secrets; for there is more laid before you than you can understand; and the whole duty of man is, *To fear God and keep his Commandments.* Speak but very little of the secret and high things of God, but as much as you can of the lowness and humility of Christ.

LII. Be not hasty in pronouncing damnation against any man or party in a matter of disputation. It is enough that you reprove an Error; but what shall be the sentence against it at the day of Judgment, thou knowest not; and therefore pray for the erring person, and reprove him, but leave the sentence to his Judge.

LIII. Let your Sermons teach the duty of all states of men to whom you speak; and particularly take care of Servants and Hirelings, Merchants and Tradesmen, that they be not unskilful, nor unadmonished in their respective duties; and in all things speak usefully and affectionately; for by this means you will provide for all mens needs, both for them that sin by reason of their little understanding, and them that sin because they have evil, dull, or depraved affections.

LIV. In your Sermons and Discourses of Religion, use primitive, known and accustomed words, and affect not new Phantastical or Schismatical terms: Let the Sunday Festival be called the Lords day; and pretend no fears from the common use of words amongst Christians. For they that make a business of the words of common use, and reform Religion by introducing a new word, intend to make a change but no amendment, they spend themselves in trifles, like the barren turf that sends forth no medicinable herbs, but store of Mushromes; and they give a demonstration that they are either impertinent people, or else of a querulous nature; and that they are ready to disturb the Church, if they could find occasion.

LV. Let every Minister in his charge, as much as he can, endeavour to destroy all popular errors and evil principles taken up by his people, or others with whom they converse; especially those that directly oppose the indispensable necessity of a holy life: let him endeavour to understand in what true and useful sence Christ's active obedience is imputed to us; let him make his people fear the deferring of their Repentance, and putting it off to their death-bed; let him explicate the nature of Faith, so that it be an active and quickning principle of Charity; let him, as much as he may, take from them all confidences that slacken their obedience and diligence; let him teach them to impute all their sins to their own follies and evil choice, and so build them up in a most holy faith to a holy life; ever remembring that in all ages it hath been the greatest artifice of Satan to hinder the increase of Christ's Kingdom, by destroying those things in which it does consist, *viz.* Peace and Righteousness, Holiness and Mortification.

LVI. Every Minister ought to be careful that he never expound Scriptures in publick contrary to the known sence of the Catholick Church, and particularly of the Churches of *England* and *Ireland*, nor introduce any Doctrine against any of the four first General Councils; for these, as they are measures of truth, so also of necessity; that is, as they are safe, so they are sufficient; and besides what is taught by these, no matter of belief is necessary to salvation.

LVII. Let no Preacher bring before the people in his Sermons or Discourses, the Arguments of great and dangerous Heresies, though with a purpose to confute them; for they will much easier retain the Objection than understand the Answer.

LVIII. Let not the Preacher make an Article of Faith to be a matter of dispute; but teach it with plainness and simplicity, and confirm it with easie arguments and plain words of Scripture, but without objection; let them be taught to believe, but not to argue, lest if the arguments meet with a scrupulous person, it rather shake the foundation by curious inquiry, than establish it by arguments too hard.

LIX. Let the Preacher be careful that in his Sermons he use no light, immodest or ridiculous expressions, but what is wise, grave, useful and for edification; that when

when the Preacher brings truth and gravity, the people may attend with fear and reverence.

Let no Preacher envy any man that hath a greater audience, or more fame in Preaching than himſelf; let him not detract from him or leſſen his reputation directly or indirectly: for he that cannot be even with his brother but by pulling him down, is but a dwarf ſtill; and no man is the better for making his brother worſe. In all things deſire that Chriſt's Kingdom may be advanc'd; and rejoyce that he is ſerved, whoever be the Miniſter; that if you cannot have the fame of a great Preacher, yet you may have the reward of being a good man; but it is hard to miſs both. LX.

Let every Preacher in his Pariſh take care to explicate to the people the Myſteries of the great Feſtivals, as of Chriſtmas, Eaſter, Aſcenſion day, Whitſunday, Trinity-Sunday, the Annunciation of the bleſſed Virgin *Mary*; becauſe theſe Feaſts containing in them the great Fundamentals of our Faith, will with moſt advantage convey the myſteries to the people, and fix them in their memories, by the ſolemnity and circumſtances of the day. LXI.

In all your Sermons and Diſcourſes ſpeak nothing of God but what is honourable and glorious; and impute not to him ſuch things, the conſequents of which a wiſe and good man will not own: never ſuppoſe him to be author of ſin, or the procurer of our damnation. For *God cannot be tempted, neither tempteth he any man. God is true, and every man a lyer.* LXII.

Let no Preacher compare one Ordinance with another; as Prayer with Preaching, to the diſparagement of either; but uſe both in their proper ſeaſons, and according to appointed Order. LXIII.

Let no man preach for the praiſe of men; but if you meet it, inſtantly watch and ſtand upon your guard, and pray againſt your own vanity; and by an expreſs act of acknowledgement and adoration return the praiſe to God. Remember that *Herod* was for the omiſſion of this ſmitten by an Angel; and do thou tremble, fearing leſt the judgment of God be otherwiſe than the ſentence of the people. LXIV.

V. *Rules and Advices concerning Catechiſm.*

EVery Miniſter is bound upon every Lords day before Evening Prayer, to inſtruct all young people in the Creed, the Lords Prayer, the Ten Commandments, and the Doctrine of the Sacraments, as they are ſet down and explicated in the Church Catechiſm. LXV.

Let a Bell be tolled when the Catechiſing is to begin, that all who deſire it may be preſent; but let all the more ignorant and uninſtructed part of the people, whether they be old or young, be requir'd to be preſent: that no perſon in your Pariſhes be ignorant in the foundations of Religion: Ever remembring, that if in theſe things they be unskilful, whatever is taught beſides, is like a houſe built upon the ſand. LXVI.

Let every Miniſter teach his people the uſe, practice, methods and benefits of meditation or mental prayer. Let them draw out for them helps and rules for their aſſiſtance in it; and furniſh them with materials, concerning the life and death of the ever bleſſed Jeſus, the greatneſs of God, our own meanneſs, the dreadful ſound of the laſt Trumpet, the infinite event of the two laſt ſentences at doomſday: let them be taught to conſider what they have been, what they are, and what they ſhall be; and above all things what are the iſſues of eternity; glories never to ceaſe, pains never to be ended. LXVII.

Let every Miniſter exhort his people to a frequent confeſſion of their ſins, and a declaration of the ſtate of their Souls; to a converſation with their Miniſter in ſpiritual things, to an enquiry concerning all the parts of their duty: for by preaching, and catechiſing, and private entercourſe, all the needs of Souls can beſt be ſerv'd; but by preaching alone they cannot. LXVIII.

Let the people be exhorted to keep Faſting-days, and the Feaſts of the Church; according to their reſpective capacities; ſo it be done without burden to them, and without becoming a ſnare; that is, that upon the account of Religion and holy deſires to pleaſe God, they ſpend ſome time in Religion, beſides the Lords-day: but be very careful LXIX.

careful that the Lords-day be kept religiouſly, according to the ſevereſt meaſures of the Church, and the commands of Authority: ever remembring that as they give but little Teſtimony of Repentance and Mortification, who never faſt; ſo they give but ſmall evidence of their joy in God and Religion, who are unwilling ſolemnly to partake of the publick and Religious Joys of the Chriſtian Church.

LXX. Let every Miniſter be diligent in exhorting all Parents and Maſters to ſend their Children and Servants to the Biſhops at the Viſitation, or other ſolemn times of his coming to them, that they may be confirm'd; And let him alſo take care that all young perſons may by underſtanding the Principles of Religion, their vow of Baptiſm, the excellency of Chriſtian Religion, the neceſſity and advantages of it, and of living according to it, be fitted and diſpoſed, and accordingly by them preſented to the Biſhop, that he may pray over them, and invocate the holy Spirit, and miniſter the holy Rite of Confirmation.

VI. *Rules and Advices concerning the Viſitation of the Sick.*

LXXI. EVery Miniſter ought to be careful in viſiting all the Sick and Afflicted perſons of his Pariſh: ever remembring, that as the Prieſts lips are to preſerve knowledge, ſo it is his duty to miniſter a word of comfort in the time of need.

LXXII. A Miniſter muſt not ſtay till he be ſent for; but of his own accord and care to go to them, to examine them, to exhort them to perfect their repentance, to ſtrengthen their faith, to encourage their patience, to perſwade them to reſignation, to the renewing of their holy vows, to the love of God, to be reconcil'd to their neighbours, to make reſtitution and amends, to confeſs their ſins, to ſettle their eſtate, to provide for their charges, to do acts of piety and charity, and above all things, that they take care they do not ſin towards the end of their lives. For if repentance on our death-bed ſeem ſo very late for the ſins of our life; what time ſhall be left to repent us of the ſins we commit on our death-bed?

LXXIII. When you comfort the afflicted, endeavour to bring them to the true love of God; for he that ſerves God for Gods ſake, it is almoſt impoſſible he ſhould be oppreſſed with ſorrow.

LXXIV. In anſwering the caſes of conſcience of the ſick or afflicted people, conſider not who asks, but what he asks; and conſult in your anſwers more with the eſtate of his ſoul, than the conveniency of his eſtate; for no flattery is ſo fatal as that of the Phyſician or the Divine.

LXXV. If the ſick perſon enquires concerning the final eſtate of his ſoul, he is to be reprov'd rather than anſwer'd; only he is to be called upon to finiſh his duty, to do all the good he can in that ſeaſon, to pray for pardon and acceptance; but you have nothing to do to meddle with paſſing final ſentences; neither caſt him down in deſpair, nor raiſe him up to vain and unreaſonable confidences. But take care that he be not careleſly diſmiſs'd.

LXXVI. In order to theſe and many other good purpoſes, every Miniſter ought frequently to converſe with his Pariſhioners; to go to their houſes, but always publickly, with witneſs, and with prudence, leſt what is charitably intended be ſcandalouſly reported: and in all your converſation be ſure to give good example, and upon all occaſions to give good counſel.

VII. *Of miniſtring the Sacraments, publick Prayers, and other duties of Miniſters.*

LXXVII. EVery Miniſter is oblig'd publickly or privately to read the Common Prayers every day in the week, at Morning and Evening; and in great Towns and populous places conveniently inhabited, it muſt be read in Churches, that the daily ſacrifice of Prayer and Thankſgiving may never ceaſe.

The

The Miniſter is to inſtruct the people, that the Baptiſm of their children ought not LXXVIII
to be ordinarily deferr'd longer than till the next Sunday after the birth of the child; leſt importune and unneceſſary delay, occaſion that the child die before it is dedicated to the ſervice of God and the Religion of the Lord Jeſus, before it be born again, admitted to the Promiſes of the Goſpel, and reckon'd in the account of the ſecond *Adam*.

Let every Miniſter exhort and preſs the people to a devout and periodical Com- LXXIX.
munion, at the leaſt three times in the year, at the great Feſtivals: but the devouter ſort, and they who have leiſure, are to be invited to a frequent Communion: and let it be given and received with great reverence.

Every Miniſter ought to be well skill'd and ſtudied in ſaying his Office, in the LXXX.
Rubricks, the Canons, the Articles, and the Homilies of the Church, that he may do his duty readily, diſcreetly, gravely, and by the publick meaſures of the Laws. To which alſo it is very uſeful that it be added, that every Miniſter ſtudy the ancient Canons of the Church, eſpecially the Penitentials of the Eaſtern and Weſtern Churches: let him read good Books, ſuch as are approved by publick authority; ſuch which are uſeful, wiſe and holy; not the ſcriblings of unlearned parties, but of men learned, pious, obedient and diſintereſted; and amongſt theſe, ſuch eſpecially which deſcribe duty and good life, which miniſter to Faith and Charity, to Piety and Devotion; Caſes of Conſcience, and ſolid expoſitions of Scripture. Concerning which learned and wiſe perſons are to be conſulted.

Let not a Curate of Souls trouble himſelf with any ſtudies but ſuch which concern LXXXI.
his own or his peoples duty; ſuch as may enable him to ſpeak well, and to do well; but to meddle not with controverſies, but ſuch by which he may be enabled to convince the gainſayers in things that concern publick peace and a good life.

Be careful in all the publick adminiſtrations of your Pariſh, that the poor be provi- LXXXII.
ded for. Think it no ſhame to beg for Chriſt's poor members; ſtir up the people to liberal alms by your word and your example. Let a collection be made every Lords-day, and upon all ſolemn meetings, and at every Communion; and let the Collection be wiſely and piouſly adminiſtred: ever remembring, that at the day of Judgment nothing ſhall publickly be proclaimed, but the reward of alms and mercy.

Let every Miniſter be ſure to lay up a treaſure of comforts and advices, to bring LXXXIII
forth for every mans need in the day of his trouble; let him ſtudy and heap together Inſtruments and Advices for the promoting of every vertue, and remedies and arguments againſt every vice; let him teach his people to make acts of vertue not only by external exerciſe, but alſo in the way of Prayer and internal meditation.

In theſe and all things elſe that concern the Miniſters duty, if there be difficulty you are to repair to your Biſhop for further advice, aſſiſtance and information.

FINIS.

A

Funeral Sermon,

Preached at the

OBSEQUIES

OF THE

Right Reverend Father in God

JEREMY

Lord Biſhop of DOWN:

Who deceaſed at

LISBURNE

Auguſt 13th 1667.

BY

GEORGE RUST, Lord Biſhop of *DROMORE.*

LONDON,

Printed by *R. Norton* for *R. Royſton*, Bookſeller to the King's moſt Excellent Majeſty. 1678.

A Funeral Sermon.

1 John 3. 2.

It doth not yet appear what we ſhall be.

GLorious things are ſpoken in Scripture concerning the future Reward of the Righteous; and all the words that are wont to ſignifie what is of greateſt Price and Value, or can repreſent the moſt enraviſhing Objects of our deſires are made uſe of, by the Holy Ghoſt, to recommend unto us this tranſcendent State of Bleſſedneſs: Such are theſe; *Rivers of Pleaſures, A fountain of living water, A treaſure that can never be waſted, nor never taken from us; An inheritance in light, An incorruptible Crown, A Kingdom, the Kingdom of God, and the Kingdom of Chriſt; The Kingdom of Glory, a Crown of Glory and Life; and Righteouſneſs, and Immortality; The Viſion of God; Being fill'd with all the fulneſs of God, An exceeding eternal weight of Glory,* καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης, Words ſtrangely Emphatical, that can't be put into *Engliſh*; and if they could, they would not be able to convey to our minds the Notion that they deſign: for it is too big for any Expreſſions; and, after all that can be ſaid, we muſt reſolve with our Apoſtle, *It does not yet appear what we ſhall be.*

At this Diſtance we cannot make any likely gueſſes or conjectures at the glory of that future ſtate. Men make very imperfect Deſcriptions of Countreys or Cities, that never were there themſelves, nor ſaw the places with their own eyes. It is not for any mortal creature to make a Map of that *Canaan* that lies above: It is to all us that live here on the hither-ſide of Death, an unknown countrey, and an undiſcover'd Land. It may be, ſome Heavenly Pilgrim, that with his holy thoughts and ardent deſires, is continually travelling thitherward, arrives ſometimes near the Borders of the promis'd Land, and the Suburbs of the new *Jeruſalem*, and gets upon the top of *Piſgah*, and there he has an imperfect proſpect of a brave Countrey, that lies a far way off; but he can't tell how to deſcribe it, and all that he hath to ſay, to ſatisfie the curious enquirer, is only this, If he would know the glories of it, he muſt go and ſee it. It was believed of old, that thoſe places that lie under the Line were burnt up by the continual heat of the Sun, and were not habitable, either by man or beaſt: But later Diſcoveries tell us, that there are the moſt pleaſant Countreys that the Earth can ſhew; inſomuch that ſome have plac'd Paradiſe it ſelf in that Climate. Sure I am, of all the Regions of the Intellectual World, and the ſeveral Lands that are peopled either with Men or Angels, the moſt pleaſant Countries they lie under the Line, under the direct beams of the Sun of Righteouſneſs, where there is an eternal Day, and an eternal Spring; where is that Tree of Life, that beareth twelve manner of Fruits, and yieldeth her Fruit every month: Thus we may uſe Figures, and Metaphors, and Allegories, and tell you of fruitful Meads, and ſpacious Fields, and winding Rivers, and purling Brooks, and chanting Birds, and ſhady Groves, and pleaſant Gardens, and lovely Bowers, and noble Seats, and ſtately Palaces, and goodly People, and excellent Laws, and ſweet Societies; but, this is but to frame little compariſons to pleaſe our childiſh fancies: and, juſt ſuch diſcourſes as a blind man would make concerning Colours; ſo do we talk of thoſe things we never

ſaw, and diſparage the ſtate while we would recommend it. Indeed it requires ſome Saint or Angel from Heaven to diſcourſe upon the Subject; and yet that would not do neither: For though they might be able to ſpeak ſomething of it, yet we ſhould want ears to hear it. Neither can thoſe things be declar'd but in the language of Heaven, which would be little underſtood by us, the poor Inhabitants of this lower World; they are indeed things too great to be brought within the compaſs of words. S. *Paul*, when he had been rapt up into the third Heaven, he ſaw ῥήματα ἄῤῥητα, things unlawful, or unpoſſible, to be utter'd; and, *Eye hath not ſeen, nor ear heard, nor can it enter into the heart of man to conceive what God hath prepared for them that love him*; and, *It does not yet appear what we ſhall be*, ſaid that beloved Diſciple, that lay in the boſom of our Saviour.

You will not now expect, that I ſhould give you a relation of that which cannot be utter'd, nor ſo much *as conceiv'd*; or declare unto you what our Eagle-ſighted Evangeliſt tells us *does not yet appear*. But, that you may underſtand, that that which ſets this ſtate of Happineſs ſo beyond the reach of all imagination, is only its tranſcendent excellency; I ſhall tell you ſomething of what does already appear of it, and may be known concerning it.

1. Firſt of all we are aſſured that we ſhall then be freed from all the evils and miſeries that we now labour under: Vanity and Miſery, they are two words that ſpeak the whole of this preſent World; the enjoyments of it are dreams, and fancies, and ſhadows, and appearances; and, if any thing be, it is only Evil and Miſery that is real and ſubſtantial. Vanity and folly, labour and pains, cares and fears, croſſes and diſappointments, ſickneſs and diſeaſes, they make up the whole of our portion here. This life it is begun in a Cry, and it ends in a Groan; and he that lives moſt happily, his life is checker'd with black and white, and his days are not all Sun-ſhine, but ſome are cloudy and gloomy, and there is a Worm at the root of all his joy, that ſoon eats out the ſap and heart of it; and the Gourd in whoſe ſhade he now ſo much pleaſes himſelf, by to morrow will be wither'd and gone. But heaven is not ſubject to theſe mixtures and uncertainties; it is a region of calmneſs and ſerenity, and the Soul is there gotten above the Clouds, and is not annoyed with thoſe ſtorms and tempeſts that are here below. All tears ſhall then be wiped from our Eyes; and though ſorrow may endure for the night of this World, yet joy will ſpring up in the morning of Eternity.

2. We are ſure we ſhall be freed from this earthly, and cloath'd with an heavenly and glorified Body. Theſe bodies of ours they are the graves and ſepulchres, the priſons and dungeons of our Heaven-born Souls; and though we deck and adorn them, and pride our ſelves in their beauty and comelineſs; yet, when all is done, they are but ſinks of corruption and defilement, they expoſe us to many pains and diſeaſes, and incline us to many luſts and paſſions, and the more we pamper them, the greater burthen they are unto our minds; they impoſe upon our reaſons, and by their ſteams and vapours caſt a miſt before our underſtandings; they clog our affections, and like a heavy weight depreſs us unto this earth, and keep us from ſoaring aloft among the winged inhabitants of the upper Regions: But thoſe Robes of light and glory, which we ſhall be cloath'd withal at the Reſurrection of the Juſt, and thoſe Heavenly Bodies which the Goſpel hath then aſſur'd unto us, they are not ſubject to any of theſe miſchiefs and inconveniences, but are fit and accommodate inſtruments for the Soul in its higheſt Exaltations. And this is an argument that the Goſpel does dwell much upon, *viz.* the Redemption of our Bodies, that *He ſhall change our vile bodies, that they may be like unto his glorious Body*; and we are taught to look upon it as one great piece of our Reward, that we ſhall be *cloath'd upon with our houſe which from Heaven*; that *this corruptible ſhall put on incorruption, and this mortal immortality*: that, *as we have born the image of the earthly, ſo we muſt bear the image of the heavenly Adam*: who was ἐξ οὐρανοῦ ἐπουράνιος, *of heaven heavenly*: as *the firſt man was*, ἐκ γῆς χοϊκός, *of the earth earthly*. And therefore, I think, the Shools put too mean a rate upon this great Promiſe of the Goſpel, The Reſurrection of our Bodies; and, I believe, it might be demonſtrated from the principles of ſound Philoſophy, That this Article of our Chriſtian Faith, which the Atheiſt makes ſo much ſport withal, is ſo far from being chargeable with any abſurdity, that it is founded upon the Higheſt Reaſon: for, ſeeing we find by too great an experience, that the Soul has ſo cloſe and neceſſary a dependance upon this groſs and earthy Maſs that we now carry about with us; it may be diſputed with ſome probability, whether it be ever able to act independently of all matter whatſoever: at leaſt, we are aſſur'd,

that

that the ſtate of conjunction is moſt connatural to her; and that, Intellectual pleaſure it ſelf is not only multiplied, but the better felt, by its redundancy upon the body and ſpirits: and if it be ſo, then the purer and more defecate the Body is, the better will the Soul be appointed for the exerciſe of its nobleſt Operations; and it will be no mean piece of our reward hereafter, that that which is ſown σῶμα ψυχικὸν, an *animal*, ſhall be raiſed *a heavenly body*.

We are ſure, that we ſhall then be free from ſin, and all thoſe fooliſh luſts and paſſions that we are now enſlaved unto. The life of a Chriſtian, it is a continual Warfare; and he endures many ſore conflicts, and makes many ſad complaints, and often bemoans himſelf after ſuch a manner, as this: Wo is me, that I am forc'd to dwell in *Meſhech*, and to have my habitation in the Tents of *Kedar*; that there ſhould be ſo many *Goliah*'s within me, that defie the Hoſt of *Iſrael*; ſo many ſons of *Anak* that hinder my entrance into the *Land of Promiſe*, and the Reſt of God; that I ſhould toil and labour among the bricks, and live in bondage unto theſe worſe than Egyptian Task-maſters. Thus does he ſit down by the Rivers of *Babylon*, and weep over thoſe ruines and deſolations that theſe worſe than Aſſyrian Armies have made in the City and Houſe of his God. And many a time does he cry out in the bitterneſs of his Soul, *Wretched creature that I am! Who ſhall deliver me from this body of death?* And though through his faith and courage, and conſtancy, he be daily getting ground of his ſpiritual enemies; yet it is but by inches, and every ſtep he takes, he muſt fight for it; and living as he does in an Enemies Country, he is forc'd always to be upon his Guard; and if he ſlumber never ſo little, preſently he is ſurpriz'd by a watchful adverſary. This is our portion here, and our lot is this; but when we arrive unto thoſe Regions of bliſs and glory that are above, we ſhall then ſtand ſafely upon the ſhore, and ſee all our enemies, *Pharaoh* and all his Hoſt, drown'd and deſtroy'd in the *Red-Sea*, and being delivered from the World, and the Fleſh, and the Devil, Death, and Sin, and Hell, we ſhall ſing the Song of *Moſes*, and of the *Lamb*, an Epinicion, and Song of eternal Triumph, unto the God of our Salvation. 3.

We ſhall be ſure to meet with the beſt company that Earth or Heaven affords: Good Company it is the great pleaſure of the life of man; And we ſhall then come *to the innumerable company of Angels, and the general Aſſembly of the Church of the Firſt-born, and to the Spirits of juſt men made perfect, and to Jeſus the Mediator of the New Covenant.* The Oracle tells *Amelius*, enquiring what was become of *Polinus*'s ſoul, that he was gone to *Pythagoras*, and *Socrates*, and *Plato*, and as many as had born a part in the Quire of heavenly love. And I may ſay to every good man, that he ſhall go to the Company of *Abraham*, *Iſaac*, and *Jacob*; *Moſes*, *David*, and *Samuel*; all the Prophets and Apoſtles, and all the holy men of God that have been in all the Ages of the World. All thoſe brave and excellent perſons that have been ſcattered at the greateſt diſtance of time and place, and in their ſeveral generations have been the ſalt of the earth to preſerve mankind from utter degeneracy and corruption; Theſe ſhall be all gathered together, and meet in one Conſtellation in that Firmament of Glory. *O Præclarum diem, cùm ad illud divinorum animorum concilium cœtúmque proficiſcar, atque ex hac turba ac colluvione diſcedam! O that bleſſed day, when we ſhall make our eſcape from this medly and confuſed riot, and ſhall arrive to that great Council and general Randevouz, of divine and god-like Spirits!* But, which is more than all, we ſhall then meet our Lord Jeſus Chriſt, the Head of our Recovery, whoſe ſtory is now ſo delightful, unto us, as reporting nothing of him, but the greateſt ſweetneſs and innocence, and meekneſs and patience, and mercy and tenderneſs, and benignity and goodneſs, and whatever can render any perſon lovely or amiable; and who, out of his dear love and deep compaſſion unto mankind, gave up himſelf unto the death for us men, and for our ſalvation. And if Saint *Auguſtine* made it one of his Wiſhes, to have ſeen Jeſus Chriſt in the fleſh; how much more deſirable is it, to ſee him out of his terreſtrial weeds, in his robes of Glory, with all his redeemed Ones about him! And this I cannot but look upon, as a great advantage and priviledge of that future State; for I am not apt to ſwallow down that conceit of the Schools, that we ſhall ſpend Eternity in gazing upon the naked Deity; for certainly the happineſs of man conſiſts in having all his faculties, in their due ſubordinations, gratified with their proper objects; and I cannot but believe, a great part of Heaven to be the bleſt Society that is there; Their enraviſhing beauty, that is to ſay, their inward life and perfection, flowring forth 4.

and raying it ſelf thorow their glorified bodies; The rare diſcourſes wherewith they entertain one another; The pure and chaſt and ſpotleſs, and yet moſt ardent Love, wherewith they embrace each other; the ecſtatick Devotions wherein they joyn together: and certainly every pious and devout ſoul will readily acknowledge with me, that it muſt needs be matter of unſpeakable pleaſure, to be taken into the Quire of Angels and Seraphims, and the glorious Company of the Apoſtles, and the goodly Fellowſhip of the Prophets, and the noble Army of Martyrs; and to joyn with them in ſinging Praiſes, and Hallelujahs, and Songs of joy, and Triumph unto our great Creator and Redeemer, the Father of Spirits, and the Lover of Souls, unto him that ſits upon the Throne, and unto the Lamb for ever and ever.

5. We are ſure we ſhall then have our capacities fill'd, and all our deſires anſwered, *They hunger no more, neither thirſt any more; for, the Lamb which is in the midſt of the Throne ſhall feed them, and ſhall lead them unto living fountains of waters.* What vaſt degrees of perfection and happineſs the nature of man is capable of, we may beſt underſtand, by viewing it in the perſon of Chriſt, taken into the neareſt union with Divinity, and made Gods Vicegerent in the World, and the Head and Governour of the whole Creation. In this our narrow and contracted ſtate we are apt to think too meanly of our ſelves, and do not underſtand the dignity of our own Natures, what we were made for, and what we are capable of: but, as *Plotinus* ſomewhere obſerves, We are like Children, from our birth brought up in ignorance of, and at a great diſtance from our Parents and Relations; and have forgot the Nobleneſs of our Extraction, and rank our ſelves and our fortunes among the lot of Beggers, and mean and ordinary perſons; though we are the off-ſpring of a great Prince, and were born to a Kingdom. It does indeed become creatures to think modeſtly of themſelves; yet, if we conſider it aright, it will be found very hard, to ſet any bounds or limits to our own happineſs, and ſay, hitherto it ſhall ariſe and no further. For that wherein the happineſs of man conſiſts, *viz.* Truth and Goodneſs, the Communication of the Divine Nature, and the Illapſes of Divine Love, it does not cloy, or glut, or ſatiate; but every participation of them does widen and enlarge our Souls, and fits us for further and further Receptions: the more we have, the more we are capable of; the more we are fill'd, the more room is made in our Spirits; and thus it is ſtill and ſtill, even till we arrive unto ſuch degrees as we can aſſign no meaſures unto.

We ſhall then be made like unto God, Ἡ σωτηρία ἐκ ἑτέρως γίνεται εἰ μὴ θεουμένων τῶν σωζομένων; ſaid the *Areopagite*, Salvation can no other ways be accompliſh'd, but by becoming God-like; *It does not yet appear what we ſhall be*, but *when he ſhall appear we ſhall be like him*; ſays our Evangeliſt; for *we ſhall ſee him as he is.* There is no *ſeeing God as he is*, but *by becoming like unto him*; nor is there any enjoying of him, but by being transformed into his Image and Similitude. Men uſually have very ſtrange Notions concerning God, and the enjoyment of him; or rather, theſe are words, to which there is no correſpondent conception in their minds: but if we would underſtand God aright, we muſt look upon him as Infinite Wiſdom, Righteouſneſs, Love, Goodneſs, and whatever ſpeaks any thing of Beauty and Perfection; and if we pretend to worſhip him, it muſt be by loving and adoring his tranſcendent Excellencies; and if we hope to enjoy him it muſt be by conformity unto him, and participation of his Nature. The frame and conſtitution of things is ſuch, that it is impoſſible that Man ſhould arrive to happineſs any other way. And, if the Soveraignty of God ſhould diſpenſe with our obedience, the Nature of the thing would not permit us to be happy without it: If we live only the Animal Life, we may indeeed be happy, as Beaſts are happy; but the Happineſs that belongs to a Rational and Intellectual Being, can never be attain'd but in a way of holineſs and conformity unto the Divine Will: for, ſuch a temper and diſpoſition of mind is neceſſary unto Happineſs, not by vertue of any arbitrarious conſtitution of Heaven, but, the eternal Laws of Righteouſneſs, and immutable reſpects of things, do require and exact it: Yea, I may truly ſay, That God and Chriſt, without us, cannot make us happy: for we are not conſcious to our ſelves of any thing, but only the operations of our own minds; and 'tis not the perſon of God and Chriſt, but their Life and Nature, wherein conſiſts our formal Happineſs: For, What is the happineſs of God himſelf, but only that pleaſure and ſatisfaction that reſults from a ſenſe of his Infinite perfections? And how is it poſſible for a Creature to be more happy, than by partaking of that, in its meaſure and proportion, which is the happineſs of God himſelf?

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The Soul being thus prepar'd ſhall live in the Preſence of God, and lie under the influences and illapſes of Divine Love and Goodneſs; *Father, I will that they whom thou haſt given me be with me where I am, that they may behold my glory.* They that fight manfully under the Banners of Heaven, and overcome their ſpiritual Enemies, *They ſhall eat of the hidden Manna, and become Pillars in the Temple of God, and ſhall go no more out: They ſhall ſtand before the throne of God continually, and ſerve him Day and Night in his Temple, and he that ſitteth on the Throne ſhall dwell amongſt them.* God ſhall put under them his everlaſting Arms, and carry them in his Boſom, and they ſhall ſuck the full breaſts of eternal Goodneſs: For now there is nothing can hinder the moſt near and intimate conjunction of the Soul with God; for, things that are alike, do eaſily mingle with one another: but the mixture that is betwixt Bodies, be they never ſo homogeneal, comes but to an External Touch; for their parts can never run up into one another. But there is no ſuch ἀντιτυπία, or reſiſtance, amongſt ſpiritual Beings; and we are eſtranged from God (οὐ τόπῳ, ἀλλ' ἑτερότητι καὶ διαφορᾷ) not by diſtance of Place, but by difference and diverſity of Nature, and when that is remov'd, He becomes preſent to us, and we to him: ὥςτε ἐφαρμόσαι καὶ οἷον ἐφάψασθαι καὶ θιγεῖν αὐτὸν ὁμοιότητι, &c. like the *Magnitudines congruæ* in the Mathematicks, *Quando prima primis, media mediis, extrema extremis, partes denique partibus uſquequaque reſpondent*, Each of whoſe parts do exactly anſwer one to the other. This therefore is the Soul's progreſs from that ſtate of *Purgation* to *Illumination*, and ſo to *Union*. There are ſeveral faculties in the Soul of Man, that are conformed to ſeveral kinds of objects; and, according to that Life a man is awaked into, ſo theſe faculties do exert themſelves: and though whilſt we live barely an Animal Life, we converſe with little more than this outward World, and the objects of our Senſes; yet there are faculties within us that are receptive of God, and when we arrive once unto a due meaſure of Purity of Spirit, the Rays of Heavenly Light will as certainly ſhine into our Minds, as the beams of the Sun, when it ariſes above the Horiſon, do illuminate the clear and pellucid air: and from this ſight and illumination, the Soul proceeds to an intimate union with God, and to a *taſte* and *touch* of him. This is that ἡσυχῶν πρὸς ἐκεῖνον ἐπαφὴν, that *ſilent touch* with God, that fills the Soul with unexpreſſible joy and triumph: For, if the objects of this outward world that ſtrike upon our ſenſes do ſo hugely pleaſe and delight us; What infinite pleaſure then muſt there needs be in thoſe Touches and Impreſſes, that the Divine Love and Goodneſs ſhall make upon our Souls? But theſe are things that we may talk of, as we would do of a ſixth Senſe, or ſomething we have no diſtinct Notion or Idea of; but the perfect underſtanding of them belongs only to the future ſtate of *Comprehenſion*.

Laſtly, we ſhall have our Knowledge, and our Love, which are the moſt perfect and beatifying Acts of our Minds, employed about their nobleſt objects in their moſt exalted Meaſures; For a man to reſolve himſelf in ſome knotty Queſtion, or anſwer ſome ſtubborn Argument, or find out ſome noble Concluſion, or ſolve ſome hard Probleme, what ineffable pleaſure does it create many times to a contemplative mind? We know, who ſacrific'd a Hecatomb for one Mathematical Demonſtration; and another that upon the like occaſion cryed out, εὕρηκα, εὕρηκα, in a kind of Rapture. To have the ſecrets of Nature diſclos'd, and the myſteries of Art reveal'd; but above all, the Riddles of Providence unfolded, are ſuch Jewels as I know many ſearching and inquiſitive Spirits would be willing to purchaſe at any rate. When we come to Heaven (I will not ſay we ſhall ſee all things in the mirrour of Divinity, for that it may be is an extravagancy of the Schools; nor, that any one true Propoſition through the concatenation of Truth, will then multiply it ſelf into the explicit knowledge of all Concluſions whatſoever, for I believe that a Fancy too, but) our Knowledge ſhall be ſtrangely enlarg'd, and, for ought I can determine, be for ever receiving new Additions, and freſh Accruments; The Clew of Divine Providence will then be unravell'd, and all thoſe Difficulties which now perplex us, will be eaſily aſſoyl'd, and we ſhall then perceive that the Wiſdom and Goodneſs of God, is a vaſt and comprehenſive Thing, and moves in a far larger Sphere than we are aware of in this ſtate of narrowneſs and imperfection: But there is ſomething greater and beyond all this; and Saint *John* has a ſtrange Expreſſion, That we ſhall then ſee God even as he is; and God, we know, is the well-ſpring of Perfection and Happineſs, the Fountain and Original of all Beauty; he is infinitely glorious, and lovely, and excellent; and if we ſee him as he is, all his Glory muſt deſcend into us and become ours: for we can no otherways ſee God (as I ſaid

before) but by becoming Deiform, by being changed into the ſame Glory. But love, that is it, which makes us moſt happy, and by that we are moſt intimately conjoyn'd unto God, *For he that dwelleth in Love, dwelleth in God, and God in him*: And how pleaſant beyond all imagination muſt it needs be, to have the Soul melted into a flame of Love, and that Fire fed and nouriſh'd by the enjoyment of its Beloved; To be tranſported into Ecſtaſies and Raptures of Love; to be ſwallowed up in the embraces of eternal Sweetneſs; to be loſt in the Source and Fountain of Happineſs and Bliſs, like a ſpark in the Fire, or a beam in the Sum, or drop in the Ocean.

It may be you will tell me, I have been all this while confuting my Text, and giving you a relation of that which Saint *John* tells us, *does not yet appear what it is*; But my deſign has been the ſame with the Holy Evangeliſt's; and that is, to repreſent unto you how tranſcendently great that State of Happineſs muſt needs be; when as, by what way we are able to apprehend of it, it is infinitely the object of our deſires; and yet we are aſſured by thoſe that are beſt able to tell, That the beſt and greateſt part of the Countrey is yet undiſcovered, and that we cannot ſo much as gueſs at the pleaſure of it, till we come to enjoy it: And indeed it is impoſſible it ſhould be otherwiſe; for, Happineſs being a matter of Senſe, all the words in the World cannot convey the Notion of it into our Minds, and it is only to be underſtood by them that feel it; μὴ κατὰ ἐπιϛήμην ἡ σύνεσις ἐκείνυ, μηδὲ κατὰ νόησιν, ὥσπερ τὰ ἄλλα νοητὰ, ἀλλὰ κατὰ παρυσίαν ἐπιϛήμης κρείττονα.

But though it does not yet appear what we ſhall be; yet ſo much already appears of it, that it cannot but ſeem the moſt worthy Object of our Endeavours and Deſires; and by ſome few Cluſters that have been ſhewn us of this good Land, we may gueſs what pleaſant and delightful Fruit it bears: And if we have but any reverence of our ſelves, and will but conſider the dignity of our Natures, and the vaſtneſs of that Happineſs we are capable of; methinks we ſhould be always travelling towards that Heavenly Countrey, though our way lies through a Wilderneſs: and be ſtriving for this great Prize and immortal Crown; and be clearing our eyes, and purging our ſight, that we may come to this Viſion of God; ſhaking off all fond paſſions, and dirty deſires, and breathing forth our Souls in ſuch Aſpirations as theſe:

My Soul thirſteth for thee, O Lord, in a dry and barren Land, where no Water is; O that thou wouldſt diſtill, and drop down the Dew of thy Heavenly Grace into all its ſecret Chinks and Pores; One thing have I deſired of the Lord, that will I ſeek after, That I may dwell in the Houſe of the Lord all the days of my Life, and behold his Glory: for a day in thy Courts is better than a thouſand, and I had rather be a Door-keeper in the Houſe of the Lord, than dwell in the Tents of Wickedneſs. All the Kings of the Earth, they are thy Tributaries; the Kings of *Tarſhiſh*, and of the Iſles, bring Preſents unto thee; the Kings of *Sheba* and *Seba* offer Gifts. O that we could but pay thee, that which is ſo due unto thee, the tribute of our Hearts! The Heathen are come into thine Inheritance; thy holy Temple have they defil'd: Help us, O God of our Salvation, and deliver us, and purge away our ſins from us, for thy Name's ſake! O that the Lord whom we ſeek, would come to his own Houſe, and give Peace there, and fill it with his Glory! Come and cleanſe thine own Temple, for we have made it a Den of Thieves, which ſhould have been a Houſe of Prayer! O that we might never give ſleep to our eyes, nor ſlumber to our eye-lids, till we have prepar'd a Houſe for the Lord, and a Tabernacle for the God of *Jacob!* The Curſe of *Cain* it is fallen upon us, and we are as Vagabonds in the Earth; and wander from one Creature to another. O that our Souls might come at laſt to dwell in God, our fixed and eternal Habitation! We, like ſilly Doves, fly up and down the Earth, but can find no reſt for the Sole of our feet; O that, after all our wearineſs and our wandrings, we might return into the Ark; and that God would put forth his hand and take us, and pull us in unto Himſelf! We have too long liv'd upon Vanity and Emptineſs, the wind and the whirl-wind; O that we may now begin to feeed upon Subſtance, and delight our ſelves in Marrow and Fatneſs! O that God would ſtrike our rocky Hearts, that there might ſpring up a Fountain in the Wilderneſs, and Pools in the Deſart; that we might drink of that Water, whereof whoſoever drinks, ſhall never thirſt more; that God would give us that Portion of Goods that falleth to us, not to waſte it with riotous living, but therewith to feed our languiſhing Souls, leſt they be weary and faint by the way! We ask not the Childrens Bread, but the Crums that fall from thy Table; that our Baskets may be filled with thy Fragments: for they will be better than Wine, and ſweeter than the Honey, and the Honey-Comb, and more pleaſant to us than a feaſt of Fat things. We have wandred too

long

long in a barren, and howling Deſart, where wild Beaſts and doleful Creatures, Owls and Bats, Satyrs and Dragons, keep their haunts; O that we might be fed in green Paſtures; and led by the ſtill Waters, that the Winter might be paſt, and the Rain over and gone, that the Flowers may appear on the Earth, and the time of the ſinging of Birds may come, and the Voice of the Turtle may be heard in our Land! We have lived too long in *Sodom*, which is the place that God at laſt will deſtroy: O that we might ariſe and be gone; and, while we are lingring, that the Angels of God would lay hold upon our hands (and be merciful unto us) and bring us forth, and ſet us without the City; and that we may never look back any more, but may eſcape unto the Mountain, and dwell ſafe in the Rock of Ages! Wiſdom hath killed her Beaſts, ſhe hath mingled her Wine, and furniſhed her Table; O that we might eat of her Meat, and drink of her Wine which ſhe hath mingled! God knocks at the doors of our Hearts; O let us open unto him thoſe Everlaſting Gates, that he may Sup with us, and we with him; for he will bring his Chear along with him, and will feaſt us with Manna, and Angels food! O that the Sun of Righteouſneſs might ariſe and melt the Icineſs of our Hearts! That God would ſend forth his Spirit, and with his warmth and heat diſſolve our frozen Souls; that God would breath into our minds, thoſe ſtill and gentle Gales of Divine Inſpirations, that may blow up, and increaſe in us the flames of heavenly Love! That we may be a whole burnt-Offering, and all the ſubſtance of our Souls be conſumed by fire from Heaven, and aſcend up in Clouds of Incenſe? That, as ſo many ſparks, we might be always mounting upward, till we return again into our proper Elements! That, like ſo many particular Rivulets, we may be continually making toward the Sea, and never reſt till we loſe our ſelves in that Ocean of Goodneſs, from whence we firſt came! That we may open our Mouths wide, that God may ſatisfie them! That we may ſo perfectly diſcharge our ſelves of all ſtrange Deſires and Paſſions, that our Souls may be nothing elſe but a deep Emptineſs and vaſt Capacity to be fill'd with all the fulneſs of God! Let but theſe be the breathings of our Spirits, and this Divine Magnetiſm will moſt certainly draw down God into our Souls, and we ſhall have ſome Prelibations of that Happineſs; ſome ſmall glimpſes, and little diſcoveries whereof, is all that belongs to this ſtate of Mortality.

I Have as yet done but the half of my Text: and I have another Text yet to preach upon, and a very large and copious one, The great Perſon, whoſe Obſequies we here come to celebrate: His fame is ſo great throughout the World, that he ſtands in no need of an Encomium; and yet his worth is much greater than his fame; It is impoſſible not to ſpeak great things of him, and yet it is impoſſible to ſpeak what he deſerves; and the meanneſs of an Oration will but ſully the brightneſs of his Excellencies: But Cuſtom requires that ſomething ſhould be ſaid, and it is a Duty and a Debt that we owe only unto his Memory: and I hope, his great Soul, if it hath any knowledge of what is done here below, will not be offended at the ſmallneſs of our Offering.

He was born at *Cambridge*, and brought up in the Free-School there, and was ripe for the Univerſity, afore cuſtome would allow of his Admittance; but by that time he was Thirteen years old, he was entred into *Caius*-Colledge; and as ſoon as he was Graduate, he was choſen fellow. Had he lived amongſt the ancient Pagans he had been uſher'd into the World with a Miracle, and Swans muſt have danc'd and ſung at his Birth; and he muſt have been a great *Heroe*, and no leſs than the Son of *Apollo*, the God of Wiſdom and Eloquence.

He was a Man long afore he was of Age; and knew little more of the ſtate of Childhood, than its Innocency and Pleaſantneſs. From the Univerſity, by that time he was Maſter of Arts, he removed to *London*, and became publick Lecturer in the Church of Saint *Paul*'s; where he preached to the admiration and aſtoniſhment of his Auditory; and by his florid and youthful beauty, and ſweet and pleaſant air, and ſublime and rais'd diſcourſes, he made his hearers take him for ſome young Angel, newly deſcended from the Viſions of Glory; the fame of this new Star, that out-ſhone all the reſt of the Firmament, quickly came to the notice of the great Arch-Biſhop of *Canterbury*, who would needs have him preach before him; which he performed not leſs to his wonder than ſatisfaction; His diſcourſe was beyond exception and beyond imitation: yet the wiſe Prelate thought him too young; but the great Youth humbly begg'd his Grace *to pardon that fault*, and promiſed, *If he liv'd*

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he would mend it. However the grand Patron of Learning and Ingenuity, thought it for the advantage of the World, that ſuch mighty Parts ſhould be afforded better opportunities of ſtudy and Improvement, than a courſe of conſtant preaching would allow of; and to that purpoſe he placed him in his own Colledge of *All-Souls* in *Oxford*; where Love and Admiration ſtill waited upon him: which ſo long as there is any ſpark of ingenuity in the breaſts of men, muſt needs be the inſeparable attendants of ſo extraordinary a worth and ſweetneſs. He had not been long here, afore my Lord of *Canterbury* beſtowed upon him the Rectory of *Uphingham* in *Rutland-ſhire*, and ſoon after preferred him to be Chaplain to King *Charles* the Martyr of bleſſed and immortal Memory. Thus were preferments heaped upon him, but ſtill leſs than his deſerts; and that not through the fault of his great Maſters, but becauſe the ampleſt Honours and Rewards were poor and inconſiderable, compar'd with the greatneſs of his Worth and Merit.

This Great man had no ſooner launch'd into the World, but a fearful Tempeſt aroſe, and a barbarous and unnatural War diſturb'd a long and uninterrupted Peace and Tranquillity, and brought all things into diſorder and confuſion; but his Religion taught him to be Loyal, and ingag'd him on his *Prince*'s ſide, whoſe Cauſe and Quarrel he always own'd and maintain'd with a great courage and conſtancy; till at laſt, he and his little Fortune were ſhipwrackt in that great *Hurricane*, that overturn'd both Church and State: This fatal Storm caſt him aſhore in a private corner of the World, and a tender Providence ſhrowded him under her Wings, and the Prophet was fed in the Wilderneſs; and his great worthineſs procur'd him friends, that ſupplied him with bread and neceſſaries. In this Solitude he began to write thoſe excellent Diſcourſes, which are enough of themſelves to furniſh a Library, and will be famous to all ſucceeding Generations, for their greatneſs of Wit, and profoundneſs of Judgment, and richneſs of Fancy, and clearneſs of Expreſſion and copiouſneſs of Invention, and general uſefulneſs to all the purpoſes of a Chriſtian: And by theſe he ſoon got a great Reputation among all perſons of Judgment and Indifferency, and his Name will grow greater ſtill, as the World grows better and wiſer.

When he had ſpent ſome Years in this Retirement, it pleas'd God to viſit his Family with Sickneſs, and to take to himſelf the dear Pledges of his Favour, three Sons of great hopes and expectations, within the ſpace of two or three Months: And though he had learned a quiet Submiſſion unto the Divine Will; yet the Affliction touch'd him ſo ſenſibly, that it made him deſirous to leave the Countrey; And going to *London*, he there met my Lord *Conway*, a Perſon of great Honour and Generoſity; who making him a kind Proffer, the good man embraced it, and that brought him over into *Ireland*, and ſettled him at *Portmore*, a place made for Study and Contemplation, which he therefore dearly lov'd; and here he wrote his *Caſes of Conſcience*: A Book that is able alone to give its Author Immortality.

By this time the Wheel of Providence brought about the Kings happy Reſtauration, and there began a new World, and the Spirit of God moved upon the face of the Waters, and out of a confuſed *Chaos* brought forth Beauty and Order, and all the Three Nations were inſpired with a new Life, and became drunk with an exceſs of Joy: Among the reſt, this Loyal Subject went over to congratulate the Prince and Peoples Happineſs, and bear a part in the Univerſal Triumph.

It was not long ere his Sacred Majeſty began the ſettlement of the Church, and the great Doctor *Jeremy Taylor* was reſolv'd upon for the Biſhoprick of *Down* and *Connor*; and not long after, *Dromore* was added to it: and it was but reaſonable that the King and Church ſhould conſider their Champion, and reward the pains and ſufferings he under-went in the Defence of their Cauſe and Honour. With what care and faithfulneſs he diſcharg'd his Office, we are all his witneſſes; what good Rules and Directions he gave his Clergy, and how he taught us the practice of them by his own Example. Upon his coming over Biſhop, he was made a Privy-Councellor; and the Univerſity of *Dublin* gave him their Teſtimony, by recommending him for their Vice-chancellor: which honourable Office he kept to his dying day.

During his being in this See, he wrote ſeveral excellent Diſcourſes, particularly his *Diſſwaſive from Popery* (which was receiv'd by a general approbation;) and a *Vindication* of it (now in the Preſs) from ſome impertinent Cavillers, that pretend to anſwer Books, when there is nothing towards it, more than the very *Title-page*. This great Prelate improv'd his Talent with a mighty induſtry, and managed his Stewardſhip rarely well; and his Maſter, when he call'd for his Accounts,

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found him buſie and at his Work, and imployed upon an excellent Subject, *A Diſcourſe upon the Beatitudes*; which, if finiſht, would have been of great uſe to the World, and ſolv'd moſt of the Caſes of Conſcience that occur to a Chriſtian, in all the varieties of ſtates and conditions. But the All-wiſe God hath ordained it otherwiſe, and hath called home his good Servant, to give him a portion in that Bleſſedneſs that Jeſus Chriſt hath promiſed to all his faithful Diſciples and Followers.

Thus having given you a brief Account of his Life, I know you will now expect a character of his Perſon; but I foreſee, it will befall him, as it does all Glorious Subjects, that are but diſparaged by a commendation; One thing I am ſecure of, that I ſhall not be thought to ſpeak *Hyperbole's*; for the Subject can hardly be reached, by any expreſſions: For he was none of God's ordinary works, but his Endowments were ſo many, and ſo great, as really made him a Miracle.

Nature had befriended him much in his Conſtitution; for he was a perſon of a moſt ſweet and obliging Humour, of great Candour and Ingenuity; and there was ſo much of Salt and fineneſs of Wit, and prettineſs of Addreſs in his familiar Diſcourſes, as made his Converſation have all the pleaſantneſs of a Comedy, and all the uſefulneſs of a Sermon: His Soul was made up of Harmony, and he never ſpake, but he charm'd his Hearer, not only with the clearneſs of his Reaſon; but all his Words, and his very Tone, and Cadencies were ſtrangely Muſical.

But, That which did moſt of all captivate and enraviſh, was, The gaiety and richneſs of Fancy; for he had much in him of that natural Enthuſiaſm, that inſpires all great Poets and Orators; and there was a generous ferment in his Bloud and Spirits, that ſet his fancy bravely a work, and made it ſwell, and teem, and become pregnant to ſuch degrees of Luxuriancy, as nothing but the greatneſs of his Wit and judgment, could have kept it within due bounds and meaſures.

And indeed it was a rare Mixture, and a ſingle Inſtance, hardly to be found in an Age: for the great Tryer of Wits has told us, That there is a peculiar and ſeveral *Complexion*, requir'd for *Wit*, and *Judgment*, and *Fancy*; and yet you might have found all theſe in this great Perſonage, in their Eminency and Perfection. But that which made his Wit and Judgment ſo conſiderable, was the largeneſs and freedom of his Spirit, for truth is plain and eaſie to a mind diſ-intangled from Superſtition and Prejudice; He was one of the Ἐκλεκτικοὶ, a ſort of brave Philoſophers that *Laertius* ſpeaks of, that did not addict themſelves to any particular Sect, but ingeniouſly ſought for Truth among all the wrangling Schools; and they found her miſerably torn and rent to pieces, and parcell'd into Raggs, by the ſeveral contending parties, and ſo diſfigur'd and miſhapen, that it was hard to know her; but they made a ſhift to gather up her ſcatter'd Limbs, which as ſoon as they came together, by a ſtrange ſympathy and connaturalneſs, preſently united into a lovely and beautiful body. This was the ſpirit of this Great Man; he weighed mens Reaſons, and not their Names, and was not ſcared with the ugly Viſars men uſually put upon perſons they hate, and Opinions they diſlike; not affrighted with the Anathema's and Execrations of an infallible Chair, which he look'd upon only as Bug-bears to terrifie weak and childiſh minds. He conſidered that it is not likely any one party ſhould wholly engroſs Truth to themſelves; that Obedience is the only way to true Knowledge; (which is an argument that he has manag'd rarely well, in that excellent Sermon of his, which he calls, *Via Intelligentiæ*;) that God always, and only teaches docible and ingenuous minds, that are willing to hear, and ready to obey according to their Light; that it is impoſſible, a pure, humble, reſigned, God-like Soul, ſhould be kept out of Heaven, whatever miſtakes it might be ſubject to in this ſtate of Mortality; that the deſign of Heaven is not to fill mens heads, and feed their Curioſities, but to better their Hearts, and mend their lives. Such Conſiderations as theſe, made him impartial in his Diſquiſitions, and give a due allowance to the Reaſons of his Adverſary, and contend for Truth, and not for Victory.

And now you will eaſily believe that an ordinary Diligence would be able to make great Improvements upon ſuch a Stock of Parts and Endowments; but to theſe advantages of Nature, and excellency of his Spirit, he added an indefatigable Induſtry, and God gave a plentiful Benediction: for, there were very few Kinds of Learning, but he was a *Myſtes*, and a great Maſter in them: He was a rare Humaniſt, and hugely vers'd in all the polite parts of Learning; and had throughly concocted all the ancient Moraliſts, *Greek* and *Roman*, Poets and Orators; and was not unacquainted with the refined Wits of the later Ages, whether *French*, or *Italian*.

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But he had not only the Accompliſhments of a Gentleman, but ſo univerſal were his parts, that they were proportioned to every thing; and though his Spirit and Humour were made up of Smoothneſs and Gentleneſs, yet he could bear with the Harſhneſs and roughneſs of the Schools; and was not unſeen in their Subtilties and Spinoſities, and upon occaſion could make them ſerve his purpoſe; and yet, I believe, he thought many of them very near a kin to the famous Knight of the *Mancha*, and would make ſport ſometimes with the Romantick Sophiſtry, and phantaſtick Adventures of School-Errantry. His skill was great, both in the Civil and Canon Law, and Caſuiſtical Divinity; and he was a rare Conductor of Souls, and knew how to Counſel and to Adviſe; to ſolve Difficulties, and determine Caſes, and quiet Conſciences. And he was no Novice in Mr. *I. S.* new Science of *Controverſie*; but could manage an Argument, and Repartees with a ſtrange dexterity; he underſtood what the ſeveral parties in Chriſtendom have to ſay for themſelves, and could plead their cauſe to better advantage than any Advocate of their Tribe: and when he had done, he could confute them too; and ſhew, That better Arguments than ever they could produce for themſelves, would afford no ſufficient ground for their fond Opinions.

It would be too great a Task to purſue his Accompliſhments through the various Kinds of Literature: I ſhall content my ſelf to add only his great acquaintance with the Fathers and Eccleſiaſtical Writers, and the Doctors of the firſt and pureſt Ages both of the Greek and Latin Church; which he has made uſe of againſt the Romaniſts, to vindicate the *Church* of *England* from the Challenge of Innovation, and prove her to be truly Ancient, Catholick and Apoſtolical.

But Religion and Vertue is the Crown of all other Accompliſhments; and it was the Glory of this great man, to be thought a Chriſtian, and whatever you added to it, he look't upon as a term of diminution: and yet he was a Zealous Son of the Church of *England*; but that was becauſe he judg'd her (and with great reaſon) a Church the moſt purely Chriſtian of any in the World. In his younger years he met with ſome Aſſaults from Popery; and the high pretenſions of their Religious Orders were very accommodate to his Devotional Temper: but he was always ſo much Maſter of himſelf, that he would never be govern'd by any thing but Reaſon, and the evidence of Truth, which engag'd him in the ſtudy of thoſe Controverſies; and to how good purpoſe, the World is by this time a ſufficient Witneſs: but the longer, and the more he conſidered, the worſe he lik'd the *Roman* Cauſe, and became at laſt to cenſure them with ſome ſeverity; But I confeſs I have ſo great an opinion of his Judgment, and the charitableneſs of his Spirit, that I am afraid he did not think worſe of them than they deſerve.

But Religion is not a matter of Theory and Orthodox Notions; and it is not enough to believe aright, but we muſt practiſe accordingly; and to maſter our paſſions, and to make a right uſe of that ἀυτεξούσιον, and power that God has given us over our own actions, is a greater glory than all other Accompliſhments that can adorn the mind of Man; and therefore I ſhall cloſe my character of this great Perſonage with a touch upon ſome of thoſe Vertues, for which his Memory will be precious to all *Poſterity*. He was a *Perſon* of great Humility; and, notwithſtanding his ſtupendious parts, and Learning, and Eminency of place, he had nothing in him of Pride and Humour, but was Courteous and Affable, and of eaſie Acceſs, and would lend a ready Ear to the complaints, yea to the impertinencies, of the meaneſt perſons. His Humility was coupled with an Extraordinary Piety; and, I believe, he ſpent the greateſt part of his time in Heaven; his ſolemn hours of *Prayer* took up a conſiderable portion of his life; and we are not to doubt, but he had learned of S. *Paul* to pray continually; and that occaſional Ejaculations, and frequent Aſpirations and Emigrations of his *Soul* after God, made up the beſt part of his Devotions. But he was not only a *Good man* God-ward, but he was come to the top of S. *Peter*'s gradation, and to all his other Vertues added a large and diffuſive Charity: And, whoever compares his plentiful Incomes, with the inconſiderable Eſtate he left at his Death, will be eaſily convinc'd that Charity was Steward for a great proportion of his Revenue. But the Hungry that he fed, and the Naked that he cloath'd, and the Diſtreſſed that he ſupply'd, and the Fatherleſs that he provided for; the poor Children that he put to Apprentice, and brought up at School, and maintained at the Univerſity, will now ſound a Trumpet to that Charity which he diſperſed with his right hand, but would not ſuffer his left hand to have any knowledge of it.

To

To ſumm up all in a few words; This Great Prelate he had the good Humour of a Gentleman, the Eloquence of an Orator, the Fancy of a Poet, the Acuteneſs of a School-man, the Profoundneſs of a Philoſopher, the Wiſdom of a Counſellor, the Sagacity of a Prophet, the Reaſon of an Angel, and the Piety of a Saint: He had Devotion enough for a Cloyſter, Learning enough for an Univerſity, and Wit enough for a Colledge of *Virtuoſi*; and, had his *Parts* and *Endowments* been parcell'd out among his poor *Clergy* that he left behind him, it would perhaps have made one of the beſt Dioceſes in the World. But alas! *Our Father! Our Father! the Horſes of our Iſrael, and the Chariot thereof*; he is gone, and has carried his Mantle and his Spirit along with him up to Heaven; and the Sons of the Prophets have loſt all their beauty and luſtre which they enjoyed only from the reflexion of his Excellencies, which were bright and radiant enough to caſt a glory upon a whole Order of Men. But the Sun of this our world after many attempts to break through the cruſt of an earthly Body, is at laſt ſwallowed up in the great *Vortex* of Eternity, and there all his *Maculæ* are ſcattered and diſſolved, and he is fixt in an Orb of Glory, and ſhines among his Brethren-ſtars, that in their ſeveral Ages gave light to the World, and turn'd many Souls unto Righteouſneſs; and we that are left behind, though we can never reach his perfections, muſt ſtudy to imitate his Vertues, that we may at laſt come to ſit at his feet in the Manſions of Glory; which God grant for his infinite mercies in Jeſus Chriſt: To whom, with the Father, through the Eternal Spirit, be aſcribed all Honour and Glory, Worſhip and Thankſgiving, Love and Obedience, now and for evermore. *Amen.*

FINIS.